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M. A. Thesis

Past and present school activities and school program of the Methodist Episcopal Church, South, in seven centers of its Mexican Work

By

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INTRODUCTION

Because of her wealth of resources, her magnificent scenery, her varied climate, her quaint customs produced by the mingling of Indian and old-world races, her civilization which was already old and well-established when the Spanish conquerors landed on the shores of the new world, Mexico, through legend and story long has been regarded as the land of El Dorado.

Then came the cataclysmic revolution led by the ill-fated Madero, plunging the nation into ten years of strife and chaos; pushing the features which once fascinated and delighted far into the background and revealing in their stead grave weaknesses and glaring imperfections.

There have been varying reactions to this changed Mexico. Some have had their faith shaken in her ability to develop into a self-governing nation. Some have washed their hands of her and turned away in dusgust. Others have concluded that all Mexicans are cut-throats and bandits, and that as a nation, Mexico should be annihilated or subjected. Still others have maintained that what Mexico needs is opportunity; that if she is given co-operation and friendliness of attitude she may yet take her place among the

INTRODUCTION

[illegible]

nations.

The following titles of publications which have appeared since the downfall of the Diaz regime are indicative of these various attitudes:

"What is the Matter with Mexico?"

"Is Mexico Worth Saving?"

"Day-break or Delusion in Mexico?"

"Barbarous Mexico."

"A Tonic for Mexico."

"Mexico is Our Next Job."

"The Plot Against Mexico."

"Understanding Mexico."

"The Other Side of the Mexican Problem."

It is significant that the expressions from the pens of men who represent various Protestant Church Organizations in Mexico, have insisted vigorously that Mexico must be allowed to work out her own salvation as a nation, and have urged the necessity of a sympathetic and patient attitude on the part of the United States, instead of a drastic military policy.

The leaders of the Methodist Episcopal Church, South, are among those who have believed in Mexico and who continue to believe in her in spite of the dark pages in her recent political history; regarding the decade of revolution just past as incidental in her struggle to

establish herself as a republic; considering it as the blind groping of a weaker nation to find her way along the "road to democracy."

Mere sympathy and feeling, however, drift into a weak sentimentality unless they be tempered with expression in vigorous constructive action. The question then arises: Has the Methodist Episcopal Church, South, made any contribution to the civic advancement of Mexico?

An examination of the entire field of activity of Southern Methodism is too extensive for the purpose of this study, therefore the subject is limited to a consideration of a portion of the educational phase of the work. It presents, A Study of the Past and Present School Activities and School Program of the Methodist Episcopal Church South, in Seven Centers of its Mexican Work. The purpose being to determine whether the Schools have contributed in the past to the development of civic progress in Mexico; to ascertain if the present institutions are contributing to Mexican Civic education; and finally to suggest what the procedure of these schools must be if they meet their future responsibility of stimulating, guiding, and co-operating in the development of Mexico as a democracy.

The method of attacking the problem is through an examination of the history of the schools with the objectives of finding what the motives were in founding them,

how they developed, and the ways the cause of civic education was advanced through them. Detailed quotations are made from the sources, which consist of personal letters, from some of the founders of the schools, and the diaries and scrap books of the Rev. J. F. Corbin, a veteran missionary of the field, because much of the data here presented have been available to only a few individuals.

Following the historical sketch, the further procedure is a consideration of the present status and policies of the schools and their relation to civic thought as revealed through replies to a questionnaire, through current catalogues, through courses of study and through other church publications.

Having considered the past and the present, the next phase deals with the future problems and the factors inherent in these problems. The conclusion consists of specific suggestions based on modern educational theory regarding the future contributions the schools of the Methodist Episcopal Church, South, may make in the advancement of Mexico toward the goal of democracy.

Definition of Terms

It is essential that certain terms be defined at the outset. Civic education is to be regarded as a part of the wider term social education, and as meaning preparation

for worthy group membership.

The form of group life in Mexico is nominally that of a democracy. Since 1821 when Mexico freed herself from the yoke of Spain, she has been endeavoring to establish herself as a democracy. In the face of inconceivable odds the people of Mexico have clung to the ideal of popular government. We are justified then in defining civic education for Mexico as preparation for group life in a democracy. The terms civic education and education for democracy may therefore be considered as interchangeable.

"Democracy is fundamentally a set of progressive ideas, ideals and purposes. It is a creed, based on the thesis that every human being is of infinite worth and has the power of growth. Government in a democracy is the mechanical means by which this creed is expressed. It is government of the people, by the people and for the people."

Corrollaries of these facts are the affirmations:

That all human beings have the power of choice after deliberation. Upon this rests the belief in popular sovereignty.

That all are potentially free. This forms the basis for the principle of equal rights under the law.

That co-operative action is essential for the realization of the highest good to the greatest number. This gives rise to the concepts of loyalty and responsibility,

for worthy group membership.

The form of group life in Mexico is [illegible] that of a democracy. [illegible] from the pole of Spain, [illegible] herself as a democracy. [illegible] the people of Mexico [illegible] government. [illegible] for Mexico as preparation for [illegible] before civic [illegible] [illegible] be considered as [illegible].

"Democracy is [illegible] ideas, [illegible] and [illegible]. [illegible] of growth. [illegible] people. [illegible]

[illegible]

[illegible]

[illegible] sovereignty).

[illegible]

[illegible]

[illegible]

[illegible]

both of which are fundamental to group welfare."[1]

Inseparable from American interpretation of democracy are the principles of liberty of conscience, freedom of worship, separation of church and state, freedom of speech, freedom of the press, and equal, though not necessarily identical, opportunity for education.

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1. Lectures of Dr. Alexis F. Lange, University of California 1922. Course - Civic Education.

both of which are fundamental to progress and welfare."[1]

Inseparable from American interpretation of democracy are the principles of liberty of conscience, freedom of worship, separation of church and state, freedom of speech, freedom of the press, and social, though not necessarily identical, opportunity for education.

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1. Lectures of Dr. Henry B. Sharp, [illegible] 1922. Course - Civic Education.

PART I

AN HISTORICAL SKETCH

CHAPTER I

The Entrance of the Methodist Episcopal Church, South, Into Mexico.

Since the days when John Wesley, the founder of Methodism, came preaching a message directed to the heart of man, and at the same time proclaiming "The world is my parish," Methodism has been both subjective and objective in character. Wesley taught that religion in its subjective aspect was a "Heart experience" of man. That the individual owed supreme love and devotion to God, but that he was a free moral agent and no force could compel him to yield this allegiance. The objective aspect consisted in the teaching that once man placed himself in the right relation to God, his outward life became characterized by moral rectitude and love of neighbor as of self, and that he would seek to extend to others the privileges and opportunities he himself enjoyed. The Methodists believed and taught that " the gospel was needed by all, meant for all,

and adapted to all." Thus Methodism from the beginning had a world-program. Though the church has only partially realized the significance of this teaching, and though her plans have often been but feebly executed, the ideal has remained at the very center of her doctrine.

It is natural, then, that American Methodism with these principles as an heritage should have expanded its work to the field of Mexico when the opportunity presented itself. The man who opened the way for the Methodist Episcopal Church, South, to enter Mexico was Alejo Hernandez.

Hernandez was born in the state of Aguas Calientes, and because his parents were wealthy and belonged to the Church party, they planned to educate him for the priesthood. He was sent to the Seminary and later to College. But he turned against the church, adopted infidelistic views and determined he would never become a priest. He ran away from college, joined the army against Maximilian, was later taken prisoner by the French and after much suffering and many hardships he found himself on the American border near Brownsville, Texas. While there, Seymoure's "Evenings with the Romanists" fell into his hands. He saw it was opposed to Romanism and consequently supposed it to be against all Christianity. He read it expecting it to confirm his infidelity. It's constant reference to the

Bible aroused a desire to secure a copy in Spanish. This he succeeded in doing, and came to a knowledge of the Gospel. In addition, the allusions to protestant Christianity by Seymoure led him to go to Brownsville in search of a protestant service. Describing this experience he says: "I was seated where I could see the congregation, but few could see me. I felt that the Spirit of God was there, and, though I could not understand a word which was said I felt my heart strangly warmed. Never did I hear an organ play more sweetly, never did human voices sound so lovely to me, never did people look so beautiful, as on that occasion. I went away weeping for holy joy." [1]

Hernandez went back to Mexico to work among his people, but everywhere he met with abuse and opposition. Finally an American friend suggested that perhaps he would be better received if he should identify himself with some church. Acting upon this advice he returned to Texas and joined the Methodist Episcopal Church South at Corpus Christi. In 1871 he was received "on trial" by the West Texas conference. He was ordained by Bishop Marvin and appointed to establish a mission at Laredo, Texas. In 1872-73 he was appointed to Corpus Christi from which place he was sent in

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1 Scrap-book I of Rev. J. F. Corbin. Page 45, cols. 1 & 2.

1873 by Bishop Keener to initiate the work in the City of Mexico.

A second man who played an important part in the entrance of Southern Methodism into Mexico was Sostenes Juarez. Before Hernandez had come into touch with Protestantism on the border, Juarez had come into possession of a Bible in French, brought over to Mexico by a priest in Maximillian's army. Upon reading it he said to himself, "This is a better weapon with which to fight the "Clero" [1] than the Sword." [2]

He organized a group of seven of his friends for the purpose of Bible study and worship. This voluntary association was known as "The Society of Christian Friends." They held services every week with Juarez as teacher and preacher. When Bishop Keener visited Mexico in 1873 with the purpose of establishing a church, at the Bishop's invitation, Juarez identified himself with the Methodist Episcopal Church, South, and became a preacher, remaining on the effective list till his death in 1891. The Bible and small desk which he used in the days of his ministry to the "Society of Christian Friends," together with the

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1. Clero - clergy.
2. Winton. A New Era in Old Mexico. Page 190.

1873 by Bishop Keener to initiate the work in the City of Mexico.[1]

A second man who played an important part in the entrance of Southern Methodism into Mexico was Sostenes Juarez. Before Fernandez had come into touch with Protestantism on the border, Juarez had come into possession of a Bible in French, brought over he claimed by a soldier in Maximilian's army. Upon reading it he exclaimed, "This is a better weapon with which to fight for Christ than the Sword."[2]

He organized a group of several [illegible] for the purpose of Bible study [illegible]. This [illegible] association was known as "The Society of [illegible]." They held services every [illegible] and preaching. [illegible] the purpose of establishing a [illegible] Juarez's [illegible], [illegible] in the [illegible] [illegible] on the [illegible] [illegible] and [illegible] [illegible] the [illegible] of [illegible].

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1. [illegible]
2. Hinton. [illegible]

original manuscript regulations under which the group was organized, are now in the mission rooms at Nashville, Tennessee.[1]

The following letter by Bishop John C. Keener gives an account of the beginning of the work in the City of Mexico. He says:

"Some thirteen years ago, (1873) I started from New Orleans for the City of Mexico. The purpose was slowly formed but unexpectedly to me during a missionary anniversary of the Louisiana Conference. Bishop Pierce had just finished speaking. I arose and added somewhat and alluded to the field of Mexico as ripe to the harvest, and cited the fact that I had seen a Mexican who had come out of Mexico in search of Christianity; and who had been mysteriously brought to Christ in Brownville, Texas, while worshipping in a Protestant audience; and that I had both seen and appointed him at the West Texas conference, only a few weeks before.

From the back of the congregation someone asked if I would go the City of Mexico if the money was pledged to pay my expenses. I answered 'Yes', and Brother Wamsley opened the subscription for raising a thousand dollars in gold by giving one hundred. The amount was soon made up.

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1. Mexico To-day. Page 179. G.B.Winton.

The following Sabbath morning I arose early and went down to the vessel. The craft was the Tobasco. It was intensely Spanish in its makeup; shape, crew, cabin, captain all had a Mexican imprint. At 8 a.m. she hauled in her lines and steamed down the river. This gave me full time for meditation. It was a venture under the spirit. I felt strangely alone. What I should do in a land where even the tongue was unknown was left to the opening of an unseen hand..... It so happened that the railroad was just opened and I went up to the City of Mexico on the first through train. The scenery of the Cordilleras repaid me for all the odors and motions of the Tobasco. The Southern Cross stood out over the land of the Aztec in brilliant significance - 'Mexico for the Savior.' Yet the first few hours in the city alternated between hope and fear. Sometimes it seemed impossible to make a lodgement with the slender resources at command.

A good providence sent to my aid a poor man, Christian Breme, a Swede, and a translator for Maximillian, who spoke English well. He found our noble Sostenes Juarez and brought him to me. It was through these two that I bought the old Chapel of the Capuchins on Fifth Street. Well, it was a great triumph as it was the first property bought by Methodism in Mexico. In two or three weeks I had

The following morning I went down
sent down to the vessel. [illegible]
and identify [illegible] in the [illegible]
[illegible] all had a [illegible]
in her lines and steered down the [illegible]
time for medicine. It was a [illegible]
I felt strongly alone. But I [illegible]
even the tugs as [illegible]
[illegible]
opened and I went up to see [illegible]
[illegible]
all the [illegible]
[illegible]
'Basin for [illegible]'
[illegible]
possible to make [illegible]
command.

[illegible]
Curiously [illegible]
was [illegible]
and [illegible]
[illegible]
[illegible]
[illegible]

arranged for repairing the chapel, had placed Alejo Hernandez in it and returned home." [1]

Hernandez and Juarez made a great impression upon Methodism in the United States. That one should have to come out of his native land in search of Christianity, and that the Bible was not accessible to the people of Mexico, stirred the church to action. Appeals for men and money to prosecute the work were sent throughout the church and met with success.

It had been feared when Hernandez was sent to Mexico City that the work along the border would die out entirely. But this was not the case for when the West Texas Conference met in 1874 three Mexican men who had come to a knowledge of the gospel presented themselves requesting admission "on trial." They were accepted and the Border Mexican District of the West Texas Conference was organized with Rev. A. H. Sutherland as Presiding Elder.[2]

American Missionaries began entering the field both along the border and in the interior. These men came in response to a deep religious impulse and under the conviction that Juarez and Hernandez were typical of a group; that there were hundreds throughout Mexico who would accept the Christian

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1. Scrapbook (J.F.Corbin), Vol. I, page 13, col. 2.
2. I.G. John, Handbook of Missions, page 253.

arranged for repairing the organ, but placed [illegible] in it and returned home.[1]

Bernardo and [illegible] made a great impression [illegible] Methodism in the United States. [illegible] out of his native land in search of Christianity, and that the Bible not yet accessible to the [illegible] stirred the church to action. Appeals [illegible] the work were sent throughout the church [illegible] with success.

It had been decided [illegible] City that the work along the border would [illegible] entirely. But this was not the case [illegible] met in 1874 three [illegible] the gospel [illegible] [illegible][2]

[illegible] among the [illegible] response to a [illegible] that [illegible] were hundreds throughout [illegible]

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1. [illegible]
2. Ibid. [illegible]

faith if they were but given the opportunity. The very nature of the tenets of the Christian faith which these men sought to promulgate, together with the heritage of ideals which was theirs, because they were citizens of a country where freedom of worship, liberty of conscience, access to the Bible, and the education of the people were inalienable rights, made them cry out against the conditions which they encountered in Mexico. The following illustrates the point in question:

"There is a class who are longing for the light. They are stretching out their hands and saying, 'Give us the light;' the Bible they hail as a book sent from God and read it with an avidity which would put us to shame. They are sick of Rome, weary of their heavy burdens and longing for something better.

We submit when the teachers of the dominant religion of a nation publicly burn the Bible, endeavor to keep the people in ignorance and encourage their blind dupes to assassinate ministers of the Gospel. Mexico is in need of missionaries. In the name of religion these teachers have withheld knowledge of the true God, taught idolatry, impoverished the people, enriched themselves, blunted the intellect, destroyed the conscience and impeded the progress of the nation at every step." [1]

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1. Article signed "A Missionary." Scrapbook (J.F.Corbin) Vol. I; page 45; col. 3.

The plans to evangelize Mexico and extend the work and influence of the Methodist Episcopal Church, South, were far-reaching from the beginning, as is shown by an early report of A. H. Sutherland: "At the earliest possible moment I want to occupy Saltillo,the capital of Coahuila, and Chihuahua, capital of the State of the same name. I may safely say that there are fifty places where as many missionaries could be advantageously introduced in the four States of Mexico immediately bordering Texas--Tamanlipas, Nuevo Leon, Coahuila and Chihuahua. Besides, I am very anxious to extend our operations to the Pacific Coast along the borders of the two nations." [1]

The work developed rapidly and by 1884 there were 32 "mission stations" in the Mexican Border Mission and in 1885 it was organized into the Mexican Border Conference. [2] The Central Mexican Mission with head quarters in the City of Mexico had under the leadership of Rev. J. T. Davis and later under Dr. W. M. Patterson a correspondingly rapid development. The report for 1884 shows that six districts had been organized under the direction of six competent Presiding Elders; that there was a membership of 1,614, a working force of

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1. I.G.John. HandBook of Methodist Missions, page 256.
2. I.G.John. HandBook of Methodist Missions, page 269.

The plans to reorganize Pemex and [illegible] the work and influence of the nationalist [illegible] have far-reaching from the beginning, as is shown by an early report of A. J. [illegible] "At the moment [illegible] work to arrange [illegible] and financial, legal, of [illegible] easily say that there are little [illegible] which could to [illegible] carried in the [illegible] or being immediately performing [illegible] Canada and Chile. [illegible] our operations to the [illegible] the industry."[1]

[illegible] 32 "middle [illegible] in the [illegible] 1940s [illegible] the [illegible] Mexico [illegible] under the [illegible] made [illegible] The report [illegible] land [illegible] that [illegible]

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1. I.G.Dom. [illegible]
2. I.G.Dom. [illegible]

6 missionaries, and 31 native preachers. This too was organized into a Conference, in 1886. [1]

Thus not only were the religious teachings extended to Mexico, but also the methods of discipline and organization of the Methodist Episcopal Church, South, were transplanted. For the Mexican preachers this meant experience and participation in the government of the church. For the church it meant greater effectiveness in the prosecution of its program. All of the forces were now marshalled for a greater advance. All was in readiness to make effective the condition so vividly expressed in an old Moravian version of the Lord's Prayer which substitutes for the phrase "Thy kingdom come", the expression "and that of His kingdom there shall be no frontier." [2]

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1. I.G. John. Hand Book of Methodist Mission, page 248.
2. J.A. Francis. Christ's Mold of Prayer.

6 missionaries, and 1 native preacher. This too was organized into a Conference, in 1888.[1]

Thus not only were the religious beginnings extended to Mexico, but also the methods of discipline and organization of the Methodist episcopal Church, South, were transplanted. For the Mexican preachers this meant experience and participation in the government of the church. For the church it meant greater effectiveness in the prosecution of the program. All of the forces were mobilized for a greater advance. All was in readiness to make effective the condition so vividly expressed in the Mexican version of the Lord's Prayer which substitutes for the phrase "Thy kingdom come", the supplication "and that of his kingdom where there is no trouble."[2]

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1. J.W. John. Some Hour of Methodist Missions, p.9
2. J.A. Francis. Christ's World of Prayer.

CHAPTER II

The Initiation of the Educational Program.

So rapidly had this work of the Methodist Episcopal Church, South, among the Mexicans advanced, and so many were the demands for the establishment of churches and the religious work, that the General Board of Missions had had neither money nor workers for any but the purely evangelistic phase of the work. The missionaries had hardly entered the field until they began to urge the need of schools. It was impossible for the General Board to meet the demand, but there was an organization which had been developing among the women of the church which was destined to meet this need. This organization had grown from a small local missionary society into a number of "connectional societies", and finally had gained such proportions as to be fully authorized and empowered by the General Conference of 1878 to organize under a constitution. The original name of this body was "The General Executive Board"; this gave place later to the title "Woman's Board of Missions." [1]

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1. Haskin. Women and Missions, pages 20-21.

As early as 1879, A.H. Sutherland, who was in charge of the Mexican Border District, began urging the great need of Christian education, and pleading that the children of Mexico should be included in the plans and purposes of the Woman's Board of Missions. Rev. Joseph Norwood took up the plea, and in 1880 Mrs. Norwood at Laredo and Mrs. Sutherland at San Antonio received some girls into their homes for instruction as a preparatory step towards the establishment of a school.[1] Circumstances arose which made Laredo the place chosen for the school. Laredo had been the place selected for the establishment of the first religious effort when Alejo Hernandez began his labors, and it was but natural that it was chosen as the place in which to initiate the educational program. Throughout the entire history of the schools it is noticeable that the way each time for the establishment of the schools is blazed by the church. No sooner was the boundary of the religious effort extended and another outpost established than a corresponding development took place in the educational work. The development in territory to which this discussion is limited is bound up with the story of the development of the Mexican Border Mission alone, and consequently the discussion of the

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1. Holding. A Decade of Missions, page 1.

development in the Central Mexican Mission is omitted. Laredo Seminary was the first school established, and the story of its development claims just attention.

CHAPTER III

The Establishment of Laredo Seminary.

In 1881 a piece of ground at Laredo, Texas, was donated to the Woman's Board of Missions by the Rev. Elias Robertson,[1] and here it was decided to establish the school for Mexican girls which had been so much desired. Miss Annie Williams and Miss Rebecca Toland, both of Chappell Hill Seminary, Chappell Hill, Texas, were sent to the field. The erection of the building was delayed but in spite of this Miss Toland began a day school in Laredo and at the end of the year had some 28 pupils. Miss Williams joined Mr. and Mrs. Norwood, missionaries then located at Concepción. There she began the study of the language and opened a school. She wrote from that place: "Mrs. Norwood conducts a Sabbath school, and we have now opened a day school. It is our intention to remain in this place until the building in Laredo is erected."[2] By the end of the year some 25 or 30 pupils were enrolled. It was from this group that 5 of the first pupils at Laredo were drawn.

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1. Personal letter of J.F.Corbin. Oct. 1922.
2. Scrapbook. (Rev. J.F.Corbin) Vol. I; page 1, col. 1. Sept. 23, 1881.

CHAPTER IX.

The Establishment of Darbon Seminary.

In 1881 a group of young [illegible]
are indebted to the women [illegible]
Miss Jordan,[1] and here it was decided to organize
the school for Negro girls [illegible]
Miss Louie Williams and the [illegible]
full confidence, [illegible] to the right.
The creation of the building was delayed but [illegible]
Miss Tolson's [illegible] a day school in [illegible]
year had been in progress. [illegible]
Norwood, missionaries [illegible]
began the study of the [illegible]
wrote from that place: "The [illegible]
and we have now opened a day school [illegible]
remain in the place until the [illegible]
By the end of the year more 20 or 30 [illegible]
was from this group that [illegible] of the first [illegible]
drawn.

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1. Personal letter of L.J.Corbin. Oct. [illegible]
2. Scrapbook. (Rev. L.F.Corbin) Vol. II [illegible]

"The building was completed and turned over for occupancy Oct. 13, 1882. We spent some time in furnishing it and trying to make ready for the opening of the fall session which opened the second Monday in November. We had only 9 Mexican and 4 American children at the beginning, but in a short time the school increased to 18, 7 boarding and 11 day pupils. The first few months were very trying for difficulties confronted us at every turn." [1]

Before the end of the year the enrollment increased to 28 with 18 of these being boarders. Mrs. Sarah Burford had been appointed to assist in the work. The school work now embraced English, music, reading, writing, arithmetic, grammar, spelling, grography and sewing. Because the Seminary was located in a suburb of Laredo and planned to cater to boarders, Miss Toland continued the day school which now had an enrollment of 60 pupils and was self-supporting.

At the end of the first year Miss Williams was married to the Rev. J. F. Corbin and Miss Toland was placed in charge until Miss Nannie Holding of Kentucky was appointed Principal in 1883.

Bishop H. N. McTyeire visited the school in 1884, the following quotation giving the impression he received concerning Laredo Seminary:

"It is a busy place. Thirty children and more are

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1. Scrapbook. (J.F.Corbin) Vol. I; page 7, col. 3.

"The buildings are completed and [illegible] occupancy Oct. 15, 1[illegible]. [illegible] it and trying to make ready for the opening on Oct. 15th. [illegible] only 3 weeks. [illegible] in a short time has become independent [illegible] 11 day week. The first [illegible] difficulties encountered [illegible]."[1]

Before one can [illegible] to do this, it will be [illegible] [illegible] spelling, [illegible] located in a [illegible] [illegible] more of the [illegible] [illegible] to the [illegible] until [illegible] in 1900.

Hanson [illegible] the following quotation giving the [illegible] concerning [illegible]:

"It is a busy place. [illegible]

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1. Scrapbook. (J.F.Corbin) [illegible]

making it lively in their own way, some playing in the sandy yard, some at recitation and one is nearly always at the piano practicing. It goes (the solitary piano does) from 6 a.m. till night, for many take a turn at it.

"This institution was enterprised by the Woman's Board two years ago. It occupies a square of ground--say two acres--in the upper suburb of the city. Within two hundred yards, and in full view from the upper verandas, flows the Rio Grande. The high bluff of Mexico's shore is seen from the yard level, and Macedonia stretches out her hand continually, 'Come over and help us.'

"Some of the girls are from Tamaulipas and Nuevo Leon, States of the Republic of Mexico on this frontier; some from New Mexico, and others from the border towards Corpus Christi, and from Laredo..... I spent the morning in hearing the classes--spelling, reading, ciphering, and writing; in the last they excel. Half a dozen American children are mixed in with those of black straight hair and deep complexions. The American and Spanish blood seem to be equal at the black board and in other tests.

"We have just finished dinner, and for neatness and order in table manners, and for wholesome and savory table supplies, I doubt whether any female school north of the Colorado excels this. The fare is simple but very neatly served.

These girls are to be women; and as wives and mothers and housekeepers and teachers their Christian refinement will be permanently and widely felt. The Church is preaching a pure gospel in this way. It is a wise work, and far-reaching."[1]

A view of the way in which the school was steadily growing and extending it's influence is given by the following extract from correspondence from A. H. Sutherland. (1887)

"In 1884 the foundations of large and elegant additions were laid. The same are now finished and furnished under the most approved style. Besides these commodious and comfortable premises the Board has, with great propriety, purchased an adjoining block. Miss Holding has under her principalship (1) Miss Delish Holding, (2) Miss Toland, (3) Miss Blanche Gilbert. The present number of pupils is 60. From the beginning there have been in the Seminary 238. Also from the beginning, five years ago, $5,228 have been contributed by the patrons of the institution. There is surely presented to the Woman's Board of Missions, through it's agencies and appliances, a fair opportunity of testing the principle, 'Woman's work for woman.' Elevated womanhood for elevated humanity will find no exception among the impressionable but capable Mexicans.

1. Scrapbook. (J.F.Corbin) Vol. I; pages 25-26, cols. 2-4.

"The test is being made under the most favorable conditions. The building is within a stone's throw of the river which divides the two nations. Within two miles there is a population of over 10,000 Mexicans. Half a mile away floats the flag which assures perfect liberty to work and perfect protectionof rights. Add to these advantages those indispensable ones of educated, sanctified, and consecrated example, instruction, restraint, and inspiration, and what more is needed? The answer is easy and short--simply more time. The present conditions must be continued. But ere another five years shall elapse the light which all this time has been concentrating upon this focus shall begin to radiate and girls who have there grown into young womanhood will go forth to cheer with Christian virtues and superior endowments the dark homes and deep woes of their poor Mexican sisterhood."[1]

The school was not limited to the girls. In spite of the prejudice among the Mexican people against co-education, Miss Holding decided to open the doors to the boys also. She states the reason for this in the following words: "We hesitated to overcome such old-settled convictions but our desire to see Christian education advance along all lines

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1. Scrapbook. (J.F.Corbin) Vol. I; page 7, cols. 2-3.

"The test is being made under the most [illegible] conditions. The following is within a stone's [illegible] of the river which divides the two nations. [illegible] is a population of [illegible] 17,000 Mexicans. [illegible] floats the [illegible] a perfect [illegible] correct and [illegible] to these [illegible] [illegible] of [illegible], [illegible] example, instruction, reaching [illegible] more is needed? [illegible] line. [illegible] [illegible] realize the girls who [illegible] [illegible] citizens."[1]

[illegible]

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[1] [illegible]

overcame our hesitancy." [1] In 1891 the school became a chartered institution for boys and girls, by an act of the Texas legislature.

In 1891 [2] the following branches of work were being offered: Instruction from the 1st to the 12th grades, special courses in art and music, sewing, actual participation in household duties for some of the girls, and military training for the boys; A branch day-school at Nuevo Laredo, and sewing and Bible classes for women in Laredo.

An intimate glimpse of the school life which is marked by a delightful home atmosphere is given in Miss Holding's book, "A Decade of Mission Life in Mexican Mission Homes". The author all unconsciously reveals her own personality which is striking in its rare combination of sympathic understanding and quiet firmness. Reference is made to the building up of a school library, to the precedent of closing each school year with a school entertainment, to the establishment of the Laredo Missionary Band, to the organization of the True Blue Society, to the fact that as far as the boys were concerned their discipline was largely in the hands of the cadet officers under the supervision of a member of the faculty.

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1. Holding. A Decade of Mission Life. Pages 60-61.
2. Holding. A Decade of Mission Life. Pages 166.

overcome our backwardness." [1] In 1891 the school became a chartered institution for boys and girls, by an act of the Texas legislature.

In 1891 [2] the following courses of study were offered: Instruction upon the lyre in the regular music course in art and music, sewing, [illegible] in industrial arts for girls of the [illegible], and "[illegible] training for the boys; a course [illegible] and Bible classes for boys in [illegible]

[illegible]

1. [illegible]
2. [illegible]

Miss Holding remained in charge of Laredo Seminary for nearly thirty years. Under her administration the school grew from an enrollment of 30 to an enrollment of more than 300. Her successor, J. M. Skinner, Ph.D., has had experience both as a teacher and as an administrator. The school-plant now has seven buildings located on a campus of 26 acres and is valued at $250,000.[1] The name was changed when Miss Holding retired to Holding Institute to honor her because she gave the full measure of devotion to its upbuilding, and because she had served in the capacity not only of Principal but also as the General Superintendent of the work of the Woman's Board as it pushed across the border and undertook new educational activities in Mexico. Because of Miss Holding's position and the strategic location of Laredo Seminary it took on the nature of a training school for missionaries. As the work became better known throughout the church, young women began volunteering for service in Mexico, and were sent to Laredo to learn the language and familiarize themselves with the methods and policies of the work, and thus prepare for further service in the extension of the activities of the Woman's Board of Missions. This made Laredo Seminary the Mother-Institution, and placed the responsibility of fostering and guiding the development of the work upon her.

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1. Holding Institute Catalogue No. 1922.

The home atmosphere and home-life which was developed at the Seminary was a great contribution to civic progress in Mexico, for it set a new standard of living for several hundred students who in turn went out to establish homes. Through actual participation in household tasks the students acquired skill, and learned how to work together. In addition to this co-operative action, they learned through actual experience the meaning of responsibility and reliability. The common ideals, common purposes and plans of the school inspired their loyalty. Loyalty to the small group, but under the proper guidance a certain measure of this was transferrable to a larger group, a great cause, and the dream of a better Mexico.

The greatest contribution which Laredo Seminary made to the social-civic advancement of Mexico was through her training department. Workers went forth to extend her influence all over Mexico. They went to teach by precept and example, and to hold aloft the torch of liberty to light the way for Mexico along the road to democracy.

CHAPTER IV

The Founding of Colegio Ingles.

In 1883 Rev. A. H. Sutherland, the Superintendent of the Mexican Border Mission, realized a part of his dream of extending the out-posts of the Missionary activity of the Border Mission to Mexico. Mr. and Mrs. J. F. Corbin were sent in November of that year to open work in Saltillo, the capital of Coahuila. Mr. Corbin describes the educational conditions there in this way: "We found a large city with a few schools in rented rooms, not a real school house in the town. There were hundreds of children being taught by poorly equipped teachers." [1] Mrs. Corbin, who before her marriage was Miss Annie Williams, the founder of Laredo Seminary, was convinced that a school would do great good among the people and so in April,1884 [2] she opened a school in her own home.

A sidelight is thrown on this educational situation in Saltillo by the following correspondence:

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1. Personal letter of J.F.Corbin. October, 1922.
2. Personal letter of J.F.Corbin. October, 1922.

"For a while Mrs. Corbin had a promising school with 15 pupils in attendance; but sickness caused her to abandon it, thus cutting off one of the most potent means of doing good. Her inability to secure another teacher has caused much disappointment to herself and the parents of the pupils. With a school house and an earnest teacher scores of pupils could be secured. There seems to be a general desire among all classes to have their children educated; and everywhere I come in contact with those who are anxious to learn English."[1]

The demands were so urgent, that Mrs. Corbin again opened a school, in January 1886, and soon there were 36 pupils enrolled. The Rosebud Missionary Society contributed $25.00 per month and this was used to pay a Mexican assistant. The Rosebud Society was a children's missionary organization directed by the Rev. John B. Laurens, "Uncle Larry", through his weekly letters in the Richmond Christian Advocate. This society was originated by the children in the home of a Methodist preacher. They appealed to Dr. Laurens in an open letter to see if other children could be interested in missionary work. The organization was first known as "The Children's Missionary Society". Later in response to the suggestion of "Uncle Larry", the name was changed to "The

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1. M.C.Breeding. "Saltillo Mexico". July 24, 1884. Scrapbook. (J.F.Corbin) Vol. I; page 25, col. 2.

Rosebud Missionary Society" in honor of little Miss Rosebud Campbell, its first President.[1] In May, 1886, Miss Lelia Roberts, a graduate of the Sam Houston Normal College of Texas, was secured to take charge of the school of Saltillo, and the Rosebud Society paid her salary for the first two years. Miss Roberts had been in the field but a short time when she determined to place the school on a more permanent basis, first by adding a boarding department at the earliest opportunity, and second by getting the Woman's Board of Missions to adopt the undertaking.

Miss Nannie Holding, who was serving in the double capacity of Principal of Laredo Seminary and General Superintendent of the Mexican Work of the Woman's Board of Missions, approved of this plan and began to use all of her influence to consummate it. She visited the school, now Colegio Inglés, in 1887. The students enrolled numbered 43 and Miss Roberts was in need of an assistant. Consequently when Miss Holding returned to Laredo Seminary Miss Blanche Gilbert was sent to aid in the school at Saltillo. She was the first of a great number of teachers to be sent from the Seminary to build up the various schools in Mexico. Colegio Inglés was formally adopted by the Woman's Board in 1888 and a permanent property

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1. Supplement. Rosebud Missionary Society. Sept. 1922.

[illegible]

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1. [illegible]

secured. Miss Roberts in her report to the Woman's Board of Missions for the year 1893 shows how the course was expanded:

"A normal department with a course of study to be completed in three years was added to our work. As teaching is the only avenue open to the women by which they can earn enough to be above want, we saw that our opportunity had come to prove to the people that we were ready, as far as possible, to meet their deeply felt need."[1]

By persistent effort this department has been built up. The report of 1896 indicates a student body numbering 191, and two-fifths of the expenses of the school as being met by the income from the patrons. It has become the policy of a number of other mission schools to send their most promising students for teacher-training to the school at Saltillo.

That the work was not confined to this one phase is shown by Miss Roberts report in 1894: "Seventy-five poor children were taught in our free school, and there is one place where all, the high and the low, the rich and the poor meet together daily, and that is in our chapel services where God is worshiped and His Word studied. The work wherein my soul delights is that with the poor women. The number of

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1. Haskin. Women and Missions. Page 141.

[illegible]

[illegible]

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1. [illegible]

those enrolled in our Bible and sewing class is 67. They meet me once a week on the shady side of the wall in one of our courts, as there is no other place."[1]

That the school has been well-received by the government is demonstrated through the fact that a subsidy of $100 (Mexican) per month was given through the influence of Governor Carranza. In addition it was the only Protestant school invited to have representation in the national Congress of Teachers in 1912.[2]

The school suffered during the Revolution as did all the educational work in Mexico. The Normal and Boarding departments were forced to close, though native teachers made strenuous efforts to conduct a day school. Miss Roberts made frequent trips into Mexico, and in this way the work was saved from complete demoralization. This quotation gives the conditions at the close of the Revolution: "When I returned to the building after an absence of five years, it was in a dilapidated condition, and almost bare of the furnishings I had left. I was told that at one time soldiers were stationed in it."[3]

The school opened, however, with bright prospects,

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1. Haskin. Women and Missions. Page 142.
2. Haskin. Women and Missions. Page 143.
3. Personal letter. Oct. 7, 1922.

and the Report for 1919 shows an enrollment of 203 pupils. The dedication of a new administration building took place on Sept. 16, 1922. (Mexicc's Independence Day.) "The inauguration program which took the place of honor on the official program of the day was held out of doors by reason of the fact that the auditorium included in the plans has not yet been constructed, and the crowd which attended numbered about 3,000. The Governor of the state of Coahuila presided, and on the platform with him sat forty officials of the city and state including the principal of the State Normal School and the State Superintendent of Education, also Honorable Frank Robinson, American Consul in Saltillo, Sr. José Rodriquez Gonzalez, the Technical Principal of the school and Miss Lelia Roberts, whose name the school now bears. The great body of people present were of the representative and substantial class who have caught a vision of the value of education and are eager to give their children the best opportunity possible even though it be at the cost of great sacrifice. Then too, there were hundreds of unlettered people who did not venture to come nearer than the street, who listened to the discourse with perfect attention, and no doubt many of them went away to wonder and think if these possibilities were really meant for their children also." [1]

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1. Manuscript of article written for the Missionary Voice by E. Eldrige, Saltillo, Mexico. Sept. 1922.

and the Report for 1918 shows an enrollment [illegible]. The reflection of a new administrative policy [illegible] on Sept. 11, 1921. ([illegible]) "The inauguration program which took the [illegible] of the official program of the [illegible], was held [illegible] of the [illegible] auditorium intended [illegible] has not yet been constructed, and [illegible] numbered about 3,000. [illegible] presided, and on the [illegible] of the city was [illegible] Normal School [illegible], [illegible] Sr. José Rodríguez [illegible] school [illegible]. The great [illegible] ative and [illegible] value of education [illegible] best opportunity [illegible] sacrifice. [illegible] the [illegible] venture [illegible] listened [illegible] only of [illegible] ties were really [illegible]."[1]

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1. Manuscript of [illegible] G. [illegible], [illegible].

The new school building occupies a sightly location facing the beautiful Alameda near the sight of the State Normal School and the new Ateneo Fuente now under construction. It has been pronounced by competent judges to be the best educational structure in Mexico. Provision is made for up-to-date laboratories, domestic science equipment, and ample space for athletic and recreational activities. The value of the plant is $200,000.

The program of the day included addresses by Dr. U. D. Baez, Director of the Benjamin Velaso College at Queretaro, Judge Berlanga, Director of the Ateneo Fuente, and a formal speech of dedication by General Arnulfo Gonzalez, Governor of the State.

Miss Roberts' belief that the real service of the school to Mexico was in training teachers who would go forth to pass on to others what they had learned, has been demonstrated. "From a small enrollment and a small teaching staff the school has grown until it now has a student body of more than 375, with excellent prospects of attaining 500, and a faculty of 26 members. Seven of these are Americans and 19 Mexicans. Between 9,000 and 10,000 persons have been at one time and another matriculated for study; and among the ex-students ~~is~~ are listed one Governor, the wives of several Congressmen, Ambassadors, Consuls, and other prominent men. Several

hundred teachers are teaching in all parts of the country." [1]

The primary grades are co-educational though the rest of the school is restricted to girls. The elementary department is filled to its capacity, and the Normal department now has about 100 students. The courses offered consist of Normal, Bible, Domestic Science, Commercial, Music and Kindergarten training department. In connection with these is the school of practice in which students in the Normal department acquire experience in teaching before they receive their diplomas. Bible students do practical work in the city missions in several districts of Saltillo and also do evangelistic work in near-by towns.

Besides the contributions which were similar in many respects to those made by Laredo Seminary, Colegio Inglés has made a unique contribution to Mexico's advancement as a democracy by sending out several hundred teachers throughout the entire Republic. These teachers have gone forth to combat ignorance, the chief enemy of democracy. They have gone out in the spirit of highest loyalty to help make their nation a better and happier place in which to live.

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hundred teachers are teaching in all parts of the country.

The primary grades are co-educational though the rest of the school is restricted to girls. The elementary department is filled to its capacity, and the normal department has not more than 100 students. The students attended a term of normal, three years secondary, commercial, [illegible] Higher Commercial [illegible] department. In [illegible] the school is providing it with elements to give normal department accorded experienced in teaching before they receive their diplomas. Girls students do practical work in the city hospitals in several districts of utility and also [illegible] work in near-by towns.

Besides the contributions which were similar in respects to those made by Grade Seminary, Colegio [illegible] made a unique contribution to Mexico, also as well as a [illegible] by sending out several hundred teachers throughout the entire Republic. These missionary [illegible] to combat ignorance, the evil eyes [illegible]. They have [illegible] in the spirit of dignent loyalty to [illegible] their [illegible] better are happier place to which to live.

CHAPTER V

History of the Methodist Schools at Monterey.

The same year, 1833, that Mr. and Mrs. Corbin established the Southern Methodist work at Saltillo, Mr. and Mrs. J. D. Scoggins entered the field at Monterey. Here as before the religious activities had hardly begun until efforts were made to establish a school. The pioneer endeavors were carried on by Miss Hindershott, who opened a day school in August 1884,[1] and subsequently by Professor P. C. Bryce. The school was not, however, placed on a firm basis until 1889 [2] when it was adopted by the Rosebud Missionary Society. Up to this time the Rosebuds had contributed to schools in Brazil, had supported a girl in China, and had aided several schools in Mexico. In 1889 they decided to concentrate on one country and Mexico was selected. A little later the Society decided to direct all of its efforts to this school at Monterrey. The reason Monterrey was selected was that as a young man Dr. Laurens had served with the American army in Mexico, and at that time he had been convinced that

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1. Scrapbook. (J.F.Corbin) Page 8, cols. 3-4.

CHAPTER V

[illegible]

[illegible]

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what the poor, ignorant Mexicans needed was the Bible and school-books and not bullets. One night while on picket duty on the heights overlooking Monterrey he made a vow that he would do some constructive work in behalf of Mexico. The years had passed yet he had not forgotten this pledge, and when the Rev. A. H. Sutherland made an earnest appeal to him to aid the school at Monterrey he directed the efforts of the children of the Rosebud Society into this channel.[1] The school was named Laurens Institute in his honor. The Rosebuds supported the school entirely for a number of years but eventually it was taken over by the General Board of Missions, though the Rosebuds continue to contribute to it.[2]

B. G. Marsh was selected by the Rosebuds in 1889 to conduct the work of Laurens Institute. Mr. Marsh held an A.M. degree from Trinity College, North Carolina, and had had several years experience both as a teacher and school administrator. The school was first conducted in a rented house on the corner of O'Campo and Rayones streets. This was not a favorable location, however, and the school was moved to a building on the Purissima Plaza. The first year the enrollment was small, there being 8 boys and 7 girls. But the school

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1. Supplement, Rosebud Missionary Society Program. Sept. 1922.
2. Personal letter, B.G.Marsh. Sept. 13, 1922.

what the poor, ignorant Mexicans needed was the Bible and school-books and the English. One night while on sentry duty on the heights overlooking Santa Fe he made a vow that he would do some constructive work in behalf of Mexico. The years that passed [illegible] and soon the Rev. [illegible] made an earnest appeal to him to aid the school at [illegible] the children of the [illegible].[1] The school was named [illegible] Institute [illegible] supported the work [illegible] eventually it was taken over by the [illegible] through the [illegible].[2]

S. G. Baker was selected by the [illegible] to conduct the work of [illegible] Institute. [illegible] A.B. degree from Trinity College [illegible] several years experience with [illegible] istrator. The school was first [illegible] on the corner of [illegible] Eventually location, however, [illegible] building on the [illegible] was small, there being [illegible]

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[1] Supplement, Personal [illegible]
[2] Personal Letter, S.G. Baker.

began to grow rapidly and in 1891 the Rosebuds purchased the present site, a block of land one hundred meters square paying $1500 for it. A three-story brick building was erected having seven school-rooms and two dormitories, and the school which now became both a day, and boarding school, was moved to its new home. The cost of the building was $7000. (American currency). The school-rooms were well ventilated and well-lighted, and equipped with single folding desks, and slate black boards. Physical and scientific apparatus was also included in the equipment, all of this being shipped from the United States.

The work was entirely primary at first but after becoming a boarding-school the enrollment grew by leaps and bounds, and a corresponding expansion of the course of study became necessary. There were two complete courses in English covering the work of the Grammar and High schools. The Mexican government teachers presided at the final examinations, and signed all certificates of promotion.

After five years of work the school had 200 pupils in attendance, and the faculty consisted of 8 members. The Mexican teachers were graduates of the Normal School in Monterrey, and the American teachers had received their training in the United States.

Because the school had grown so fast it was impossible to accommodate all the boarders who applied, and a cottage was constructed in 1897 at a cost of about $5,000 (gold). This building was occupied by the Principal and his family and a number of the faculty thus making more rooms available for classes and boarders in the main building.

"There was the most intimate friendship between the officials of the government and the Principal and teachers of Laurens Institute. The Principal of the school for four years taught English, one hour a day in the "Colegio Civil del Estado", under the appointment of the Governor.

"Monterrey was chosen as an educational center because of its commercial supremacy, its liberality and friendliness of the government and people toward the Gospel, and for the promulgation of ideas of progress in business." [1]

Fletcher C. Campbell, a graduate of Randolph Macon College, succeeded Mr. Marsh in 1902. As a boy Mr. Campbell had been the youngest charter member of the Rosebud Society, and Miss Rosebud Campbell, the first President, was his sister. During his administration Laurens Institute made such rapid progress that a new building became a necessity. In 1907 the

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1. Personal letter from B.G.Marsh. Sept.13, 1922.

Because the school had grown so fast it was impossible to accommodate all the [illegible] and pupils, and a cottage was constructed in 1897 at a cost of about $5,000 (gold). This building was occupied by the principal and his family and a number of the faculty thus setting more rooms available for classes and [illegible] building.

Throughout the school's history [illegible] the officials of the government [illegible] the training [illegible] of leading positions. The principal of the school [illegible] years [illegible] [illegible] [illegible].

Accordingly the [illegible] because of its [illegible] [illegible] of the government [illegible] and the [illegible] of the [illegible]

Professor J. Campbell [illegible] College, succeeded [illegible] had been the president [illegible] and [illegible] [illegible] all [illegible] progress than [illegible] building [illegible]

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1. Personal letter from [illegible]

Rosebuds supplied the funds for the erection of a three-story building which was named the "Virginia", and this provided 10 additional school-rooms and an auditorium with a seating capacity of 500 persons.[1]

In 1908 Mr. Campbell was forced on account of ill-health to resign, and for several years the school went through a period of changing administration. In addition to these changes the school was frequently interrupted because of different revolutionary parties seizing the city. But through all this troubled time the school not once closed its doors, and the student body continued to grow.

In the general reorganization which took place in 1919 when conditions permitted the further prosecution of the work throughout Mexico, Laurens Institute was placed in charge of Professor Luz Marroquin, and was changed from a co-educational school to a boys' school exclusively.

Laurens Institute was founded with the purpose of extending the knowledge of American business methods and also with the purpose of training Christian workers, both of which it has succeeded in doing. In addition, because of the liberal attitude of the government and the friendly relationship which has existed between the government officials and the members

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1. Manuscript. "Laurens Institute". Sept. 1922.

of the faculty, from the founding of the school a mutual good-will has resulted which is the most potent factor in destroying suspicion, and friction which hinders advancement and progress. The contribution of this school has been three-fold: the development of religious and business leaders, and the achievement of better mutual understanding not only between officials and the school but between the officials and the cause which the school represents, and in the final analysis,between the officials and America.

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of the faculty, from the teaching of the school, mutual good-will was promoted which in the most [illegible] destroying suspicion, and [illegible] and progress. The correlation of [illegible] has been three-fold: the development of [illegible] a [illegible] are, the [illegible] only between [illegible] [illegible] [illegible] the [illegible] [illegible] .

Colegio Ingles-Español.

When Laurens Institute was converted from a co-educational institution into a Boys' School, the Girls' department was taken over by the Woman's Board which had obtained a good school property in Monterrey from an exchange of properties with the Church of the Disciples. Miss Dora Ingrum opened the school in 1919 with an enrollment of 92. The Report of the school for 1921 gives the enrollment for that year as 179.[1] The courses of study are in both languages: A complete course in English, or a complete course in Spanish. A State representative of Primary instruction visited the school in 1921 and after a careful inspection reported the work as excellent.[2] The popularity of the English work is indicated by the fact that "many of the parents request that their children be entered in classes where not a word of Spanish is spoken."[3] In the spring of 1922 there were 28 students preparing for definite Religious work, and 15 who were preparing to be teachers. [4]

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1. Twelfth Annual Report Woman's Work. 1922. Collegio Ingles-Español. Page 292.
2. Information for Leaders. Bulletins Published by Woman's Missionary Council April 1922. Page 4.
3. Information for Leaders. April 1922. Page 4.
4. 1922 Yearbook of the Board of Missions of the Methodist Episcopal Church South. Page 140.

The present facilities for boarding the girls are very limited but the demand is so great that this feature requires that more adequate provision be made for it.

Because Colegio Ingles-Español is such a young institution and is in the process of formulating its policies and plant,but little data concerning it are available. The general trend of the Reports to which reference has been made indicates that it is following much the same line as the other schools in courses offered, and ideals and standards maintained. The contributions it is making to Mexican civic advancement are the extension of educational opportunities to the girls of Monterrey and its vicinity, the preparation of teachers and young women who will serve as religious leaders in church work, and other benevolent enterprises. That the social life of the community is being touched in some measure is evidenced by the reference in Miss Ingrum's report to the School Entertainments and Programs.[1] The greatest contribution the school is making is through the lofty ideals it maintains and inculcates. As yet this institution has not had the opportunity to fully demonstrate what its mission shall be in helping to establish Mexico as a democracy. More time must be given, that it may develop and grow stronger.

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1. Twelfth Annual Report of the Woman's Council. Page 292.

The present facilities for [illegible] the [illegible] and limited out the demand in [illegible] [illegible] that more [illegible] [illegible] to [illegible]

[illegible]

[illegible] and [illegible] in the [illegible] [illegible] and physical [illegible] [illegible] general [illegible] [illegible] made [illegible] [illegible] other [illegible] [illegible] [illegible]

CHAPTER VI

The Extension of the Educational Efforts to Durango

The most remote outpost of the Mexican Border Mission was established in 1885 when Rev. R. W. MacDonell, who had been serving in various places in the field, was sent to extend the work in Durango, a city of 25,000 inhabitants and located in one of the most inaccesible portions of the Republic. The state government was in the hands of the Church Party, but the local officials were liberal. So strong was the feeling, however, against those accepting the Protestant faith that their children were persecuted and forced to drop out of the public schools. The parents then appealed to Mr. MacDonell to do something for them. The situation was discouraging for he had no money, no books, and no teacher. His own time and strength were taxed to the limit. Miss Kate McFarren who was doing missionary work in Durango independent of any Board, heard of Mr. MacDonell's desire to open a school and offered to undertake the work. The school opened April 1887, and the first few years it was maintained by voluntary contributions from friends in the United States.

In 1888 Mr. MacDonell died at his post. After

CHAPTER VI

The Extension of the Educational Efforts to Interior

The most remote subject of the Baptist Foreign Mission was established in 1888 when Rev. J. M. McDonald, who had been serving in various places in the field, was sent to extend the work in Durango, a city of 15,000 inhabitants and located in one of the most inaccessible portions of the republic. The entire Government was in the hands of the Church Party, but the local authorities were liberal. So strong was the feeling against Romanism, especially those accepting the Protestant faith that their children were persecuted and forced to open out of the public schools. Parents then appealed to Mr. McDonald to establish a school for them. The attitude was discouraging. Not only was there no money, but no teacher. The two allies had to be brought, taked to the field. When Mrs. McDonald joined the missionary work in Durango [illegible] Mr. McDonald's desire to open a school and [illegible] undertake the work. The school opened [illegible] first few years it was maintained by [illegible] from friends in the United States.

In 1892 Mr. McDonald died at his post.

his death, in response to the urgent requests of the women of the South Georgia Conference who desired to extend the influence of this young missionary who had rendered heroic service, the school at Durango was adopted by the Woman's Board of Missions. In 1889 property was purchased and the School was named MacDonell Institute to honor the memory of this energetic and able man from Southern Georgia.

Miss MacFarren remained in charge until 1898 when Miss Ellie B. Tydings was made Principal. In spite of continued persecution MacDonell Institute continued to grow. The Corresponding Secretary of the Woman's Board reports: "The city of Durango while priest-ridden and fanatical is not openly so hostile as before. The gracious influences emanating from MacDonell Institute are being felt very sensibly, and while superstition still abounds the open Bible is no longer an unknown book." [1]

In 1910 Miss May Treadwell succeeded Miss Tydings, but she remained only a year, her place being taken by Mrs. Nellie O'Bierne in 1911. Mrs. O'Bierne's report (1911-1912) states: "Though we have had wars and rumors of wars our work has steadily grown. In September when we opened we had only 60 pupils. We have now passed the 200 mark." [2]

1. Haskin. Women and Missions Page 146
2. Haskin. Women and Missions Page 147

The war interrupted the work, but as soon as conditions permitted the school was re-opened. A glimpse of the difficulties involved is given from the following quotation from Miss Tydings who again took charge of the work in 1920.

"Years ago when I first came to Mexico, there was a through Pullman from St. Louis to Mexico City. This time instead of a Pullman, our train consisted of third-class coaches for which we paid first class fare. Many told me we were fortunate not to have to travel in box cars, as the numerous generals had taken possession of all the good coaches during the revolution. That was six months ago and I am glad to tell you conditions have improved wonderfully since then.

"When I reached here and saw everything in ruins it really made me sick for several days, and every time I would go out on the streets beggars of every description would beseige me -- some without arms or legs and almost all, blind. Of all the Americans here when I left, only two men remained, but of course my Mexican friends gave me a reception and cheered my heart with many loving words of welcome.

"We have about sixty-five rooms in the building and all were filled with broken furniture and rubbish. I

The war interrupted the work, but as soon as conditions permitted the school was re-opened. A glimpse of the difficulties involved is given from the following quotation from Miss [illegible] who [illegible] [illegible] of the work in [illegible].

"Years ago when I first came to Mexico, I came on a through Pullman from St. Louis to Mexico City. This time instead of a Pullman, our train consisted of [illegible]-class coaches for which we paid first class fare. [illegible] held up [illegible] [illegible] [illegible] [illegible] [illegible] cars, as the passengers [illegible] [illegible] [illegible] the good country through the revolution. [illegible] [illegible] months ago and [illegible] [illegible] [illegible] proved successfully since then.

"When I reached [illegible] [illegible] [illegible] it really made me sick on account of [illegible] [illegible] [illegible] would [illegible] [illegible] [illegible] [illegible] would [illegible] to -- [illegible] [illegible] [illegible] blind. Of all the [illegible] [illegible] was [illegible], but of course my Mexican friends [illegible] reception and clasped my hands with their [illegible] welcome.

"We have [illegible] thirty-five [illegible] [illegible] and all were filled with [illegible]

began at once to look for workmen, and by August 9th we had enough school rooms ready to begin, and opened with 124 pupils.

"Durango has always been the most fanatical city in Mexico, and instead of becoming more liberal during the revolution, it is more priest-ridden than before. The priests themselves have visited from house to house, threatening all who dared to send to us, or work for us, and have had several vigilance committees at work ever since I came, but to date we have enrolled almost 250 pupils." [1]

Miss Case, Executive Secretary of Latin America (Woman's Board of Missions) visited Durango in 1919. A new property had been secured because of the need of enlarging the Institute. The property purchased consisted of several buildings with a large cock pit between. Miss Case wrote: "The cock pit has two stories and at one side there is a long room that could be used as an assembly hall. If the cock pit could be covered with glass it would serve as a gymnasium and also for a hall for closing exercises." [2] Since the purchase of this property the school now has one of the best playgrounds in Mexico according to recent reports.

The success of MacDonell Institute in spite of the open opposition of the dominant church indicates the

1. Tydings. Florida Christian Advocate. "Our Great Work in Mexico. Jan. 1921.
2, Haskin. Women and Missions, page 146.

began at once to look for workmen, and by August [illegible] had enough school rooms ready to begin, and opened with [illegible] pupils.

"Durango has always been the most Conservative city in Mexico, and instead of becoming more liberal during the revolution, it is more priest-ridden than before. The priests throughout have plotted from Durango to Denver, thwarting all who dared to work to us, or [illegible] have [illegible] several vigilance committees [illegible] but to date we have escaped [illegible]

"[illegible] Dean, Examiner [illegible]

(Rocky's Board of Missions) [illegible]

property has been secured [illegible] the Institute. [illegible] building [illegible] "The [illegible] room [illegible] pit [illegible] machine and also [illegible] the [illegible] of this [illegible] best [illegible]

The [illegible] the over [illegible]

1. Tydings. Florida [illegible] Mexico. Jan. 1924.
2. Hoskin. "Women and Missions, [illegible]

way the walls of prejudice have been battered down by the force of the ideals which the school was established to teach. The process has been slow and still more time will be necessary for the consummation of the work. The people have barely caught a faint vision of what liberty of conscience and the spirit of tolerance mean. But MacDonell Institute continues to promulgate these ideals. "The people who sit in darkness may yet see a great light."

CHAPTER VII

Southern Methodism Enters Chihuahua

The Establishment of Palmore College

By the end of 1886, the expansion of the activity of the Mexican Border Mission had surpassed Mr. Sutherland's expectations. Southern Methodism had been established at Saltillo, Monterey, Chihuahua, and had penetrated even into inaccessible Durango. A church was established in Chihuahua early in 1886, and in March of that year a few members were received and some children baptized. The parents expressed a desire for a school to be established so that their children might receive intellectual and moral training. Here again, the church blazed the way for the establishment of the school. Reverend G.G. Kilgore, the missionary in charge, in writing of the first attempt to start a school says: "We determined to begin a mission school at an early day. After many efforts and much disappointment and delay 'Uncle Larry' (the director of the Rosebud Missionary Society) came on a visit to Chihuahua in January 1888 and gave us an opportunity to tell him of our needs and show him the youngsters of our congregation

CHAPTER VII

Southern Methodism Enters California

The Establishment of Pacific College

By the end of 1885, the expansion of the activity of the Mexican border mission had surpassed Dr. Dorchester's expectations. Southern Methodism had been established at Saltillo, Monterrey, Durango, and had penetrated even into inaccessible Aguascalientes. A conference was established in Guadalajara and in Mexico City, and in Mexico City that year a few converts from Romanism had been baptized. The records expressed a desire for a school to be established so that their children might receive instruction and moral training. Here again, the General Conference for the establishment of the school. Meanwhile, Kilgore, the missionary in charge, [illegible] the first attempt to start a school [illegible] disappointment and delay. [illegible] Rosalio Hernandez [illegible] January 1888 and gave us an opportunity to [illegible] needs and have him [illegible] [illegible]

needing food for mind and heart. He simply said: 'Something must be done. You must have some help', and just as soon as he reached his office, he sent us a check for $100.

In July 1888 we opened school ourselves in the class room back of the church. A few days later Mr. Guadalupe Morales, a young man from La Cruz, took charge." [1] The school passed through a period which was difficult indeed, as it was almost impossible to secure a permanent teacher. The room in which the school was begun was only 15 x 26, and this was far too small for its needs. Mr. Kilgore began to look for property which would be adaptable for a permanent school plant. "Uncle Larry" had selected Monterey as the place to center the interest of the Rosebuds, so it was decided to try to interest the Woman's Mission Board in Chihuahua. It was found that the property south of the Mission was for sale. Miss Holding and Mrs. Park, representatives of the Woman's Board, visited Chihuahua in 1888, looked over the property, and were in favor of securing it, but the Board failed to appropriate. Mr. Kilgore was ready to make any sacrifice to secure this valuable location, so in February 1889 he gave two personal notes and bought out one of the two owners. It was at this time that Dr. W. B. Palmore visited the city and became interested in the pro-

1. Scrap-book (J.F.C.) "Our Mite Box" November 1892, Vol.I (not mounted)

[illegible] food for mind and heart. He simply wish[illegible] thing must be done. You must have some help', and [illegible] as soon as he resigned his office, he sent us a check for $100.

In July 1888 we opened school [illegible] in the class room back of the church. A few days later Mr. Guadalupe Morales, a young man from [illegible], took charge. The school passed through a period which was difficult [illegible] as it was almost impossible to secure a permanent teacher. The room in which the school was to be held [illegible] and this was far too small for 100 pupils. Mr. [illegible] began to look for property which [illegible] school place. Uncle Larry had selected [illegible] place to center the interest of the community, so it was decided to try to interest the Woman's Mission Board [illegible] Children. It was found that the property [illegible] Mission was for sale. Miss Tuttle and Mrs. [illegible] secretaries of the Woman's Board, visited Chihuahua in 1888. Looked over the property, and were in favor of purchasing it, but the Board failed to appropriate. Mr. Villarreal was ready to make any sacrifice to secure this valuable property, so in February 1888 he gave two personal notes [illegible] one of the two [illegible]. It was at [illegible] Palmore visited the city and became [illegible]

I. Scrap-book (J.T.C.) "Our Site Box" [illegible] 1888. Vol. [illegible] (not numbered)

posed plans for a school and a little later gave the funds to secure the property. When the Woman's Board met in May 1890, Dr. Palmore donated this property for a girls' school to be owned and operated by the Board.

The gift was accepted and Miss Augusta Wilson was sent in 1891 to serve as principal. In 1892 an appropriation of $7,000 was made and a large fourteen room building was erected. The school was called, "Colegio Palmore", in honor of the donor. In 1894 Miss Elizabeth Wilson was appointed to take charge of the work. She had begun her missionary career under Miss Holding at Laredo in 1889. Miss Wilson remained at the head of Colegio Palmore until her death in 1916. During these years her co-worker was Miss Lucy Harper of Southwestern University, Georgetown, Texas. She too, had begun her missionary service at Laredo.

The scope of the work under the direction of these two missionary-teachers is shown in Miss Wilson's report in 1897. She says: "Our work embraces four departments, a pay school for girls, one for boys, and some outside pupils for English only. These, with the Woman's Work Missionary Society, two Sunday schools, a prayer meeting, some visiting and helping in the church services keeps us fully engaged." [1]

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1. Haskin. Women and Missions, page 149.

posed plans for a school and a little later gave the funds to secure the property. When the Council met in May 1886, Mr. Palmore donated this property for a "girls' school to be owned and governed by the Board.

The gift was accepted and Miss [illegible] was sent in 1891 to serve as principal. In 1892 an appropriation of $7,000 was made and a large boarding room building was erected. The school was called "Colegio Internado" in honor of the donor. In 1894 Miss Elizabeth Pillow was appointed to take charge of the work. [illegible] missionary career under Miss Holding at Parado in 1897. Miss Pillow remained at the head of Colegio Palmore until her death in 1916. During [illegible] Miss Lucy Burnett of Southwestern University, Georgetown, Texas. She too, [illegible]

The course of the [illegible] two missionary-teachers [illegible] 1897. She [illegible] day school for girls, and [illegible] for regular only. There, [illegible] Society, two Junior schools, a preacher [illegible] and helping in the general [illegible]."

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1. Tuckin. Women and Missions, page 140.

How the work continued to develop is given in this detailed report: "The work of our College [1] is divided into three lines: a school pursuing the identical course of study used by the public schools of Mexico, and taught by Mexican teachers; a school in English using the grammar and high school courses of the United States taught by American teachers, and a Commercial school,[2] which has been the leader, example and cause of the establishment of six other commercial schools and departments in different states. The school has grown to its highest enrollment, 751. Since 1894, 111 students of the commercial school have received diplomas, 35 have received grammar school diplomas, 333 have received certificates and diplomas for completion of the regular instruction of the Spanish school. Meanwhile, 4,000 young people have come under the influence and have received something of the impress of Palmore College."[3]

Palmore has always received hearty endorsement from government officials. One governor of the State said about it: "Palmore College has lent valuable assistance to the people of Chihuahua in elementary and commercial education. Her professors are distinguished for their learning, their perserverance and their moral qualities. Her students

1. Any boarding school is called a "colegio" or "college" in Mexico.
2. Organized in 1902 under S.I.Esquivel, a graduate of Taredo and regognized as one of the educational leaders of Mexico.
3. Manuscript of A Report for the Kentucky Conference, 1910.

are not only well equipped mentally, but are self-disciplined and correct in their relations with society." [1]

Palmore was forced to close in January 1914, because of the disturbed political conditions. In August of that year the Spanish department was re-opened in order to save the property and hold the people together. In August 1915, all the work except the boarding department was resumed. Four missionaries and four teachers from the city formed the faculty. The session was suddenly cut short by orders from the United States government for all Americans to retire from Mexico. Miss Wilson says in this connection: "We came with great reluctance. Our people had shown so much affection and hope for the college. The enrollment for the six weeks had been 177.

"The government of the past year and a half has been kind to us. We had every help and protection possible. Not only this, but the principle officials placed their children in our care. The kindness on the part of the administration just passed into history, is but a repetition of the protection, patronage and assistance we have received from every administration from the time of President Diaz to the present day, during the whole of our twenty-one years in Chihuahua, both from state and federal officials."[2]

1. ~~Manuscript~~ of A Report for the Kentucky Conference, 1910.

2. Manuscript of a Report. Miss Elizabeth Wilson. 1915. El Paso, Texas

When the Woman's Board resumed work in Mexico in 1919 the School at Chihuahua was re-organized. Through an exchange of property a new building was received from the Congregationalists and this was used for the boys boarding department. Reverend J. P. Lancaster was appointed principal and Miss Mary Massey, Associate Principal.

One of the buildings on the school compound was used to house the first settlement work of the Woman's Council when in 1919, "El Centro Cristians" was established.

Miss Massey, who became principal in 1921 includes the following facts in her report for that year. Palmore matriculated 380 pupils in all departments for the year. "Our closing programs were attended by 1500 people each of the two nights. The Governor of the State attended the second night and gave out the certificates." [1]

Part of the contribution which Chihuahua has made to the furthering of civic progress in Mexico is summed up in a brief report made by a number of leaders of Southern Methodism in Mexico in which they say: "The ex-students of Palmore College are found in every great enterprise of the State of Chihuahua. More than 40 Christian homes have been founded by its students. More than 20 of its students have given acceptable service as teachers in Mexico. The best citizens of every political creed have placed their children

1. Twelfth Annual Report of the Woman's Missionary Council of the Methodist Episcopal Church, South. Page 290. 1922.

under its tuition, and it numbers its friends by the thousands. It has touched every circle of society in the city and its influence is felt throughout the state."[1]

In addition, Palmore College has made an enviable reputation in the development of commercial education. The department at Palmore was the direct cause of the establishment of six other commercial departments throughout the Republic.[2] By training young men and women to efficiently build up the commercial activities in Mexico, the school has helped in bettering economic conditions, and has thus contributed to the establishment of a more progressive Mexico.

1. A Protest to the Board of Missions on the "Cincinnati Plan" by the Missionaries of the Methodist Church, South, in Mexico. 1915.
2. Manuscript. Report by Miss Elizabeth Wilson. 1915.

CHAPTER VIII

The Educational Activities Begun at El Paso

While the Southern Methodist forces had pushed across the Mexican border and had caused the missionary frontier to recede as far as Durango, a corresponding expansion had taken place along the border towards the Pacific Ocean, and down the western coast of Mexico. The field had become so extensive by 1890 that the Mexican Border Conference was divided, the western section becoming the Northwest Mexican Conference[1], with headquarters at El Paso.

In January of this same year the first efforts to open a school in El Paso were begun by Miss Blanche Gilbert, who had had some eight years experience in the various schools of the Woman's Board of Missions. The school developed with remarkable rapidity, and at the close of the first year there were some 124 pupils enrolled. Writing of the opportunity presented by this work, Miss Gilbert said:

"We have reached such proportions we can not do

1. I. G. John. Hand Book of Missions, page 270

CHAPTER VIII

The Educational Activities Begun at El Paso

While the Southern Methodists from had pushed across the Mexican border and had turned the missionary frontier to receive it for its harvest, a corresponding expansion had taken place along the border towards the Pacific Ocean, and down the eastern coast of Mexico. The field had become so extensive in 1890 that the Mexican Border Conference was divided. The western section, including the Northwest Mexican Territories,[1] with headquarters at El Paso.

In December of this year [illegible] to open a school in El Paso [illegible] children, who had been [illegible] various schools of the country. [illegible] School developed [illegible] along of the [illegible] building of the [illegible] "Hospital" [illegible].

[illegible]

1. [illegible]

justice to our own work except in a regular school building. I have a fair prospect for an extensive boarding department which will support itself in a great measure. I have not known of as fine an opening anywhere."[1]

Miss Gilbert continued the school until 1893. It was turned over to Miss Effie Edington, a graduate of Hollins Institute of Virginia in November 1894. The school continued to grow, but in spite of the bright prospects, it was closed in May 1897 because of the inability of the Boards to aid in supporting it.[2]

But the need was so great because the public schools were inadequate, and the number desiring to learn English was so large, that the Reverend J. F. Corbin, who was in charge of the work of the Methodist Episcopal Church, South, among the Mexicans at El Paso, determined to make another effort to found a school.

He secured Miss Frances Montague, who had served on the faculty of Palmore College, Chihuahua, to reopen the school, paying her a small salary from his own means.

In September 1901, the school was opened in rooms back of the Mexican Church then located on South Campbell

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1. Scrapbook (J.F.Corbin) Vol. I; page 57, col.1

2. Diaries of Rev. J. F. Corbin, 1894-97

Street, the purpose being to teach English to the Mexican boys and girls and to bring them under the influence of the Gospel through Christian teachers and Bible study. It was called the Effie Edington School to honor the memory of Miss Edington, the former teacher, who had shown such love and interest in the Mexican children and who had greatly endeared herself to them. In 1900 she had served as a member of the Ruth Hargrove Institute at Key West, and had met a tragic death by drowning while in swimming with a group of teachers and pupils the day after school closed in June.[1]

The grades taught at first were the first and second, but the school increased to an enrollment of fifty by February 1902, and made the expansion of the course of study, and the securing of another teacher absolutely indispensable. Miss Jessie Burford was secured and remained as associate principal until 1920.

Two months after the opening of the school a new church located at Fourth and Stanton Streets was completed and the school was provided with new quarters in the large basement of the church. Later an annex was built which served as a home for the teachers and additional school rooms.

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1. Diaries of J. F. Corbin 1900-1901.

In 1908 the school was changed from a co-educational plan to a school for girls. This plan proved very successful, and for several years, because of the lack of room, many pupils were turned away. In 1918 a fine property on San Antonio Street, nine blocks from the center of the business district was purchased, and a boarding department was begun. The average annual enrollment had then grown to 200 pupils.

The school plant consists of three buildings which provide school-rooms, dormitories, rooms for the faculty members, a large dining room, and an assembly hall to be used for school entertainments, recitals, etc.

The course of study is the same as that of the public schools of El Paso through the Junior High School. In addition, Spanish composition, reading and grammar, together with Mexican history are required from the third grade on through the upper grades.

A serious problem in the early years was holding the girls beyond the fourth grades. "Every inducement possible was held out by the teachers to encourage the pupils to finish at least the eight grades of the course then adopted by the school, but they wanted only a speaking knowledge of English in order to get employment. Gradually, however, a few began to aspire to complete the course, and

now for eight consecutive years a class has finished and gone on to high school." [1] In addition, six girls have continued their work in American colleges.

The purpose as stated by the catalogue of the school is given in these words: "It is the purpose of the faculty to give to students a vision of the opportunities for life service, and inspire them to have a part in the great program." [2]

Effie Edington has had a double mission in the past, for some of her students have gone back to the Mexican people as teachers and religious workers, while many others have married and made their homes in El Paso and other places in the United States. Effie Edington has prepared those who have returned to their own people for service, and she has aided those who have remained to adjust themselves to American life and ideals. The greatest contribution which is in process of being made, is the number of girls who have continued their work in high schools, and who have made unusual records in their work. They have helped some of the Americans who are greatly in need of Americanization to a new appreciation of the Mexican. In addition, six girls were in American colleges last year preparing for greater usefulness in Mexico. When Mexico is in such need of real leadership this service is of supreme value to her civic well-being.

1. Catalogue Effie Edington School, 1920
2. Catalogue Effie Edington School, 1920

now for eight consecutive years a class has finished and gone on to high school."[1] In addition, six girls have continued their work in American colleges.

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1. Catalogue Little Bethany School, 1922.
2. Catalogue Little Bethany School, 1930.

CHAPTER IX

The Further Development of the Educational Work at El Paso.

El Paso was early recognized as a strategic center because of its location as the "gateway" to Mexico. The Methodist Episcopal Church, South, consequently adopted the plan of concentrating effort on equipment there. With a strong church organization and the development of Effie Edington Girls' School, the work was early placed on a substantial foundation. But in 1912 because of the liberality of Mr. Millard Patterson, an attorney of El Paso, a boys school was made possible, and the work was greatly advanced. Though Mr. Patterson is a member of the Church of the Disciples, he made this generous gift to this, a sister denomination, that a suitable monument to the memory of his deceased wife might be established. Mrs. Patterson was a member of the Southern Methodist Church and had for many years been deeply interested in developing a native ministry for Mexico. The school was called "Lydia Patterson Institute" to honor her memory.

In December, 1912, Mr. Patterson acquainted Rev. J. F. Corbin, then Superintendent of the Western Mexican Mission work, and enlisted his help in securing a suitable

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In December, 1912, Mr. Patterson acquainted Rev. J. F. Corbin, then Superintendent of the Western Mexican Mission, which included El Paso, with his plan of erecting a building for the Mexican work, and enlisted his help in securing a suitable

CHAPTER IX

The further development of the Council and work at El Paso.

El Paso is early recognized as a strategic center because of its location as the "gateway" to Mexico. The Methodist Episcopal Church, South, consequently adopts the plan of concentrating effort on development there. With a strong German organization and the development of little Mexican' School, the work was early placed on a substantial foundation. Work in Juárez by agency of Mr. Milford Patterson. Transportation of tools, etc. made possible, and the work was greatly advanced. Through Mr. Patterson's manner of the church of the Holy Trinity, he made this generous gift to God, a lasting testimonial, that a suitable monument to the memory of his departed wife might be established. Mrs. Patterson was a member of the Methodist Episcopal Church and was for many years deeply interested in developing a native ministry for Mexico. In 1906 God was pleased "Lydia Patterson Institute" to honor her memory.

In December, 1913, Mr. Patterson engaged Mr. J. T. Corbin, then superintendent of the Mexican Mission, which included El Paso, with his wife, to build the Mexican work, and enlarge and strengthening a suitable

location. Sometime after this President Madero's death occurred, and seemed to make a profound impression upon Mr. Patterson, and his interest in developing Christian leaders for Mexico was greater than ever.[1]

The deed to the property which was presented to the Board of Missions December 4, 1913, gives the purpose of the school in this form:

"The property conveyed by this instrument is to be used for the education and religious training of boys and young men, and as soon as may be convenient, for the preparation of young men to preach the gospel of Christ in Mexico."[2]

In June, 1913, Bishop H. C. Morrison appointed J. F. Corbin to superintend the erection and equipment of the building, and to organize a school as soon as feasible. Miss Norwood Wynn, who had been Principal of one of the schools of the Womans Board of Missions in Mexico, was secured to begin the work. The school was opened on September 9, 1913 with six boys. The school was conducted in the chapel of the Presbyterian Church until the Institute was completed in November of the same year. By Spring the enrollment had reached 100 and another teacher was employed.

In July, 1914, Rev. Laurence Reynolds, a graduate of Southern Indiana Normal, and who had been in charge of a

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1. J.F.Corbin. Manuscript. Lydia Patterson Institute. Oct. 1914.
2. J.F.Corbin. Manuscript. Lydia Patterson Institue. Oct. 1914.

location. Meeting after this President Cobern's death occurred and decided to make a profound impression on Mr. Patterson and his interest in that open country [illegible] [illegible] for Christ was greater than ever.[1]

The data in the property [illegible] presented to the Board of Missions concerning St. John's, [illegible] of the school in this form:

"The property conveyed by this instrument is to be used for the education and religious training of boys and young men, and as long as they [illegible] for the preparation of young men for [illegible] service."[2]

In June, 1913, Bishop [illegible] J. E. Corbin to superintend the erection and equipment of the building. [illegible] Miss Sarah Kemp, who had been [illegible] schools of the Tonkawa Tribe [illegible] dared to begin the work. [illegible] 9, 1913 with six boys. [illegible] chapel of the rectory [illegible] completed in November of the same year. [illegible] refinement had reached 100 and enrolled [illegible]

In July, 1914, Mr. Lawrence [illegible] of Southern Indians Kansas, and [illegible]

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1. J.E.Corbin. Manuscript. [illegible]
2. J.E.Corbin. - Manuscript. [illegible]

school for boys in San Luis Potosi, was appointed President of the Institute. By his broad vision and indefatigable labor the school had developed until it had a student body of 475 members in the Spring of 1922. In addition to the original building which is a three-story building, modern in every respect, is an Industrial Annex which was completed in 1921. This building provides additional dormitory accomodations, school-rooms, an auditorium with a seating capacity of 25,000 persons, a large gymnasium, dressing and shower rooms, a swimming pool, club-room, additional administration offices, and an entire floor for automobile, carpentry, tailoring, and printing shops. The school plant is now worth more than $150,000.

The service which Lydia Patterson Institute has rendered Mexico has been a large one. During the political disturbance in Mexico thousands of Mexicans took up their residence in El Paso. Many of the boys of these families were placed in the Institute that they might learn English under conditions which were not so radically different from those to which they had been accustomed. Many of these boys were from homes of the upper class Mexicans, and may become the leaders of Mexico in the future. The principles and ideals of the Institute if incorporated into their lives will aid in the development of a democratic Mexico. The Institute was founded

school for boys in as a mile school, supported [illegible]
of the Institute. By his broad vision and indefatigable
labor the school was developed until it had a student body
of 470 members in the spring of 1922. The dignity of the
original building which is a three-story building, modern in
every respect, is an industrial annex which was completed in
1921. This building provides additional dormitory accommoda-
tions, school-rooms, an auditorium with a seating capacity of
28,000 persons, a large gymnasium, dressing and shower rooms,
a swimming pool, class-rooms, [illegible] laboratories,
and an entire floor for [illegible], [illegible], [illegible], and
printing shops. The school plant is worth more than
$100,000.

The service which Miss Robinson inaugurated has
rendered Mexico has been [illegible]. Among the children
displaced in Mexico the sense of [illegible] by their
residence in this home. Many of the boys and girls in files were
placed in the Institute that they might learn Mexican under
conditions which were not so [illegible] from their
[illegible] had been [illegible]. [illegible] of these [illegible] into
homes of the upper [illegible] in Mexico, but [illegible]
of Mexico in [illegible]. The [illegible] the
institute is incorporated into their lives [illegible] and in the
development of a democratic Mexico. The institute was founded

for the training of ministers, and in 1921 there were about 20 young men preparing for this service. In extra-curriculum activities, the school has demonstrated the appeal which the team-game may have for Mexican boys. In basket-ball the school has developed champion teams for several consecutive years.[1] This type of work is entirely new to the Mexican boys but they have shown marked adaptability in this line. The Night-school for clerks and other workers has rendered excellent service. It is impossible to estimate the extent of the good accomplished, but it is certain that in the past few years several hundred have had the opportunity of learning to read and write in their own language, while others have been taught the English language. These benefits derived from the work of Lydia Patterson Institute have been for the advancement of civic progress both in Mexico and in the United States. The interdependence of the two nations due to their close proximity demands mutual aid and a better spirit of co-operation, therefore the school which helps bring this about fosters the real spirit of democracy.

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1. School catalogue. 1920-21.

for the training of ministers, and might there not [illegible] so young men preparing for this service. [illegible] activities, the school has demonstrated the [illegible] temporary have for Christian work. [illegible] has supplied [illegible] for [illegible].[1] This fact is worth [illegible] so the [illegible] have been marked adaptability [illegible]. The [illegible] for [illegible] and other [illegible] [illegible] it is impossible to [illegible] the extent of [illegible] ed. But it is certain that [illegible] have [illegible] our language, with [illegible] [illegible] their [illegible] [illegible] now [illegible] the advancement [illegible] progress [illegible] and [illegible] the United States. [illegible] [illegible] [illegible] better spirit of [illegible] bringing this about [illegible] [illegible].

1. School catalogue. 1[illegible] - [illegible].

CHAPTER X

The Establishment of Wesleyan Institute.

The rapid development which has characterized the missionary activity of the Methodist Episcopal Church, South, among the Mexicans, has made frequent reorganization of conferences and other governing bodies necessary. In 1914 one of these changes became imperative. Because of the disturbed political conditions in Mexico, thousands of Mexicans came to the United States. This great influx of refugees placed an added responsibility upon the church to minister to their needs, and in order to do this effectively it became necessary to organize the work among the Mexicans of West Texas, south of the Pecos River, into "The Texas Mexican Mission." [1] No sooner had this reorganization taken place than the need of a training school for Christian workers within the bounds of the Mission began to be urged. [2] These efforts finally culminated in the founding of the Mexican Methodist Institute, now Wesleyan Institute. Property which

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1. Mission in this sense is an organization similar to a conference, but with one or two privileges of the conference restricted. Such as the right of voting by delegates in the "General Conference" which meets each quadrennium and in the supreme governing body of Methodism.
2. Personal letter. E.B.Vargas. Oct. 1922.

had formerly been used for a private school for American boys was purchased for $15,000. It was located in West End, a suburb of San Antonio, Texas, and consisted of three buildings, with four acres of ground, including one of the best athletic fields in San Antonio.

The school was opened October 15, 1917, with 11 pupils, this number increasing to 50 before the end of the year. The Rev. J. A. Phillips and four assistants made up the faculty. G. A. Manning, who had served for eighteen years in various capacities in the Methodist school at Puebla, succeeded Mr. Philips as Principal.

Mr. W. W. Jackson, a graduate of Southwestern University, Georgetown, Texas, became President in 1921, and under his leadership the school has grown to an enrollment of 71, 59 of these being boarders. This is capacity attendance and more room is a necessity.

The work of this school is characterized by the flexibility of its curriculum since it is especially designed to meet the needs of two types of students: (1) boys who have had the training offered by the public schools of Mexico and who are handicapped by their lack of English; (2) mature youngsmen who are planning to return to Mexico as preachers and Christian workers.

One of the chief aims of Wesleyan Institute is the

giving of an easy command of both English and Spanish. The chief contributions which Wesleyan has yet made have been the Christian leaders it has developed,and the facilitating of the adjustment of the Mexican boys to American customs and methods. This latter reacts in a very decided way upon the attitudes of the Mexicans toward the Americans. Sympathetic interest such as this school demonstrates,assures more cordial relationship eventually between the United States and Mexico. For when Mexico begins to have real confidence in the neighborliness of the United States, and Americans become socially intelligent enough to appreciate the capacity of the Mexican, then a new day of good-will and co-operation will dawn for the two nations.

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giving of an easy command of both English and Spanish. The chief contribution which Chapman has yet made has been the Christian leadership it has developed, and the fraternizing of the adjustment of the Mexican boys to American customs and methods. This latter results in a very decided map upon the attitudes of the Mexicans toward Americans. Impossible interest here to tell actual [illegible] results, because such certain relationship eventually between the United States and Mexico. For when Mexico begins to [illegible] confidence in the neighborliness of the United States, and [illegible] possesses sufficiently intelligent enough to appreciate her [illegible] the Mexicans, then a new day of good-will [illegible] dawn for the two nations.

CHAPTER XI

Summary of the Civic Value of the Past School Activities of Southern Methodism in Seven Centers of Mexican work.

Because of the very nature of its postulates concerning the supreme worth of the individual human being, the freedom of the will and the right of choice, the necessity of a supreme loyalty to God and love of neighbor as of self, Methodism has always fostered democracy and furnished a medium well suited to the establishment of a better social order. The American Methodists who entered Mexico linked with these tenets of their faith the American interpretation of democracy as expressed in the principles of liberty of conscience, separation of church and state, access to the Bible, and equality of opportunity for education. It was but natural then that as they established churches, they should also provide schools. One of the fundamental needs of a democracy is an intelligent citizenship. For as society has grown more and more complex and the interdependence of individuals and groups has increased, it has beceme essential for the welfare of the group that its component parts be intelligent and informed. Because of the increased

complexity of living, the opportunities for face to face contacts have diminished. To secure concerted thought and action the larger, more complex group has been forced to resort to the use of the printed page, the delegation of powers and the employment of representatives. Cooperative action and the achievement of like-mindedness, therefore, demand intelligent citizens. Mexico was in dire need of help in wrestling with her tremendous problem of an illiterate citizenship. The schools of the Methodist Episcopal Church, South, rendered a real service to her because they gave instruction in the use of the tools of knowledge and assisted in the attack upon her illiteracy. But the historical sketch of the schools reveals other contributions such as the formation of habits, attitudes and ideals, which sent the boys and girls forth better prepared to participate in the group life in which they found themselves. Because these contributions deal largely with ideals it is impossible to measure their extent. Since democracy itself is a system of beliefs and ideals ever changing and ever progressing, this study does not lend itself to minute mathematical measurement. The kinds of habits, the types of attitudes, the character of ideals together with their reaction upon conditions as they existed and their possible influence upon progress toward democracy, are the real measures of the work done.

complexity of living, the opportunities for face to face contacts were diminished. To secure concerted thought and action for larger, more complex groups [illegible] to resort to the use of the printed page, the delegation of powers and the employment of representatives. Co-operative action and the achievement of life-values [illegible], therefore, demand intelligent citizens. [illegible] help in enabling the [illegible] to [illegible] intelligent citizenship. The [illegible] Church, School, Newspaper and Library [illegible] gave instruction in the use of the tools of [illegible], and assisted in [illegible] cal [illegible] of the schools [illegible] as the [illegible], citizenship [illegible], [illegible] the boys and girls to be better prepared to [illegible]. In the group life in which [illegible] contributions [illegible] members [illegible] beliefs and ideals [illegible] study [illegible] ment. The [illegible] character [illegible] ditions as they exist [illegible] progress toward democracy, [illegible] done.

There were two types of civic values contributed by the schools of the Methodist Church, South, in Mexico. The first of these was developmental, the second projective. By developmental contributions are meant those which were more or less incidental to the experience of the pupil in the school and home, such as the formation of habits of neatness and order, the acquisition of skill in household tasks, the appreciation of the value of co-operation in daily routine, the appreciation of the dignity of work and the development of reliability through assumption of responsibility. By the projective contributions are meant those which were purposeful and consciously directed. Of this type was the training of American workers at Laredo, who were to go forth to further develop education throughout the Republic. Also the vocational training in commercial lines and for the teaching profession in this category. The development of these teachers is indicative of the great service which these schools have rendered in helping to bring about better conditions for all the womanhood of Mexico. The schools have taught the supreme value of the individual; they have taught the responsibility of the women of Mexico in uplifting the nation; in addition they have stressed the subjective side of Christianity, linked with the objective phase which stresses the relation between religion

There were two types of civic values contributed by the schools of the Methodist Church, south. In [illegible] The first of these was developmental, the second [illegible] By developmental contributions are meant those which were more or less incidental to the experience of the pupil in the school and home. Since in the [illegible] methods and order, the regularity of [illegible] habits, the appreciation of [illegible] daily routine, the appreciation [illegible] the development of [illegible] sibility. In the progressive [illegible] which are peculiarly [illegible] type are the teaching of [illegible] work in an effort to [illegible] the pupils. Also the [illegible] lines and for the teaching [illegible] development of these [illegible] service [illegible] being about [illegible] tion. The schools have [illegible] ranks. [illegible] tendency [illegible] and the subjective side of [illegible] jective phase which [illegible]

and conduct, with the result that the womanhood of Mexico has been raised to a higher level. Degradation and ignorance are being dispelled and today many purposeful young women of vision are entering various fields of activities to share in the task of making Mexico a better and happier nation.

Another projective contribution made by these schools was the breaking down of racial and religious prejudices and the introduction of a measure of tolerance. Closely akin to this service is the one which the schools along the border are rendering through the interpretation to Mexico of the ideals of democracy as exemplified in the United States, and through the encouragement of a patient and friendly attitude on the part of Americans.

The chief projective contribution which these seven schools have made is the sense of responsibility which they have inculcated in the students to help make Mexico a great Christian nation. The supreme purpose in the establishment of the schools has been the development of efficient, intelligent Christian leaders. The records of the young men and women of Palmore College are but typical of a greater group who have gone forth to promote the advancement of Mexico.

The outstanding contributions then, which the schools under consideration have made to the civic advancement of

and conduct, with the result that the neighborhood of [illegible] has been raised to a higher level. Dogmatism and ignorance are being eliminated and today some powerful [illegible] women of vision are exerting [illegible] to share in the task of making [illegible] nation.

Another positive contribution made by [illegible] schools was the formation of [illegible] judges and the introduction of a measure of [illegible] discipline. [illegible] along the [illegible] to decide on the labels [illegible] United States, [illegible] and [illegible] relations [illegible].

The court [illegible] school [illegible] cases in which [illegible] Christian [illegible] [illegible] and women of [illegible] group [illegible].

The [illegible] under consideration [illegible].

Mexico are: a higher standard of living and a conception of the importance of the home, habits of co-operative action, increased loyalty, increased sense of individual and group responsibility, improved condition of womanhood, the development of commercial and teacher training, a diffusion of the spirit of neighborliness, and, finally, the supreme contribution of young men and women keenly alive to the possibilities of Mexico, who have gone forth motivated by lofty religious principles and high moral and civic ideals to give of their ability and effort to further Mexico's advancement. Thus have the schools of the Methodist Episcopal Church, South, aided Mexico in her progress along the road to democracy.

PART II
INTRODUCTION

The Present Status of the Schools.

To have achieved a measure of success in the past, but places greater responsibility upon the schools to function in the present. This section of the subject deals with a consideration of the present status of the schools and their relation at present to the advancement of Mexico as a democracy. The first portion of the section is devoted to facts which were obtained through a questionnaire; the second has to do with the present course of study; the third presents three movements outside of the schools which have affected their present conditions and policies.

PART II

THE PRESENT STATUS OF THE SCHOOLS.

CHAPTER I

The Questionnaire.

The questionnaire which is given in full on the following page, was sent to the nine schools in the seven centers under consideration, and was accompanied by a personal letter to each of the principals, explaining why the material was desired, and requesting them to send school catalogues, courses of study and additional announcements and school circulars. Seven of the questionnaires were filled out and returned. In addition to the material requested a number of the principals sent manuscript reports and descriptions of the present conditions in the schools. The hearty co-operation of these seven principals facilitated the work appreciable. Some of the facts concerning the two schools not replying have been secured through the Annual Reports of the Mission Boards and have been included to make the facts as nearly complete as possible.

A QUESTIONNAIRE

1. Name of School _____

2. Name of Principal _____

   P. O. Address _____

3. Indicate by Check Mark whether Boys ( ) Girls ( ) or Co-ed ( ) School

4. State Number of Members on Faculty _____

5. State number of Members on Faculty who have as their highest degree: A. B. _____ B. S. _____ B.D. _____ M. A. _____ Higher Degrees _____ Normal School ____ Diploma (Not included above)

6. Do you require members of Faculty to attend Normal or College Summer Sessions? Yes _____ No _____

7. How many days was your school actually in session in 1921-1922? _____

8. In your Marking System how do you designate:

   Very Superior Work _____ Inferior Work _____

   Superior _____ Very Inferior _____

   Good _____ Entirely Unsatisfactory ___

9. Check the following extra-curricular activities, which have a place in your School Program and list any additional ones:

   Boy Scouts _____ Girl Scouts _____ Camp Fire Girls ___

   Orchestra _____ Girls Glee Club _ Temperance Soc. ___

   Debating _____ Boys Glee Club___ Literary Society___

   Student Volunteers _____

APPENDIX A

1. Name of school _____

2. Name of principal _____

3. Is it private _____

4. Indicate by check [illegible]

   Co-ed [illegible] school

5. Check [illegible] of students on [illegible]

6. Which [illegible] of students on [illegible]

   highest [illegible]

   2. [illegible] _____ [illegible]

   [illegible]

7. Is [illegible] [illegible]

   [illegible] _____

8. [illegible] _____

   [illegible] _____

   [illegible] _____

   [illegible] _____

9. Check the [illegible]

   [illegible]

   [illegible]

   Boy Scouts _____

   [illegible] _____

   Debating _____

   Student Volunteers _____

ENROLLMENT BY AGE & GRADE

State the Number in each grade, distributing the enrollment according to age:

Total number of students enrolled during scholastic year ----- 1921-1922.

	6 yrs. of Age or under	7 yrs.	8	9	10	11	12	13	14	15	16	17	18	19	20
Kindergarten															
First Grade															
Second "															
Third "															
Fourth "															
Fifth "															
Sixth "															
Seventh "															
Eighth "															
Ninth "															
Tenth "															
Eleventh"															
Twelfth "															
Normal Training															
First Year															
Second "															
Third "															
Fourth "															

How many of the Total Number Enrolled are boarding pupils? _____

State below number enrolled in Evening Classes Exclusively:

	Millinery	Commercial	Carpentry	Sewing	English
Cooking					

10. Do you give all pupils a Physical Examination?

    Yes _____ No _____

11. Is a School nurse a Member of your Staff? Yes____ No ____

12. Check the following Sports in which you have teams:

    Foot-ball ( ) Base-ball ( ) Basket Ball ( )

    Tennis ( ) Hand-ball ( )

13. Have you an alumni association? Yes _____ No _____

    Number of members _____

Discussion of the Questionnaire.

Question 1 and 2. Since these merely record the name of the institution and the name and address of the principal, they do not require discussion.

Question 3. Segregated or Co-educational Schools.

Girls' schools 2

Boys' schools 3

Girls' schools, but accepting boys in the lower grades 2

Co-educational 2

Of the 9 schools 2 are girls' schools exclusively, while 2 more are primarily for girls though boys are accepted in the lower grades, 3 are for boys exclusively and 2 are co-educational. There is such a deep rooted prejudice in Mexico against co-education that few attempts have been made by the Methodists to introduce the plan.

Question 4. Faculty and Enrollment.

Table I gives the replies to this question and in addition, the enrollment for 1922-23 together with the present number of boarders. These facts were obtained from the second page of the questionnaire which asked for the enrollment by age and grade. The replies varied to such an extent that only the totals could be used. For comparative purposes the enrollment for 1921-22 is also given though the facts were gathered from reports.

Discussion of the questionnaire.

Question 1 and 2. Since these merely record the name of the institution and the name and address of the principal, they do not require discussion.

Question 3. Segregated or [illegible] schools.

Girls' schools 2

Boys' schools 2

Girls' schools, but segregating boys in the lower grades 1

Co-educational . . . . . .

Of the 5 schools 2 are girls' schools exclusively, while 2 [illegible] exclusively for [illegible] and boys in the lower grades. 1 [illegible] 2 are co-educational. There is such a [illegible] in Mexico against co-education that [illegible] made by the [illegible] to introduce the plan.

Question 4. Faculty and [illegible].

Table I gives the [illegible] in addition, the enrollment for 1922-23 together with the [illegible] ber of boarders. These facts [illegible] of the questionnaire which asked for [illegible] grade. The replies varied [illegible] totals could be used. [illegible] 1921-22 is also given [illegible] ports.

Table I

School	No. on Faculty	Enrollment 1922-23	Boarders 1922-23	Enrollment 1921-22 [1]
Holding Inst.	19	320	250	437
Roberts College	26	375	82	460
Palmore College	--	--	--	335
Effie Edington	10	105	19	182
MacDonell Inst.	14	220	20	284
Laurens Inst.	21	220	20	290
Ingles-Espanol	--	--	--	175
Lydia Patterson	19	252	44	475
Wesleyan Inst.	10	--	--	70
Total	119	1492	425	2708

The total number of faculty members reported was 119. The total enrollment for 1922-23 is 1,492 of which 425 are boarders. The enrollment for the year 1921-22 was 2,708. At first glance it would seem the schools were not holding their patronage but the reason for the difference in enrollment between last year and this is rather to be found in the fact that the records for 1921-22 are more complete, and in

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Table I

School	No. on Faculty	Enrollment 1929-30	Resident Students	Enrollment 1931-32
Fielding Inst.	16	[illegible]	[illegible]	407
Roberts College	24	[illegible]	3	[illegible]
Belmont Co. Jr.	--	--	--	[illegible]
Little Milton	10	108	10	182
MacDonell Inst.	14	[illegible]	[illegible]	[illegible]
Lawrence Inst.	21	[illegible]	60	[illegible]
Indian-Normal	--	--	--	175
Lydia Patterson	10	[illegible]	[illegible]	475
Hallowen Inst.	10	--	--	70
	--	--	--	--
Total	110	[illegible]	[illegible]	[illegible]

The total number of [illegible] reported was 1129. The total enrollment for 1931-32 is [illegible] times as large as therefore. The enrollment in the year 1931-32 [illegible]. At first glance it would seem [illegible] for lowering their entrance but the reason for the difference in enrollment between last year and this is rather to be found in the fact that the records for 1931-32 are more complete, and in

Report Woman's Missionary Council [illegible].

addition the enrollments for 1922-23 were reported early in the current session.

Question 5. Qualifications of Faculty.

Number on faculty having degree of A.B. - - -	13
" " " " " " B.S. - - -	4
" " " " " " B.D. - - -	2
" " " " " " M.A. - - -	1
" " " " higher degrees - - -	1
" " " " Normal diplomas - - -	39
Total	60

Of the 119 on the faculty 19 have an A.B. degree or its equivalent, 2 have higher degrees, while the greatest number are Normal graduates. Here again the reports were not complete; also a number of principals reported that there were teachers on their staffs who had had one, two, and three years in college but who had not completed the work for their degrees, and in addition certain teachers had special certificates in commercial subjects, in domestic science, and Bible, so the figures do not give an accurate report of the actual conditions.

Question 6. Further Training of Faculty While in Service. Of the seven schools which replied 5 make no requirement in this respect, one requires attendance at summer church institutes where courses in missions, methods and Bible are taught. One other encourages attendance at summer sessions of

colleges and normals "when possible" which means when workers are at home, on leave, or return to the United States for their vacations.

Question 7. Length of School Session.

The replies showed a range of from 165 days to 210 days, no two schools having the same length of session. A partial explanation of this is to be found in the fact that 3 states of Mexico are represented and the state of Texas. The state and national holidays consequently vary for the different schools and the sessions begin and close at different times. This does not, however, account for the fact that the three schools in Texas have sessions varying from 165 days in length to one of 180 days.

Question 8. Systems of Marking.

The replies for 7 schools showed that 5 employ distinct systems of numerals and the 2 remaining schools use letters A, B, C, etc.

Question 9. Extra Curricular Activities.

Number of schools which have:-

Orchestras	2	Temperance Societies . . .	1
Debating Societies . . .	3	Literary Societies	5
Student Volunteers . . .	8	Recreational Club	1
Boys' Glee Clubs	2	Y.M.C.A. Tri C	1
Camp Fire Circles . . .	2	Y.M.C.A.Four Square Club .	1

colleges and normals "when possible" this means that students are at home, on farms, or return to the United states with their families.

Question 7. Length of school session.

The replies showed a range of from 160 days to 365 days, no two schools having the same number of sessions. A partial explanation may be made in the fact that the four and 5 states of Mexico are represented and the state or federal The state and national authorities control the schools, many for the different schools and the necessary hygienic and sanitary conditions at times. This does not, however, explain the fact that the three schools in Nuevo Leon have a school year from 160 to in length in one of the cases.

Question 8. Courses of instruction.

The replies for 7 schools showed that the following direct systems of numerals and the English numerals were taught A, B, C, etc.

Question 9. Subjects taught in the schools.

Number of schools taking each.

Orthography . . . . . .
Reading Geometry . . . .
Student Journeys . . . .
Boys' Close Order . . . .
Camp Fire Girls . . . .

Y.M. C.A. Hi Y	1	Entertainments	
		Christmas)	
Dramatics	1	Thanksgiving)	
		Patriotic)	
		Commencement)	9

There is a range of 16 different types of activities reported. The activities which are not included in the school program of any of the schools are Boy Scouts, Girls' Glee Clubs and Girl Scouts. The most widely organized activity is that of the Student Volunteers for missionary life service. Eight schools are stimulating this movement. The reason for this is readily understood, for the schools are distinctly religious organizations. In addition, the Woman's Missionary Council has a field secretary who visits the schools and directs the work of the Volunteers. The Literary Societies are the next in point of number of organizations, there being 5 schools which promote this feature. Debating is fostered by 3 schools, Boys' Glee Clubs by 2, Camp Fire Circles by 2, while dramatics, a temperance society, a recreational club and three clubs of the Y. M. C. A. are each included in the programs of but 1 school. One feature which is a part of the extra curricular activities of all the schools is the school entertainment. Christmas, Thanksgiving, patriotic holidays of both Mexico and the United States, and the Commencement season are observed with appropriate festivals and programs. The range of activities vary within the individual schools from a school which has six activities, including a

Camp Fire, Literary Society, Orchestra, Debating Society, Student Volunteer Band and Temperance Society, to a school which reports the work of the Student Volunteers as its only organized extra curricular activity.

Question 10. Physical Examination.

Of the 7 replies 6 were negative and 1 affirmative, showing that but 1 school is in the position to adequately guide the physical development of its students.

Question 11. School Nurse.

The replies indicate that only 1 school out of the 7 have a nurse who is a member of the staff.

Question 12. Athletics.

5 schools have baseball teams, 6 schools have basketball teams, 4 schools have tennis teams, 3 schools have handball teams and 1 school has a track team.

The replies indicate that all of the schools but one have athletic teams, and nearly all have teams in three sports. The school at Durango has the greatest number of different teams which is to be expected since one of the best playgrounds in Mexico is a part of the school campus.

Question 13. Alumni Associations.

But 1 school out of the 7 reported an alumni association. The lack of this organization in Mexico may be attributed to the late political disturbances and to the fact that many former students have come to the United States. This does not however explain the case of the schools in the United States.

Camp Fire, Literary Society, Journalism, Debating Society, Student Volunteer Band and Temperance Society, etc. a school which reports the work of the students themselves in the manner organized extra curricular activity.

Question 10. Higher education.

Of the 7 colleges [illegible] one [illegible] exclusive, showing that but 1 school is in the position to adequately guide the physical development of the students.

Question 11. [illegible].

The building [illegible] 1 school [illegible] the 7 have [illegible].

Question 12. [illegible].

[illegible] have [illegible] ball teams, 4 question [illegible] 1 [illegible] teams and 1 school [illegible].

The [illegible] have athletic teams, and [illegible] 1 [illegible]. The school of Jurgens [illegible] which is to be [illegible] Mexico is a part of the [illegible].

Question 13. [illegible].

Not 1 school [illegible] relation. The lack of this [illegible] budget to the late [illegible] many former students [illegible] not however explain the case of the school in [illegible]

The questionnaire brings to light three outstanding needs of the schools. The first of these is standardization of administration. This is made evident by the varying requirements on the qualification of teachers, and the lack of stimulus of their further training while in service. The need is further made apparent by the different systems ofmarking and the varying length of school sessions. The second need shown by the questionnaire is that of health education. It is deplorable that only one school gives all pupils a physical examination and still only one other has a school nurse as a member of its staff. To adequately develop the pupils physically, their abilities and disabilities must be known. In addition, the correlation between success or failure in school work and the health of the pupil is becoming more and more widely realized, and the school must take the health of the pupil into account, stimulating and supervising correction of physical disability whenever possible. The third need revealed through the questionnaire is an adequate system of following up of the alumni. Only one school out of the seven had an Alumni Association. Much of mutual benefit in being lost because of the failute of the schools to link those who go out from them to their program and activities. To do this would inspire a deeper loyalty to the school and assure greater service to the community.

Though the needs mentioned above were brought out through the questionnaire, it is not to be concluded that the schools are made up of needs alone. The extra-curricular activities reported show that the schools are trying to enrich the experience of their pupils and are providing means of greater development that just the purely scholastic. Some of the individual schools might well extend the range of the activities provided, but the fact that extra-curricular activities have been introduced into Mexican student life is noteworthy, for they are an innovation as far as Mexican students are concerned. The fact that athletics are included in the work of the schools also indicates a progressive attitude. Mexico has never had a great national game and the Mexican youth have consequently missed much which would develop fair-play, the team spirit, and good sportmanship. The further extension of this type of activity will mean much for Mexico. Other phases of the work of the schools were given through catalogues,announcement and courses of study which were requested in the letter accompanying the questionnaire, and are treated in the next chapter.

Though the books mentioned above were [illegible] out through the quarantine, it is not to be concluded that the schools are [illegible] up of needs alone. The extra-curricular activities reported were [illegible] to [illegible] the experience of their pupils and also [illegible] means of greater development [illegible] the [illegible] activities. Some of the individual schools might well [illegible] of their activities [illegible], but the fact [illegible] activities were introduced into [illegible] worthy, for they are [illegible] are corrected. The fact that [illegible] work of the schools has [illegible] Mexico has never had a [illegible] youth have [illegible] day, the [illegible] extension of [illegible] other phases of the work [illegible] analogies announced [illegible] in the latter [illegible] in the next chapter.

CHAPTER II

The Curricula.

The catalogues and announcements of the school show a general uniformity in the work offered. All of the schools in Mexico offer two complete courses. One is an English course which comprises work from the kindergarten through high-school, and is identical in scope with the work offered in the corresponding grade in the public schools of Texas. The second course is identical with those offered in the Mexican public schools, and is organized on the same plan. The elementary grades are divided. The first, second, third and fourth grades comprise the Primary work; the fifth and sixth grades make up the Superior or higher school. The Preparatory school consists of five grades and is correlated with the Mexican professional schools. In addition to these two types of work, special commercial courses including stenography, book-keeping, commercial law and commercial arithmetic are offered by all of the schools in Mexico and three of those on the border. Normal training, which includes wuch subjects as Psychology, Education, Methods, Practice Teaching, Spanish, English, and the review of grammar school subjects, forms part

of the work of Holding Institute, Roberts College and Laurens Institute. In addition several of the schools are rendering great service through night commercial and English courses as well as courses for adult illiterates. The work offered by the Southern Methodist schools along the border is identical with that done from the first grade through the high-school in the public schools of Texas. In addition most of the schools requre Spanish grammar and composition, and Mexican History from above the third grade. Special courses in Bible, Christian Ethics, church history and theology are offered in certain of the schools.

Since all of the schools give courses identical with those offered by the public schools of Texas, the subjects taught and the grade in which they are taught are shown by Chart A as given in the public schools of El Paso.

CHART A

Course of Study for the Elementary Grades of Texas Public Schools

Subjects	Grades						
	1st	2nd	3rd	4th	5th	6th	7th
Arithmetic	X	X	X	X	X	X	X
Civics							X
Drawing	X	X	X	X	X	X	X
Geography			X	X	X	X	X
History					X	X	X
Language	X	X	X	X	X	X	X
Manual Arts					X	X	X
Music	X	X	X	X	X	X	X
Physical educ.	X	X	X	X	X	X	X
Phonics	X						
Physiology					X		
Reading	X	X	X	X	X	X	X
Spelling			X	X	X	X	X
Writing	X	X	X	X	X	X	X

Description of Courses [1]

Arithmetic is given from the First grade through the Seventh. The First grade work consists of numbers - counting to 100 by 10s and 5s, learning Roman notation to XII, addition

1. Handbook for Teachers. El Paso Public Schools. 1921.

CHART A

Courses of Study for the Elementary Grades in Nova Scotia [illegible]

Subjects	Grades						
	1st	2nd	3rd	4th	5th	6th	7th
Arithmetic	X	X	X				X
Civics							
Language	X	X	X	X			
Geography				X			
History							
Language	X	X	X				
Physical Culture							
Sewing			X				
Drawing and Art							
Music	X						
Agriculture							
Nature	X	X		X			
Spelling				X			X
Writing	X		X	X			

Description of Courses.

Arithmetic. [illegible]

the Seventh. The Elementary [illegible]

to 100 by 1us and so. [illegible]

1. Handbook for Teachers. [illegible]

and subtraction facts through 7, telling time, measurements by feet and inches, liquid measurement. The succeeding work increases in difficulty though always based on the child's experience. Addition, subtraction, multiplication, division, fractions, decimals, square-root, percentage, all receive attention,and acquisition of skill in the use of these fundamental processes is the objective.

Drawing is also taught in every grade with the objective of helping the child to appreciate and observe beautiful things around him, and to cultivate the artistic sense by studying good design and good color combinations.

Language is a third subject which is required in all grades. In the lower grades language lends itself to laying the foundations for later work in history, civics, good manners, physiology, hygiene, nature study and geography. This is done through informal talks, stories, poems and language games. In the upper grades more stress is placed on grammar and composition and drill in written expression by the pupils.

Physical Education is the fourth subject which is given in all grades in the Texas public schools. It is given by all of the mission schools under consideration but one. It consists of organized games, corrective exercises, etc.

Reading. The work of the first two grades in reading consists of imparting knowledge of the mechanics of

reading; from the third grade and above the objective is to teach thought comprehension and appreciation. The methods involve both oral and silent reading. Basal texts supplemented by juvenile stories are used, together with memorizing of standard poems.

Music. The aim in teaching music which is also a required subject from the First grade through the Seventh grade, is to give appreciation and a fair rendition of good music through individual effort in singing, sight reading, and listening lessons. Good breathing habits, sense of rhythm, clear enunciation, strong feeling for tonality, concentration of thought and discrimination in expression, are all goals in this subject.

Writing. The Palmer Method of writing is that required throughout the grades. The object is to give skill in muscular movement penmanship until the provess becomes a fixed habit and becomes automatic.

Spelling. The informal teaching of spelling begins in the Low First Grade when the pupils are taught their phonetic work. But the formal teaching of spelling begins in the Third and continues throughout the elementary grades. The real test of good spelling, however, is in other written work and is to be merely supplemented by the use of a speller and practice upon lists of words.

readings from the Bible, prose and poetry the objective is to teach thought comprehension and appreciation. The exercises involve both oral and silent reading. Tales of [illegible] by juvenile story [illegible] are used, together with memorizing of standard poems.

[illegible]

a required course for the first year [illegible] grade, [illegible] especially [illegible] music through individual efforts [illegible] and liking [illegible]. [illegible] of [illegible] [illegible] [illegible].

[illegible]

required [illegible] in [illegible] first [illegible].

[illegible]

begins in the [illegible] [illegible] the third and [illegible] real [illegible] and is [illegible] practice open [illegible].

Geography. The object of teaching geography is to give the child knowledge of the earth as the home of man. The study begins with a consideration of the child's surroundings, school, city, etc., progressing from local to state, then to national, then to world conditions under which men and nations live. The chief groups of knowledge which the child should get are: (1) knowledge of location, distance, direction; (2) climate and seasons; (3) natural resources; (4) industries; (5) sources of food, clothing and shelter; (6) travel and transportation; (7) people and places.

History is begun in the Fifth grade and continues through the Sixth and Seventh grades. As given in the Texas schools, the work in the Fifth grade has to do with the colonizing of America; the Sixth grade work is devoted to Texas history; while the Seventh grade takes up the study of United States history since the Revolution. The aim of this work is to give enough facts of history as to serve for a foundation for later work, to give intelligence in reading current books, magazines, etc., to develop an appreciation of those who have made present civilization possible, and to inspire intelligent patriotism.

Civics. The study of Civics is given in the Seventh grade. The object is to give the pupil an insight into what the government does for the people such as protecting

Geography. The object of teaching geography is to give the daily knowledge of the earth as the home of man. The study begins with a consideration of the child's surroundings, school, city, etc., progressing from local to state, then national, then [illegible] men and nations [illegible]. The chief [illegible] child are [illegible] (1) [illegible] direction; (2) climate [illegible] (3) [illegible] (4) [illegible] (5) [illegible] (6) [illegible].

History. [illegible] Colonial [illegible] United [illegible] work [illegible] Formation [illegible] current events [illegible] agric [illegible].

Civics. [illegible] Seventh grade. The [illegible] into what the government does [illegible]

life and property, providing for education, safe-guarding health, guaranteeing liberty and equality of opportunity, constructing roads and streets, and providing a mail and money system. The school and city furnish the closest units and are studied first; later attention is directed to state and national systems.

Physiology. Hygiene, rather than physiology and anatomy, is the central theme of this course which is offered in the High Fifth only. The chief object of the course is to get the child to incorporate good health habits into his life.

Manual Arts. For the boys this work consists entirely of wood-work and is given in the three upper grades. For the girls it consists of sewing in the Fifth and Sixth grades and cooking in the Seventh grade.

This description of courses gives a general idea of the English curriculum of the Mexican schools of the Methodist Episcopal Church, South. There are doubtless many adaptations necessary, because of the problems peculiar to the individual schools, but this in general is the scope of the work. None of the catalogues mention manual training for boys and only two provide domestic science instruction.

Efforts were made to get copies of the courses of study of the Mexican public schools, both of the Federal District and Chihuahua, but they were not obtainable. A copy of

the course of study of the State of Sonora [1] was secured and though it is not to be considered as accurately describing the work as offered in other states in Mexico, it is of interest for the purpose of comparison. The following chart gives the subjects by grades for both the Primary and Higher school:

CHART B

Course of Study of the Elementary Grades of the State of Sonora

Subject	Primary Grades				Higher School	
	First	Second	Third	Fourth	Fifth	Sixth
Arithmetic	X	X	X	X	X	X
Drawing	X	X	X	X	X	X
Civics		X	X	X	X	X
Geography		X	X	X	X	
Geometry	X	X	X	X	X	X
History		X	X	X	X	X
Language	X	X	X	X	X	X
Music	X	X	X	X	X	X
Morals and manners	X	X	X	X	X	X
Nature Study	X	X	X	X		
Physical education	X	X	X	X	X	X
Physiology					X	X
Science(gen.)					X	X
Writing	X	X	X	X	X	X

L. Programa Detallados de Educacion Elemental del Estados de Sonora. Mexico 1920.

the course of study on the state of Sonora[1] was covered also though it is not to be considered as accurately describing the work as offered in other states in Mexico. It is of interest for the purpose of comparison. The following chart gives the subjects by grades for both the primary and higher schools.

CHART 6

Courses of Study of the Elementary Grades in Industrial Schools

Subject	Primary Grades				Higher Grades	
	First	Second	Third	Fourth	Fifth	Sixth
Arithmetic	x	x	x	x	x	x
Drawing						
Civics		x	x	x	x	x
Geography						
Geometry						
History						
Language						
Music						
Moral and manners						
Nature Study	x					
Physical education	x					
Physiology						
Science(gen.)						
Writing						

1. Programa Detallado de Enseñanza Primaria. Sonora. México 1920.

The description of the courses given in Chart B are practically identical in method and approval as those of Chart A. It is to be noted, however, that the Mexican course includes other subjects than those given in the course of study of Texas. The inclusion of Geometry is startling and is to be explained on the grounds that "formal discipline in its full meaning never had a better home" [1] than in the Mexican education of the past, and though the rest of the courses indicate progressive educational thought, the study of geometry has been retained. The General Science course as described corresponds with the exploratory courses in the Junior High Schools in the United Statea and includes: physics, chemistry, botany, zoology and agriculture. Two years are devoted to physiology and higiene. In addition the girls are given a special course in the relation of the home to society as a part of their work in civics.

The course in Spanish if property given offers equal advantages in developing the pupil as the course in English under the same conditions. The spirit throughout both seems to be that the subjects were made for the child, not the child for the subjects.

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1. Barranco. Mexico--It's Educational Problems and their Solution. Page 63.

The description of the [illegible] are practically identical in [illegible] Chart A. It is to be noted, however, [illegible] Indiana also provides that [illegible] of Taxes. The [illegible] [illegible]

[illegible]

advantage [illegible] under the same [illegible] be [illegible] the subject.

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1. Barrett [illegible]

The following Chart gives a typical High School Course of Study in the English department:

CHART C

High School Course [1]

First Year	Second Year	Third Year	Fourth Year
Eng. (Grammar (Comp. (Lit.	Eng. (Comp. & (Rhetoric	Eng. (Comp. & (study of (current Period.	Eng. (Hist. of Eng. (Lit.
Ancient Hist.	Med. & Mod. Hist.	Short story, drama	Spanish (Lit. of Spain & Amer.
Algebra	Plane Geometry	Spanish	U.S. History
Spanish	Latin or French	Hist. of English	Advanced Alg.& & Trig.
Bible	Physics	Solid Geom.	Trigonometry
Music	Spanish	Review of Alg. Latin or Fr.	Latin or French
Phys. Educ.	Bible	Geology and	Geology and Min.
Physiology	Music	Minerology	Bible
	Physical Ed.	Bible	Music
		Music	Physical Educ.
		Physical Ed.	

The program above is composed of required and elective subjects. Eighteen units are required for graduation and must include:

4 units [2] of English		1½ units of Geometry	
2 " " History		2 " " Modern language	
2 " " Algebra		2 " " Science	

1. High School Course as given by Prospectus of Lydia Patterson Institute, El Paso, Texas.
2. A unit is reckoned as a subject which has a 45 min. recitation period 5 days a week throughout the year.

The following chart gives a typical high school course of study in the English department.

CHART C

[High School Course] [1]

First Year	Second Year	Third Year
Lang. Lit.	Lang. Literature	
Ancient Lit.	Lit. Lit.	
Algebra	Plane Geom.	
Geometry	Advd. Alg.	
Civics	Physics	
Music	Lang.	
Indus. Geo.	Civics	
Physiology	Lab.	
	Physics	

The English course [illegible] subjects. Eighteen units are required [illegible] includes:

4 units of English

2 " " History

2 " " Algebra

1. High School Courses as given in Inspection Ex. Pres. Texas

It seems that a course of this type for Mexican students over emphasizes English. It is to be noted that these courses do not provice for the teaching of civics unless it be included in the History of the United States. Also vocational work is lacking. It seems largely academic in purpose and scope.

CHART D

Program of Studies of the Preparatory Department of Official Schools of State of Nuevo Leon.[1]

First Year	Second Year	Third Year	Fourth Year	Fifth Year
Drawing	Drawing	Drawing	Analytical Geom.	Calculus
Spanish	Spanish	Spanish	Public Sp.	General Hist.
French	French	Physics	Mexican Hist	Natural Hist.
Arithmetic	English	Geography	Lit.(Span.)	
Latin	Algebra	English	Minerology	Logic
	Greek	Geometry	Chemistry	Ethics
		Trigonometry		Psychology
Physical Ed.	Physical Ed.	Physical Ed.	Physical Ed.	Physical Ed.

1. Translated from "Bases Organicas", "Instituto Laurens". Monterrey, Mexico. 1922.

It seems that a course of this type for teaching students over comparative English. It is to be noted that these courses do not provide for the teaching of civics courses. It do included in the history of the English [illegible] vocational work in learning. It seems largely academic a courses and scope.

CHART II

Figure of education of the [illegible] of different [illegible] of [illegible]

First [illegible]	[illegible]	[illegible]	[illegible]
Teaching	Teaching	[illegible]	[illegible]
Speaking	Speaking	[illegible]	[illegible]
Prose	Prose	[illegible]	[illegible]
Arithmetic	Reading	[illegible]	
Math.	Spelling		
	Drawing	[illegible]	
		[illegible]	
Physical Ed.	Physical Ed.	[illegible]	

1. Translated from [illegible] Geschichte, [illegible].

The work of the preparatory school is five years in length, covering the work of the High school and beginning the work which corresponds to that given by the Junior College in the United States. The Chart given above indicates the following requirements:

Drawing 3 yrs.	Latin 1 yr.	Science 3 yrs.
Spanish 3 yrs.	Greek 1 yr.	History
French 2 yrs.	English 2 yrs.	Logic 1 yr.
Mathematics 5½ yrs.	Geography 1 yr.	Ethics 1 yr.
		Psychology 1 yr.

Because methods of presentation are so important in teaching, it is difficult to evaluate subjects from their description as given by announcements and catalogues. The examination of the subjects which are being taught in the schools of the Methodist Church, South, in these seven centers of Mexican work, reveal certain general tendencies which may easily be considered. The elementary work both in English and Spanish with the exception of the Geometry offered in the Spanish course, are based on sound educational theory beginning with the child's experience and appealing definitely to his interests. The secondary work is more academic in nature and seems to exist more for the sake of the subject than for the pupil. Though the courses have been expanded to include a

number of the natural sciences they are lacking in the social sciences. Other needs which are brought to light are those of vocational, and health education. Also if the schools are to function more adequately in the up-building of Mexico nationally, a greater stress should be placed on the Spanish course of study. The greatest civic values in the present course are to be found in such subjects as history, geography, and civics, and in the continuation of teacher training, commercial departments and preparation of ministers and other Christian workers.

Thus the schools are continuing to contribute to the advancement of Mexico by developing students who are more socially intelligent and by continuing to develop leaders. The present condition of the schools is further shown by the subsequent consideration of three important factors outside of the schools themselves.

CHAPTER III

Three Movements Which Have Affected the Present Status of the Schools.

The present policies and conditions of the schools under discussion are being affected to a marked degree by three great movements outside of the schools themselves. The first of these is the post-war conditions. The political disorders forced nearly all of the schools to close, though heroic efforts were made by many of the native teachers to keep at least the day schools in session. Beside this interruption of school activities, loss of property was incurred which necessitated the repair and refurnishing of practically all of the buildings. Though these circumstances greatly impeded the progress of the schools, the promulgation of the Mexican Constitution of 1917 at Queretero had an even greater effect. This Constitution was drafted and superimposed upon Mexico by the "Carranzistas" and was "radically anti-clerical, anti-foreign, anti-monopolistic and pro-labor in spirit." [1] So drastic were some of the measures that it was feared the schools would be compelled to discontinue.

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1. The Mexican Constitution. R.G.Cleland. Mexican Yearbook, 1920-21, page 74.

Article 3 [1] prohibits the establishing or directing of primary schools by a religious corporation, and also provides that no religious instruction shall be given in the primary grades. Fortunately the subsequent changes in administration prevented the execution of these laws, for the validity of the constitution has been in question for several reasons. Its caption announces it to be an amendment of 1857, but that document states explicitly that no revolution shall make it void and that it can only be amended by action of Congress and ratified by a majority of the State Legislatures. This procedure was ignored by the Constitutionalists who instead summoned a Constitutional Convention to which only those who had supported the Constitutionalist Revolution were admitted.[2] The present administration has proceeded upon the assumption that these laws are harmful to Mexico's development and do not represent the will of the people. The officials therefore are fostering the educational work. In certain local communities, however, the policies of the schools have been modified. In some cases religious instruction has been restricted entirely to the Secondary grades and Bible study has become elective rather than required. Since a semblance of law and

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1. Constitucion de los Estados Unidos de Mexico. 1917.
2. Mexican Constitution. R.G.Cleland. Mexican Yearbook. 1920-21. Page 112.

order has been restored in Mexico there is an increased eagerness for educational opportunities. The schools are thus furnished with an unprecendented opportunity for service [1] and the work is prospering in spite of the unfavorable conditions under which it was resumed. Though it seemed at first that the post-war effects were going to prove detrimental to the work of the Southern Methodist schools in Mexico, that has not been the case, for the new spirit of liberalism and the eagerness of the Mexican people for educational opportunity is giving the schools an unprecendented opportunity to contribute to the up-building of the nation.

A movement which prepared the way for the schools to discharge this greater obligation effectively was begun while all the educational activities were at a standstill during the disturbed conditions of the revolutionary period. Practically every protestant denomination had schools and religious work

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1. Report of Woman's Missionary Council 1922.

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1. [illegible]

in Mexico, and though the most cordial relations existed between the various missionaries, a conviction had been growing that some co-operative action in dividing the territory should be taken to eliminate over-lapping and thus make possible extension of the work to unoccupied territory. In 1914 at Cincinnati a meeting of the representatives of the Mission Boards of the various denominations drew up what was known as the "Cincinnati Plan" for the distribution of territory for Mexican Missionary activity. Because the plan was premature and was destructive rather than constructive regarding the work of the Methodist Episcopal Church, South, it met with a stor, of protest from the workers in the field.[1] Conventions for working out plans agreeable and mutually beneficial to all denominations were held in Panama in 1916 and in the City of Mexico in 1918. The General Conference of the Methodist Episcopal Church, South, in 1918 approved and confinmed the final plan which alloted to Southern Methodism the northern states of Mexico, comprising Nuevo Leon, Coahuila Durango, Chihuahua, Northern Sonora and Northern Tamulipas, a section having a population of 2,225,000 persons. [2] By 1919 all the workers of the Methodist Episcopal Church, South, had been withdrawn from the territory relinquished to other denominations, exchange of properties had been arranged and

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1. Leaflet, "A Protest to the Mission Board of the Methodist Episcopal Church, South," - 1916 El Paso, Tex.
2. Quarterly Bulletin "Mexico" - April 1920. The Inter Church Movement in Mexico.
3. Bishop James Cannon Jr. Leaves from my Notebook. Nashville Christian Advocate. Feb. 24, 1922.

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1. [illegible]
2. [illegible]
3. [illegible]

complete reorganization effected. Bishop Cannon who is in charge of the Mexican work of the Southern Methodist Church sums up the beneficial results of the new arrangement in the following way: "A compact, contiguous, but limited territory permits a careful, thorough study of the task to be accomplished, frequent conferences among the workers at small cost of time and money, the concentration of men and money at strategic points and the development of the work from these natural centers into all the surrounding country."[1] The educational work was affected in the following way: Roberts College at Saltillo, MacDonell Institute at Durango, and Laurens Institute at Monterrey remained in the hands of the Methodist Episcopal Church, South. At Chihuahua a property belonging to the Congregationalists was relinquished by them and converted into a dormitory for the boys of Palmore College. At Monterrey property which had formerly been used for a girls school by the church of the Diciples was relinquished and made possible the establishment of Colegio Ingles-Espanol.[2] This zoning of territory places the schools along the border in direct connection with those in Mexico and consequently tends to make the work more unified. Dr. E. H. Rawlings, a Secretary

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1. Bishop James Cannon Jr. Leaves from My Notebook. Nashville Christian Advocate February 24, 1922.
2. Report of Woman's Missionary Council 1922.

complete reorganization effected. [illegible] is in charge of the Mexican work of the [illegible] sums up the beneficial results of the [illegible] the following may [illegible] story permits a special, thorough study of the [illegible] accomplished, frequent conferences [illegible] cost of life and money, the concentration of [illegible] at strategic points and the development of [illegible] regular courses into all the [illegible] additional work has attracted [illegible] colleges of medicine. [illegible] Lumsden [illegible] Methodist missionary [illegible] following on the [illegible] McCormick [illegible] at Monterrey [illegible] school in the absence of [illegible] possible the [illegible] coming of [illegible] direct connection [illegible] to make the work [illegible]

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1. Philip Jason Cannon [illegible]
   Nashville Christian Advocate [illegible]
2. Report of Evans's [illegible]

of the Board of Missions of the Southern Methodist Church points out the responsibility thus laid upon the Southern Methodist Churches and schools in the following words: "We have not only become responsible for the evangelization of this territory but in accepting this border position we have become the guardians of the moral relations existing between Mexico and the United States."[1] The division of territory placed a grave responsibility upon the Methodist Church, South for it is now left to represent Protestantism in Northern Mexico. The new plan, however, by eliminating overlapping and facilitating administration has made success more possible.

The same General Conference which approved the division of territory also endorsed a third movement which has had a marked influence on the execution of the plans for the conduct of the work. This movement is known as the Centenary of American Methodist Missions. It was organized to commemorate the completion of one hundred years of foreign missions, covering the years from 1819-1919. The celebration has been world wide and has included all branches of American Methodism. Preliminary steps were taken in 1916[2] to form plans for this movement but the final arrangements were not completed until 1918 when the

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1. Pell Adventures in Faith in Foreign Lands, Page 208.
2. 1922 Yearbook. Board of Missions of the Methodist Episcopal Church, South, Page 3.

of the Board of Missions of the Methodist Episcopal Church points out the responsibility that lies upon the Methodist Episcopal Church and specially in the [illegible] have not only become [illegible] all allies of this territory but in accepting this [illegible] the guardians of the moral interests [illegible] and the United States.[1] [illegible] a grave responsibility [illegible] is not just [illegible] rue this, however, [illegible] administration has made [illegible].

The [illegible] of territory also [illegible] marked [illegible] of the [illegible] loan [illegible] completion of one [illegible] years from 1919-1[illegible]. [illegible] has inclined all [illegible] steps were taken in [illegible] the final arrangements [illegible]

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1. Hell adventures in Africa in [illegible].
2. 1922 Yearbook. Board of Missions [illegible] Church, South, Page [illegible].

Centenary commission composed of committees from both the Methodist Episcopal Church, South and the Methodist Episcopal Church outlined the procedure. The plan as carried out by the Methodist Episcopal Church, South involved (1) cooperation in a survey of the mission fields of the world, (2) the placing of greater emphasis upon the resources of the church through the promotion of the recognition and practice of stewardship in life and substance, and (3) a campaign to raise $35,000,000 during the five year period, January 1919-1924.[1] Information from the survey of the mission fields became available and as the facts concerning conditions throughout the world became known Methodism awoke to a new sense of world-responsibility. Significant of this fact was the pledging of the $35,000,000 in a little more than a week. Plans were made for the building of hospitals, settlements, churches and schools in every field throughout the world. In addition to the money contributed volunteers for life-service were increased both at home and abroad. One of the greatest effects of the Centenary has been the participation in the movement by the various churches in the foreign fields. Mexico has had her share in the great undertaking. The Mexican people of the Methodist Church, South have increased their giving three-fold and 173 have volunteered for Christian

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1. Leaflet, Centenary of American Methodist Missions.

service. The churches at Saltillo, Monterrey, Chihuahua, Durango, El Paso and San Antonio have become entirely self-supporting. Bishop Cannon in writing of the importance of the Centenary says: "Of course we could have reorganized our Mexican work but it would have taken twenty years to do what we will do in four."[1] The askings from the Centenary for hospitals, for social settlements for church buildings, for schools and workers for Mexico was $1,000,000, in round numbers, $750,000 from the churches in the United States and $225,000 from the Mexican churches.[2] The educational institutions have received enthusiastic support in their part of the Centenary drive, and their patrons have contributed liberally. The schools have secured better equipment and are in a position to meet the demands of the work as never before. The following summary indicates some of the benefits which the schools have received through the Centenary.

1. Holding Institute, Laredo Texas has secured a new school hospital and before the Centenary movement is concluded will have additional buildings.

2. Roberts College, Saltillo, Mexico -- a new site

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1. Cannon - "Leaves from My Notebook." Nashville Christian Advocate, February 24, 1922.
2. Cannon, "Leaves from My Notebook." Nashville Christian Advocate, February 24, 1922.

and a new administration building valued at $200,000.[1]

3. Laurens Institute, Monterrey, Mexico -- a new dormitory costing $30,000.[2]

4. Palmore College, Chihuahua, Mexico -- new buildings at the old site $60,000.[2]

5. MacDonell Institute, Durango, Mexico -- a new school plant $50,000.

6. Effie Edington, El Paso, Texas -- a new school plant $40,000.[3]

7. Lydia Patterson Institute, El Paso,Texas -- a new industrial annex, $90,000.[4]

8. Wesleyan Institute, San Antonio, Texas -- new equipment, $35,000.

Thus, over $500,000 has been invested in the educational work alone and a new era consequently is at hand for the schools. The underlying thought in the Centenary movement has been to secure money and workers to adequately equip and man the field and the movement is meeting with

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1. Cannon. Leaves from my notebook, Nashville Christian Advocate, Feb. 24, 1922
2. Report of the Board of Missions, 1922. Methodist Episcopal Church, South, page 139.
3. The Centenary Making Good. Missionary Voice, May 1920
4. Leaflet. "Lydia Patterson Institute a Missionary Special".

success in both respects. Figures on the number of new workers entering Mexico are not available, but there were 202 [1] new missionaries sent to all fields during the quadrennium 1918-1922, and a good portion of them have entered Mexico.

The outstanding effects of the centenary have been that more money, more workers and better equipment have been secured to prosecute the work. Methodists at home and in foreign lands have realized a new sense of world-responsibility and have united in a great forward movement. The schools in Mexico have been placed in a position as never before to aid in the advancement of the nation. [1]

The centenary movement together with the zoning of the field of Mexico and the new spirit of liberalism resulting from the revolution, have placed the schools of the Methodist Church, South, in a position of great responsibility. The door of opportunity has been flung open wide, for the Mexican people are more eager than ever before for educational opportunity, the efforts of the schools have been focused on a definite field and more money, equipment, and workers have become available than ever before in the history of Methodism.

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1. Report of the Board of Missions, Methodist Episcopal Church, South, 1922. page 14

success in both respects. Figures on the number of new workers entering Mexico are not available, but there are 209 [1] new ministerial and [illegible] during the year-reading 1918-1928, and a good portion of [illegible] Mexico.

[illegible] of both of [illegible] have been [illegible] must [illegible] and workers and [illegible] equipment have been secured to [illegible] the work. [illegible] foreign lands have realized a measure of [illegible] ability and have united in a great [illegible]. The workers in Mexico have been placed in a [illegible] and in the advancement of the [illegible].

The [illegible] of the field of Mexico and the [illegible] resulting from the revolution, [illegible] Methodist Church, South, is [illegible] The door of opportunity [illegible] Mexican people are more [illegible] opportunity, the efforts of the [illegible] a definite field and more [illegible] become available than ever before in the [illegible].

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1. Report of the Board of [illegible] South, 1928. page 11

CHAPTER IV.

Summary of the Present Status of the Schools.

The present conditions of the schools has been shown through the results of the questionnaire, an examination of the present Course of Study, the effect of the post-war conditions in Mexico, the division of territory by the various denominations having missionary activity in Mexico, and the Centenary movement. Though the schools have introduced many new extra-curricular activites and are performing a real service through their efforts, there is much room for further development in this field. The team-spirit and appreciation for fair play are being stimulated through the introduction of team games and will be increasingly important, for Mexico has never had a great national game. The great needs which have been brought to light by the questionnaire are those of health supervision, the conservation of the interest of the alumni, and the standardization of the administration of the schools. The examination of the course of study added to these the need of vitalizing the program of secondary work and the expansion of vocational training. The commercial work, the teacher training, and

the courses preparing for the ministry and other Christian service are continuing to send young men and women out prepared to aid in the advancement of the nation. The elementary work seems to be based upon sound educational theory and the courses if properly given are rich in civic values. The three movements outside of the schools have prepared them to mmet the new needs which added responsibility and greater opportunity present.

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the courses preparing for the military and other civilian services are continuing to send young men and women out prepared to aid in the advancement of the nation. The elementary work needs to be based more sound educational theory and the teaching of practical arts in its proper value. The three necessary objects of the schools are prepared time to meet the new trends which adapt "economically and greater productivity impact.

PART III

INTRODUCTION

The Future Educational Program of the Methodist Church, South, for Mexico.

Because of its very nature, democracy builds upon the past, ministers to the present, and provides for the future. For the schools of the Southern Methodist Church in Mexico, then, to have succeeded in a measure in diffusing the ideals of democracy in the past, and to be continuing to contribute to Mexico's present civic progress but makes the challenge to serve in the future greater. This portion of the discussion consists in a consideration of the future procedure of the educational program of the Methodist Episcopal Church, South, in Mexico if it fulfills its mission in stimulating, guiding, and cooperating in the development of Mexico as a democracy. To adequately meet the needs of Mexico it is necessary to understand what those needs are; therefore the first phase of the subject deals with a brief discussion of some of outstanding political, economic, social and educational needs of Mexico, while the conclusion presents suggestions regarding the educational program to meet these needs.

PART III

The Future Educational Program of the Methodist Church, South, for Mexico.

CHAPTER I

Some Outstanding Needs of Mexico.

Politically, Mexico today is face to face with a grave situation. She is passing through a period of reconstruction after ten years of strife and lawlessness. Those who took part in the revolutions were of varying types, "intellectuals, liberals keenly alive to the country's needs, men of reactionary principles seeking to serve personal ends by joining the victors; adventurers and politicians anxious for office; lawless men of every sort who saw in the turmoil and confusion of civil war an opportunity for loot and plunder such as their fathers had enjoyed before the days of Diaz. Finally there was a great host of peons and Indians fighting for vague ideas of liberty and justice, whatever that might mean, or out of the instinctive delight in revolution so deep bred in certain classes of Mexicans." [1] The present administration must still deal with all of these classes of people, but fortunately, the great

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1. Cleland. Mexican Year Book. 1920-21. Page 70.

PART III

The Future Economic and Political Relations of the Colonies.
Latrom, South, and Mexico.

Chapter I

The Independent Union of Latrom.

[illegible]

a great disaster. [illegible] be passing [illegible] of reconstruction after two years of [illegible]. Those who look part in the [illegible] [illegible] times, "Intelligence [illegible] [illegible] country" [illegible] serve [illegible] made by [illegible] and [illegible] sort who had in [illegible] opportunity for [illegible] enjoyed before the [illegible] [illegible] of [illegible] and [illegible] and justice, [illegible] [illegible] ive [illegible] in revolution [illegible] [illegible] [illegible] all of [illegible]

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1. Cleland. [illegible]

majority of the Mexican people are weary of war and longing for peace. It remains to be seen, however, whether Obregon will be able to control the reactionary forces long enough to weld the nation together. "He is confronted with perplexing problems from every conceivable sphere, from the domains of foreign policy, as well as from internal legislation, constitutional law, national economy railways, waterways, labor, finance, and the army."[1] In short, Mexico must be changed from a revolutionary republic to a well-ordered community. The chief problem in bringing this about is to transform her citizens into a group, conscious of the needs of their country and ready to bear their share of responsibility in bringing about the progress of the nation. For too many of them have become conscious of the rights of the individual,but because of ignorance and the lack of experience in government, have not yet comprehended the duties envolved and the responsibility the exercise of these rights entail.

Many causes of the policital unrest in Mexico have roots which run far back in the past--economic and social conditions. One of the greatest causes of economic suffering was the system of large land holding by the rich, and the accompanying evil of the system of peonage. The rich had become

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1. Dillon. Lit. Digest. Dec. 24, 1921.

majority of the Mexican people are weary of war and longing for peace. It remains to be seen, however, whether Obregon will be able to control the [illegible] forces that helped to make the [illegible] [illegible]. [illegible] is confronted with problems from every administrative angle. In the management of foreign policy, as well as land, labor, agrarian, constitutional law, political reform, [illegible], finance, and the army.[1] [illegible] from a revolutionary regime to a well-ordered government, the chief problem is bringing [illegible] [illegible] utilities from a [illegible] [illegible] and many [illegible] [illegible] about the progress of civilization. [illegible] become [illegible] of [illegible] of [illegible] [illegible] [illegible] the [illegible] of [illegible]

[illegible] rooted [illegible] conditions. [illegible] [illegible] the [illegible] of [illegible] accompanying [illegible]

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1. Dillon. [illegible] Op. cit. [illegible]

richer and the poor poorer. The common people were suppressed and downtrodden. It is no wonder, then, that when they became aware of their rights they became intoxicated with the idea of freedom. They must be taught now that they also have duties to perform. This agrarian question was one of the main issues in the recent revolution, and though the power of the large land holder has been broken, the Mexican people are now at a loss to know what to do with the land, for the mass of laborers are unskilled in farming and in industry. A recent analysis of laborers in Mexico attributes the lack of skill to lack of training, apathy, improvidence, lack of ambition, and in turn attributes these causes to the more fundamental causes of an economic and social nature. Among these are lack of industrial and primary education, the land tenure systems, alcoholism, malnutrition and the great number of "fiestas" or religious holidays.[1] Mexico is rich in economic resources, and her chief industries are mining, stock raising, agriculture and manufacturing. But because the people have been ignorant and untrained other nations have secured control of these resources and exploited them. The following information illustrates the point in question.

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1. Mexican Year Book. 1920-21. Page 339.

richer and the poor poorer. The common people [illegible]
and downtrodden. It is no wonder, then, that when they became
aware of their misery they became [illegible] and [illegible] from it
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other nations have [illegible]
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1. Mexican Year Book. 1922-[illegible].

In 1919 of the capital engaged in mining:

77% was American capital
13% was British
5% was Mexican
1½% was French.

It cannot be denied that the development of industry by foreign capital has had some beneficial results such as the paying of higher wages and the consequent raising of the standard of living, but it is only just and right that the Mexicans should be educated and placed in the position to manage and develop their nation themselves.

The first attempt to establish a national system of education was made in 1896 when a ministry of education was established and the system was made free, secular, and nominally compulsory for children between 6 and 12 years of age.[1] The states were left, however, to use their own discretion in following the plans as adopted in the Federal District. Consequently the system was not developed in many of the states. Today Mexico is facing a tremendous educational problem. Of a population of 16,000,000 it is estimated that between 70% and 80% are illiterate. The Mexican schools both public and private will accomodate a million people. In 1910 about 900,000 were reported in attendance in all the schools in Mexico; this is less than one-fourth of the

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1. Mexican Year Book. 1919. Page 125.
2. Mexican Year Book. 1919. Page 62.

estimated school population. In addition the educational problem is further complicated by the racial differences, the intense regionalism, the lack of adequate communication and transportation and by the lack of a common language, since many of the Indian tribes in remote places continue the use of their dialects.[1] In spite of these discouraging facts, efforts are being made to meet Mexico's educational needs by instituting a system of public education, and many efficient leaders have advanced various plans for meeting the situation. "Mexican authorities are familiar with modern pedagogy and their schemes are usually based on up-to-date principles. What their system needs is stability with gradual adaptations to the peculiar conditions that confront them, so as to make the system more practical and the methods of instruction more thorough. Mexicans themselves do not hesitate to say that their present system is too superficial."[2] At present there is no fixed source of school revenue. Some states use a land tax for raising school funds while others employ a poll tax. There is little uniformity in furniture and equipment, in the Mexican public schools since mamy of the buildings were obtained by confiscating the property of the Catholic Church. In addition there are very few text-books in Spanish.[3] Mexico must devise adequate means

1. Cox. Mexican Year Book. 1920-21. Page 371.
2. Cox. Mexican Year Book. 1920-21. Page 370.
3. Cox. Mexican Year Book. 1920-21. Page 371.

estimated school population. In addition the school-[illegible] problem is further complicated by the rural [illegible] the intense regionalism, the lack of adequate communication and transportation, and by the lack of a common language. Since many of the Indian tribes in remote places [illegible] the use of their dialects.[1] In spite of these disadvantages, efforts are being made to meet [illegible] educational needs by instituting a system of rural [illegible], and many efficient leaders have advocated [illegible] the situation. "Mexican authorities are familiar with modern pedagogy and apply so much [illegible] based on [illegible] principles. [illegible] with practical advantages [illegible] control them, so as to make [illegible] the methods of instruction [illegible] solves [illegible] too superficial."[2] [illegible] school [illegible] funds while others employ a [illegible] ity in furniture and equipment. [illegible] since many of the industries [illegible] property of the Catholic Church. [illegible] few text-books in Spanish.[3] Mexicans [illegible]

1. Cox. Mexican Year Book. 1920-21. [illegible]
2. Cox. Mexican Year Book. 1920-21. [illegible]
3. Cox. Mexican Year Book. 1922-23. [illegible]

of building up an effective system of public education which will weld the nation together by providing a common language, common ideals and purposes, and prepare the people to become efficient citizens in a democracy.

Another social problem which is confronting Mexico today is that of the health of the nation. The extreme fatalism of the people makes it impossible to enforce quarantine laws, consequently epidemics are common. In addition malnutrition is wide spread because of the general prevalence of ignorance. A recent investigation of health conditions in Mexico states that there is four times as much sickness and death among the Mexicans as a whole, as among Americans. That maleria, venerial diseases, tuberculosis, yellow fever, typhus, hook-worm and small-pox have taken a tremendous toll.[1] Still another authority in commenting upon the exceedingly high rate of infant mortality states that more than one-half of the children die before their seventh year.[2] One of Mexico's greatest tasks then is to institute methods of conserving the health of her citizens.

In attempting to provide educational systems for any group it is necessary to know something of the characteristics of the group. The Mexicans are no exception to the rule that

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1. Mexican Year Book. 1920-21. Page 339.
2. Thompson. People in Mexico. Chapter II.

of building up an effective system of public co-operation which will meet the modern requirements of a country of Ingwenya, combine ideals and practices, to create the people to become enlightened citizens in a democracy.

Modern social problems which is confronting Ingwenya is that of the health of the people. The Ingwenya Government of [illegible] people [illegible] Ingwenya, consequently [illegible] are [illegible]. [illegible] [illegible] of Ingwenya. [illegible] health conditions in [illegible] [illegible] health [illegible] [illegible] problem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] health of our people.

In attempting [illegible] group it is necessary [illegible] of the group. The [illegible]

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1. Mexican Year Book. [illegible]
2. Thompson. People in Africa. [illegible]

"nature does not rhyme her children" [1] and there are as varying kinds of personalities among the Mexicans as among other nations, but there are also certain outstanding national characteristics which are noticeable. The Mexicans are courteous, kind, generous and warmhearted, but they lack the stability, directness, energy, and strong moral purpose of the Anglo Saxons.

One reason for this lack of high ethical standards is due to the utter divorcement of conduct and religion as taught by the dominant church. The new spirit of liberalism which has resulted from the Revolution has caused hundreds to turn away from the church. Some are drifting about dispensing with all religion while others are searching for a religion which will be consistent in teaching and practice. Much of the unrest in Mexico is due to the spiritual and religious needs of the people. Psychologically, the Mexicans are impulsive, imaginative and highly emotional. They are artistic in temperament and an aesthetic appeal obtains a ready response from them. They are patient and docile when dealt with sympathetically and are capable of great loyalty, but their proneness to emotionalism makes them excessively sensitive and a great amount of tact is required in dealing with them. They are patriotic to the soul, but they need to be guided into intelligent action to prevent this feeling from becoming mere sentimentalism.

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1. Emerson.

"Nations done to degree has achieved"[1] [illegible] varying kinds of [illegible] other nations, [illegible] characteristics which are [illegible] tension, [illegible] stability, [illegible] single nation.

[illegible] is due to [illegible] thought by [illegible] which has [illegible] with [illegible] the [illegible] means [illegible] general, [illegible] is [illegible] power [illegible] sympathetically [illegible] processes [illegible] a great [illegible] more patriotic [illegible] intelligent action [illegible] establishments.

In the face of the many political, economic and social shortages revealed in this brief presentation, it is nothing short of remarkable that the people of Mexico have held so stubbornly to their dream of democracy. If democracy were a static form of government where perfect justice, perfect loyalty, and perfect unity obtained, then indeed Mexico would be a complete failure as a democracy. But democracy is a set of progressive ideas, ideals, and purposes, and though Mexico may have fallen short of those ideals in many respects, she is committed to the creed of democracy. She is on the road to democracy and merits every assistance to speed her on the way.

In the face of the many political, economic and social shortcomings revealed in this brief presentation, it is nothing short of remarkable that the people of Mexico have held so staunchly to their dream of democracy. If democracy were a static form of government where perfect justice, perfect loyalty, and perfect unity obtained, then indeed Mexico would be a complete failure as a democracy. But democracy is a set of progressive ideas, ideas, and purposes, and though Mexico may be in less sense of these ideals in most respects, she is committed to the cause of democracy. She is on the road to democracy and will, with assistance to speed her on her way.

CHAPTER II

Suggestions for the Future Educational Program of the Methodist Episcopal Church, South, in Seven Centers of Its Mexican Work.

A forward look reveals many ways in which the educational program of the Methodist Episcopal Church, South, may contribute in the future to Mexico's advancement toward the goal of democracy. Because of the degree of success which the Southern Methodist Schools have had in the past in promoting democracy, and because of their present improved equipment and enlarged staff they are in the position to make a still greater contribution to Mexico's advancement. The mission schools have blazed the way for the development of education in Mexico. The time has now arrived for the establishment of an efficient school system to be maintained and operated by the government. By maintaining an attitude of helpful co-operation and by making their own system more effective the mission schools may stimulate and aid the advancement in the government system of education.

The first suggestion for the future procedure of these schools is one which would prove of distinct service in this regard. The political, social and economic conditions in Mexico have been changing rapidly in the last few years;

CHAPTER II

Suggestions for the Future Educational Program of the Methodist Episcopal Church, South, in Seven Centers of Its Mexican Work.

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educational theories and methods have also been making many advances of late, while the schools which seek to minister to society have tended to be conservative and have not changed so rapidly. If the Mission Board of the Methodist Episcopal Church, South, would secure a committee to make a survey of the conditions in the nation and in the schools and suggest methods of reorganization of the school program in order to meet the needs brought to light, it would prove of great benefit. The committee should be composed of representative Mexicans citizens conversant with the conditions in the nation, of educational experts, and of experienced workers from the schools, in order to secure a comprehensive consideration of the situation. Such a survey and reorganization would result in the application of modern educational methods to Mexico's own peculiar problems. The adoption of new methods in the mission schools would in time affect the work of the government schools and thus the entire program of education in Mexico would be advanced.

A second suggestion is based upon the findings of the questionnaire sent out for this paper. Each of these schools is working entirely independent of the other while much of mutual benefit could be realized if they were brought into a unified system. This could be done by the appointment by the Board of Missions of the Southern Methodist Church, of a Superintendent of Education whose duties would be to

educational theories and methods have gone keeping many advances of late, while the schools which seek to minister to society have tended to be conservative and have not changed so rapidly. If the Mission Board of the Episcopal Church, South, would secure a committee to make a survey of the conditions in the nation and in the schools and suggest methods of reorganization of the school system in order to meet the needs brought to light, it would prove of great benefit. The committee should be composed of men and women, capable, consecrated, broad-minded, with a knowledge of educational experts, and of experienced workers from the schools. In order to secure a [illegible] of the situation. Such a survey [illegible] in the publication of [illegible] and methods [illegible] are brought to [illegible]. [illegible] the Mission Schools could [illegible] the Government schools and [illegible] Mexico would be avoided.

A second suggestion [illegible] the questionnaire [illegible] schools is working [illegible] much of mutual benefit could be realized [illegible] into a unified system. This could be done [illegible] by the Board of Missions or the [illegible] a Superintendent of Education [illegible]

supervise and administer the educational program of the entire field. The compactness of the territory since the recent zoning of the mission work in Mexico would facilitate the administration of the field. By centralizing the administration of the educational program. the requirements as to the qualification of teachers, the length of school term, the methods of grading, and the course of study could be stabalized and made more effective, as direction and unity of purpose would be secured.

These two suggestions have to do with the organization and administration of the work and as is always the case with administrative problems it would take time to put them into effect. Though eventually the survey and the appointment of a Superintendent of Education would be of utmost value in directing the educational program of the Methodist Church, South, the possibility of securing this action is somewhat remote. There are, however, certain immediate needs which are so evident that the individual schools could begin to meet them at once.

The following specific suggestions are made with two great functions of education as determinants of action. These functions are based on two forces which are always operative in society. The first of these is the force which is always working to produce unity and solidarity and known as integration. The second is a force which is always working to destroy unity and is known as differentiation. Education in meeting the needs of

society, of necessity, must take on something of the characteristics of both of these forces. By the creation of certain common habits, attitudes and ideals it exercises its integrating function, and by taking into account individual differences and capacities it employs differentiation.

The integrating force which should direct the educational efforts of the Southern Methodist schools in Mexico in the future may be stated in the terms of the Master Objective of civic education for any democracy, which is: "to produce a forward-looking creative citizen who believes in democracy, and who is prepared to share its responsibilities and make a contribution to its further development." [1] There are seven great objectives of all education as stated by the Commission on the Reorganization of Secondary Education in the United States, and because the attainment of these objectives results in the development of the highest type of citizenship for a democracy they are here set up as the objectives which the schools of the Methodist Episcopal Church, South, should strive to attain in its future educational program for Mexico. These objectives are:

1. Health
2. Command of the fundamental processes
3. Worthy home-membership
4. Vocation training
5. Citizenship
6. Worthy use of leisure
7. Ethical character [2]

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1. Lectures of Dr. Alexis F. Lange. University of California. 1922.
2. Cardinal Principles of Secondary Education. Bul. 35, pp. 10-11.

Though integration and differentiation take place in each of these types of education, some of them place more emphasis upon one or the other function. All of the schools should stress the conservation of health, the use of the fundamental processes, worthy home membership, good citizenship, and worthy use of leisure, and the development of ethical character. Vocational education, however, demands varying types of training, and consequently stresses differentiation.

Health education is of great importance because health determines the vitality of a nation. With public health conditions in such a deplorable state in Mexico, it becomes increasingly important for the schools to adopt a program from the kindergarten through the entire school which will train the pupils in correct habits of health. The delightful health rhymes, plays and games of the Child Health Organization of America captivate the children at once and secure their cooperation in striving to reach certain health standards. If this literature were translated into Spanish it would prove equally effective with the Mexican children. In addition each school should give a thorough physical examination to every pupil and secure the early correction of physical disabilities. A school nurse is of great importance in any community, but the value of having one as a member of the school staff in Mexican communities where it is difficult to secure medical attention cannot be over-estimated. The last phase of the health work

should include a physical education department which should direct the physical development of the pupils through exercises and games, and wholesome recreation.

Command of the fundamental processes. All of the schools should continue the training in the use of the fundamental processes, such as reading, writing, arithmetical computation and the elements of oral and written expression. The extension of the ability to use these tools of knowledge will be of great aid to Mexico. For the tremendous rate of illiteracy must be decreased if Mexico is to become a well-ordered democratic community. Greater stress, however, should be placed on the work in Spanish. For it is essential that a common language be developed and maintained in Mexico. English has always been popular and there will be an increasing demand for it because of the growing interdependence between the United States and Mexico. English should therefore be taught but it should be taught as a foreign language. Mexico must be built upon a citizenship which has a common means of communication, common ideals and common purposes.

Worthy home-membership. The training for worthy home-membership is important for both boys and girls. Home making is composite in nature, and the boys and girls should be taught that it must be carried on as a partnership. There are certain responsibilities and obligations to be met as well as the many benefits to be enjoyed. There are certain social, educational,

should include a [illegible] department [illegible] direct the physical development, [illegible] cises and games, and [illegible].

Control of the [illegible]. [illegible] schools should then take the lead [illegible] democratic [illegible], such as [illegible] community [illegible]. The extension of the [illegible] will [illegible] influence [illegible] modern democratic [illegible] be placed [illegible] common [illegible] United States [illegible] but it should be taught [illegible] be built upon a [illegible] location, common [illegible]

[illegible] is composed [illegible] that it must [illegible] responsibilities [illegible] benefits [illegible]

and moral standards to be maintained in common and in addition each must contribute to the enterprise. The man's distinct responsibility is to furnish the financial means for the maintainance of the home, while the woman's share in the undertaking is the conduct and management of the home. The woman, then, is to be considered a home-maker in a peculiar sense. Because home-making is so essential to the welfare of society, and because the majority of Mexican girls marry and become home-makers, all of the schools of the Methodist Episcopal Church, South, should provide special training in this field. Since home-making is complex and includes various types of work, training in home-making should be far more inclusive than the proverbial cooking and sewing courses. It should include: child care, home nursing, the selection, preparation and serving of food, the care of the house and its equipment, the selection and construction of clothing and the expenditure of the family budget in the wisest and most economical way. In short, the girls who are to guide the future destiny of the homes of Mexico should be trained to be efficient producers and consumers.

Vocational training. The object of vocational training is to give each individual the means of earning a livelihood. It is essential that every one in a democracy be able to "pull his own economic load", and contribute to the economic well-being of society. There are varying types of vocational

and moral standards to be maintained in country and [illegible]-
ition each must contribute to the enterprise. Women's
distinct responsibility is to provide the [illegible] needs
for the maintenance of the home, while the woman's share
in the enterprise is the conduct and management of the
home. The woman, then, is [illegible]
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early and become home-makers. [illegible]
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national [illegible]
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Vocational Training.

[illegible]
It is essential that every one [illegible]
his own economic [illegible]
being of society. There are very [illegible]

education: prevocational training and vocational guidance; continuation and part-time vocational training; and full-time vocational training. The Southern Methodist Schools, under discussion, should include the prevocational training and vocational guidance in the upper grades of the elementary work. The evening schools should take care of the part-time and continuation work. The full-time vocational program should be enlarged and developed in the secondary department. Vocational education offers the greatest opportunity for the exercise of the function of differentiation. in the schools. Because of their past development these are circumstances around practically all of the schools which place them in a position to develop some special phase of vocational training.

In commercial training Palmore College, because of its past achievement in this line, might develop a more extensive program and specialize as a school of commerce. Because of the well equipped play ground and gymnasium at MacDonell Institute located at Durango, the training of physical education directors and teachers could readily be made a special feature. Organized play is almost unknown in Mexico and the preparation of workers to pioneer in the field of recreation and play ground work would be of great civic value to the nation. Colegio Roberts with its well established Normal department should dedelop and extend teacher training, for the demand in the future for teachers will far surpass the supply. Lydia Patterson

education; pre-vocational training and [illegible] guidance; continuation and part-time vocational training and [illegible] round out training. The character of [illegible] education, social problems [illegible] training and vocational guidance in [illegible] The training agencies should take care of the part-time and continuation work. The [illegible] should be enlarged and developed in [illegible] education offers the greatest [illegible] the [illegible] of [illegible] work and development [illegible] identify all of the [illegible] domestic work [illegible]

[illegible]

[illegible] of the girl workers [illegible] including [illegible] dressmaking and [illegible] unmarried girl in [illegible] of workers [illegible] work would be of great [illegible] Roberts also [illegible] debig and extend [illegible] for teaching will [illegible]

Institute, with its new Industrial Annex, is in the position to develop autumobile mechanics, carpenters, printers, tailors and various types of industrial workers. Mexico is in need of skilled workers, and Lydia Patterson would render a great service in not only preparing young men to enter the various occupations but also by the development of some of them as teachers of industrial subjects.

Colegio Ingles-Espanol at Monterrey could render a great service to Mexico by turning its attention to the training of Public health Nurses. A Southern Methodist hospital is located at Monterrey and a correlation of the two institutions would be mutually beneficial. The later years of the Spanish preparatory department which corresponds with the Junior College in the United States, could be so arranged as to correlate with professional training.

The work of Laurens Institute, also at Monterrey, if developed along commercial lines and training for mining engineering would serve two great needs of the community. Monterrey is one of the most active commercial centers in Mexico. In addition there are two large smelters at Monterrey which handle the output of the mines of five states.[1] If Laurens Institute would arrange to correlate its work with some college of mines it would render a great service.

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1. Information for Leaders - "Monterrey an Industrial Center. Page 3.

[illegible]

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1. Information for [illegible]
Page 3.

Agricultural training. Because of Mexico's rich agricultural resources this phase of vocational training should receive marked attention. The agrarian problem has been of grave importance in the past, but it will prove to be even a greater problem in the future if the land which has now become available is not tilled. The fact that the men of the nation neglected the cultivation of the crops during the revolution has caused untold suffering in Mexico. They have gone back to their farms but they are using the old methods of tilling the soil. The adoption of modern methods in farming will only be secured in Mexico when efforts are directed to the teaching of agriculture. The Southern Methodist Church should therefore develop this branch of education as soon as possible. The present schools are not located favorably for the development of this work but there are rich lands in many of the northern states of Mexico which are available. Upon the development of farming depends Mexico's future economic development, and it cannot longer be neglected if Mexico is to advance as she should.

By sending out workers who may make their contributions to the development of Mexico in commerce, industry, mining, agriculture and the professions, the school will render a great service in the progress of the nation, for economic conditions are essential for the well-being of society.

Citizenship. There are three distinct types of objectives to be attained in the development of good citizenship.

The first of these is the development of certain emotional objectives such as: the disposition to voluntarily cooperate, the love of fair play, the exercise of civic judgment, the development of loyalty and neighborliness. The second is the development of certain knowledge objectives, such as knowledge concerning civic conditions and institutions. The third objective is that of the establishment of certain standards of conduct, such as consciousness of responsibility.

This three-fold development is dependent upon the whole educative process but the knowledge objectives may be reached in a special way through the study of certain subjects. For geography, history, economics and civics properly taught may develop social intelligence, the realization of a large group consciousness, and a knowledge of the frame work of government.

This type of instruction should be given by all the schools for Mexico is in need of socially intelligent citizens. The people of Mexico must not only be naturally conscious but they must come to an understanding of the place of their nation in its relations to the rest of the world. The schools on the border have been in the past rendered a distinct service in encouraging friendly relations between Mexico and the United States. With the development of improved means of communication and transportation the interdependence of the two nations is increasing thereby throwing an added responsibility upon these

The first of these is the development of certain emotional objectives such as the disposition to [illegible] the laws of fair play, the sanctities of civic [illegible], the development of loyalty and neighborliness. The second is the development of certain knowledge objectives, such as knowledge concerning civic traditions and institutions. The third objective is that of the establishment of ethical standards of conduct, such as consciousness of responsibility.

This home-land development is [illegible] the whole constructive process but the knowledge objectives may be reached in a special way through [illegible] of a [illegible] subject. For geography, history, economics and civics property lines may develop social intelligence. The realization of a [illegible] consciousness, and a knowledge of the [illegible] of a [illegible] [illegible] type of [illegible] [illegible] schools for Mexico is in [illegible] [illegible] citizens. The course of Mexico must [illegible] [illegible] they must come to an [illegible] [illegible] in its relations to the [illegible] world. [illegible] the border have been in the [illegible] encouraging friendly relations [illegible] states. With the development of improved [illegible] and transportation the [illegible] crossing thereby [illegible]

schools to develop international friendship and mutual good will.

Training for the Worthy Use of Leisure. The extra curricular activities such as Student Government, Camp Fire Circles, Boy Scouts, Girl Scouts, dramatics, school athletics, literary societies, photo, science and modern language clubs, furnish some of the most effective means for the development of loyalty and cooperative action. Through participation in these various activities the tastes of the pupils are developed and they learn how to use their leisure time. The extra curricular activities of the Southern Methodist schools should be expanded and enriched so that the students would form habits of properly spending their leisure, and would become so interested in certain types of recreation and enjoyment that after they leave school they would exercise proper self-direction in the use of leisure. The development of the aesthetic arts would be another valuable means of directing the Mexican boys and girls in the use of leisure. The Mexican people are artistic in temperment and they respond at once to an aesthetic appeal. Because of their innate love of beauty their taste and appreciation should be cultivated and developed. In addition many have artistic ability and this should be so directed that they might contribute to society through the arts.

Ethical Character. Education which equips the indi-

schools to develop intercultural friendship and mutual good will.

Training for the worthy use of leisure. The extra curricular activities such as student government, Good Fire Circles, Boy Scouts, Girl Scouts, Dramatics, social activities, literary societies, music, science and modern language clubs furnish some of the most effective means for the development of loyalty and cooperative action. Through participation in the various activities the latent talents in the pupils are developed and they learn how to use their leisure time. The extra curricular activities of the secondary school pupils [illegible] be expanded and enriched so that the students may find [illegible] of profitably spending their leisure, and should lead to participation in a wide [illegible] types of recreation and supervised [illegible] that they would exercise proper [illegible] in the use of leisure. The development of the academic [illegible] means of directing the learner in [illegible] leisure. The Mexican people [illegible] and they respond at once to an [illegible]. [illegible] innate love of beauty [illegible] cultivated and developed. In addition [illegible] ability and this should be so directed that [illegible] bute to society through the arts.

Ethical Character. Identification [illegible]

vidual physically and intellectually to take his place in life, but which sends him forth unprepared to meet the moral issues in life fails in its chief mission. All education should seek to send forth individuals who have the highest ethical ideals and who will seek to square their lives by those ideals. Any type of educational training which ignored the moral nature of man places a weapon in his hand with which to fight against society. Because of the present complexity of life an individual to be prepared for worthy group membership must have a sense of moral values, must be able to make clear-cut moral judgments, and maintain proper relations with his fellows. In a democracy where each exist for all and all for each the sense of moral obligations is indispensable. It is in this field of ethics that the schools of the Methodist Church, South in Mexico will make their greatest contribution. The primary reason for their establishment was for the spreading of Christianity. The very nature of their fundamental teaching that religion is subjective and objective means that they will seek to bring their students into the right relation to God and their fellowmen. In addition because of the sense of responsibility which these students will obtain many will go forth in the fields of social service, and the ministry to extend to their people a knowledge of a living Christ, in contrast with the dead Christ of Romanism; and that there is an intimate relation between religion and conduct. The

vidual physically and intellectually to take his place in life, but which needs his force unmoored to meet the moral issues in life that is its chief mission. All educative agencies seek to send forth individuals who have the highest spiritual ideals and who will seek to square their lives by those ideals. Any type of educational training which disregards the moral nature of man placed a weapon in his hand with which to fight against society. Because of the present complexity of life an individual to be prepared for entering upon immediately such a course of moral training, must be able to make sound moral judgments, and maintain proper relations with the fellows. In a democracy where each [illegible] of moral obligations is indispensable. [illegible] of stories that the schools of the [illegible] nation will make their [illegible] for their entertainment and for [illegible]. The very nature of their [illegible] subjective and objective [illegible] assimilate into the right [illegible]. In addition because of our [illegible] students will obtain [illegible] service, and the ability to [illegible] a living Christ. In contrast [illegible] that there is an intimate relation between [illegible].

ideals of democracy are based on Christian ethics. Both affirm the supreme worth of the individual, the interdependence of human life, the need for the spirit of neighborliness, and the necessity of a realization of moral obligation. Thus, in teaching and spreading the Christian faith the cause of democracy will be advanced and the social order improved.

Through the development of the seven elements of good citizenship as stated here as the objectives for the future educational procedure of the schools of the Methodist Episcopal Church, South, the schools will help the future citizens of Mexico to answer five important questions:

1. What about a home?
2. What about making a living?
3. What about my obligation to the nation?
4. What about my relation to my fellow man?
5. Whom shall I serve with my whole heart? [1]

Thus, will the schools seek to develop the forward looking creative citizen for democracy and consummate the work of the past and present, and so aid in preparing Mexico to take her place among the nations of the world where she may share in the great task of building for World Union and World Peace.

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1. Lectures of Dr. L. A. Williams, University of California, 1922.

ideals of democracy are based on Christian ethics. Both affirm the supreme worth of the individual, the importance of human life, the need for the spirit of [illegible] liness, and the necessity of a [illegible] tion. Thus, in conclusion and summing up the [illegible] with the cause of democracy will be advanced and the social order improved.

Through the development of [illegible] good citizenship we should learn [illegible] future [illegible] Christian ideals of the [illegible] [illegible] will help the future citizens of Kansas to [illegible]

1. [illegible] about a [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible] should [illegible]

Then, will the [illegible] looking creative citizens [illegible] part of the past and present, and so [illegible] helpful to [illegible] where also may [illegible] World Union and [illegible] [illegible].

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1. Lectures of [illegible] A. [illegible]

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