the beginning entrusted to them. Meantime, a lay brother of the Franciscans, Pedro de Gante, had built up a huge primary school for poor boys along side the monastery of his order in Mexico City. A convent school for girls grew up later as the result, also, of his efforts to do something for the sisters of his multitude of boys.

There were a good many other primary schools, all of the same general type, which came into being alongside the various monastic establishments of the different orders. The devotion of wealthy creoles and Spanish colonists often place in the hands of the orders valuable properties in real estate and vested funds, and the groups of friars multiplied, both within and outside of the centers of population. Teachers imported from Spain and those who began to be trained in the native institutions came in time to establish a goodly number of private schools of various types. The government, however, did practically nothing. Even when it occasionally founded a school, the administration of it was at once turned over to the monks, the natural result being that the institution soon differed in nothing from the type impressed upon those that were openly ecclesiastical. The pious sentiments expressed from time to time by the Spanish crown do not atone for the complete abandonment of all responsibility for the education of the Mexican people. However firmly the kings of Spain might have held the idea that all education should be in the hands of the Church, there could at least be no justification for withholding the financial assistance that might have made the Church efficient. That was before the day of government lay schools, and the theory that the training of the young should be left wholly to ecclesiastics, in order to guarantee that it should be religious, was almost universally accepted. Yet how it was possible for the government to
the beginning expected to fever. Meanwhile a few properties of the
Pascal's triangle 'a b c d = e f g h' have pulled in a single latitudinal school for
poor people. Among the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the nearest to the next page.
escape the thought that the people of Mexico were entitled to some proportion of the enormous sums wrung from them in taxation to be used in the training of their own sons and daughters impresses one as a mystery.

Late in the sixteenth century (1573) came the Jesuits to Mexico. Throughout its history and in all the wide geographic range of its activities this order has been identified with the work of education. Its beginnings in Mexico were humble, however, and the expressed intentions of the first representatives were to devote themselves primarily to preaching. But they early secured a hold among the well to do of the colonists, who began to urge them to assume responsibility for the education of their sons. In spite of this, the first educational enterprise of the order in Mexico was for the benefit of poor boys. This was the foundation of the college of St. Mary of All Saints, in November of 1573, carrying an endowment of ten free scholarships with board and lodging. It was made possible by a donation offered by Dr. Francisco Rodriguez Santos, who at first wished to enter this order and donate to it all his property, but was persuaded by the father superior, Pedro Sanchez, to found instead this college. (It should be observed that the word "college" is used loosely here as the translation of the corresponding Spanish term. This term does not describe such an institution as in modern English is connoted by the word. In the period under review the institutions so called were usually barely above the grade of primary schools, the best of them hardly reaching that of the modern high school.)

The same Jesuit father superior, Pedro Sanchez, having preached a sermon in favor of the establishment of a theological seminary, so stirred the laymen who heard him that a group of them formed a board and got together an endowment for such an
sense the present state of the people of Mexico were satisfied to some
proportion of the foregoing some where from there to taxation to pa
need to the training of part if one can any satisfactory impression one
as a matter of fact in the eighteenth century (1783) came the tendency to
Mexico. Throughout the frontier and in all the wide geographic range
of the activities there other and more intelligent with the work of
association. The beginning in Mexico were humble, however, and the
expression insitution of the first representatives were to have
fame of the printer himself. But they early became a bond
the universal democracy to democracy, and very early became a bond
some of the well to do of the colonists who pertain to use them to
some sense responsibility for the education of their own. In spite
of the latter education subsidies or the order in Mexico
was for the benefit of poor pay. This was the contribution of the
college of Señor de Mayo of All Saints in November of 1735, earling.
In an encouragement of the free cooperation with past and living, it
was made possible by a contest offered by P.D. Francisco Guardine
sentence, and to what means to enter the other and certain to its in
the property, and was bestowed on the latter education, perhaps em-
open to young interest this college. It should be obvious that
the words "college" to mean simply here as the educational of the
competitive Spanish form. This case was not exceptional any in-
cooperation as in modern French to compete with the work. In the
parties which involve the institution as college was mainly partly
scope the group of primary schools, the games of the primary teaching

The same general letter education, Bajo Saucedo, French
pressing a reason in favor of the establishment of an encyclopedia
seem to be striking the reason why pass the fact of
from smoked and oak for together no encouragement for shop on

institutions. Thus the Seminary of St. Peter and St. Paul was founded, at the end of the same year, 1573. A little later the Augustinians founded the College of St. Paul, and there began to be no little competition in undertakings of this kind. Provincial seminaries for the training of Indian youths to be missionaries had already been established in different parts of the country. One of these, after suffering numerous vicissitudes, still survives in the Colegio de San Nicholas, now a state school, at Morelia, State of Michoacan, apparently the oldest school with a continuous history in Mexico, and one of the oldest on the American continent. Its chief claim to fame, outside this fact of its antiquity, is that it was the alma mater of Father Hidalgo, the Liberator of Mexico. He was also for a time rector of the institution.
Institution. The Seminary of St. Peter and St. Paul was
founded in the city of the same name, 1733. A little later, the
Augustinian Province founded the College of St. Paul and the first began to
be the seminaries for the training of Indian youths to be missionaries
and priests were established in different parts of the country.
One of these was the College of San Ignacio, now a State School, at More-
the State of Mexico, and one of the oldest on the American
continent. It is often claimed to have been the first of its kind in
Mexico. It was also for a time a center of the institution.
III. THE POLITICAL LIBERATION.

Summary.

The educational plans of colonial days were inadequate. Political movements for freedom were belated in Latin America. Napoleonic intervention in Spain gave colonists their opportunity. The revolution was a movement of the plebeian class. The first plan was to set up a "Catholic monarchy" in Mexico, out of reach of Napoleon. Failing this, change was made to republicanism, in emulation of the United States.
III. THE POLITICAL LIBERATION.

Such, in rough outline, were the educational provisions with which Spain set out to do her duty by her namesake in the New World. Our purpose does not demand that we should trace through the three hundred years of the viceroyal period the vicissitudes of these educational institutions, the shifting ideals which animated those in control of them, and the varying fortunes of the whole cause of education, as between Church and State, between crown and colony, hidalgo and creole. It will suffice to pass at once to a view of Mexico as that country emerged from the somnolence of colonial days into the stir and bustle of the century of independence. Mexico attained her political freedom, along with most other Spanish and Portuguese colonies, in the early years of the nineteenth century. This general movement in Latin America resulted from the gradual working of the republican leaven, liberated into the world's thought by the successful dash for independence of the English colonies in America and later by the vast upheaval of the French Revolution. That Latin America (as we have of late come to describe it) was thus fifty years behind the British colonies is an index of the slower rate at which public sentiment is formed and propagated among these peoples than among such as possess a free press and show a high percentage of literacy. The democratic and leveling effects of the Protestant religion, as compared with the
III. THE POLITICAL LIBERATION

Each in turn, outside, wrote the constitution, proving
with spirit, every one of the other, in pure harmony in the new
world. One purpose, gone for, and none that we should have known
the three numbers, knew of the agreements being the alternative
of these associations, institutions, the constant theches, which and
watch those in conflict of them, and the varying of the
were causes of education, as between China and State, between town
and valley, picture and acre. It will crumble to keep it once to
a view of Mexico as a country among the countries of
reality, or not, into the spirit and purpose of the country of industrial
since Mexico attained political freedom, from the heart, to the eye,
where and everywhere at once, in the ear, there, of the people.
Hence the recent movement in Latin America toward
from the external working of the republic to an internal resolution.
That Latin America (as we have of late come to
recognize it) was from the Illinois, keeping the political coherence in
as index of the stock rate of which implies, coexistence to forever and
progressed from one place because from each group as becomes a free
progressions from a high percentage of interest. The government and
feeling affects of the permanent solution, as compared with the
emphasis on obedience and submission characteristic of Catholic doctrine, should doubtless, also, be taken into the account.

Something more, however, than the mere dissemination of liberal sentiments and of a desire for national independence and for self-government had to supervene in order that the Spanish American colonies might achieve their independence. They had been drained of their resources to enrich the mother country. Their peoples, instinctly loyal, had been long trained to submission. The powerful sanctions of religion were invoked to strengthen the hold of civil authority. And Spain was, and had long been, a proud and efficient military power. It was only, therefore, when the nightmare of the Napoleonic cataclysm was upon Europe, and when the Spanish government, along with many others, had fallen into the hands of the Corsican, that the clock of destiny struck for Mexico, Venezuela, Colombia and the rest. They did not break the shackles that held them to the old world; the shackles fell away.

In Mexico the final culmination came by the working of a queer contradiction, thoroughly characteristic of that anomalous land. For years there had been restlessness on the part of the indigenous peoples. They did not quite know what independencia meant, but they were sure that their condition ought to be improved — that, indeed, it could not be made worse. So, at last, they rose up in a great wave of protest, and under the priest, Hidalgo, sweeping all before them, came to the very gates of Mexico City. They could doubtless have taken it, by mere weight of numbers, had they gone on. But the heart of the priest-general failed him. He hesitated, then retired. Once the retreat had begun, the vast throng of unarmed, ill-provisioned peasants disintegrated under the blows of a small group of soldiers, and in a few months Hidalgo's head was upon a
capital, and there are no statistics or reports on its use. However, the use of electrical energy is increasing, and it is expected to continue to grow in the future.

The government is working to encourage the use of electrical energy by providing subsidies and incentives. It is also investing in the development of new technologies to improve the efficiency and reliability of the electrical grid. These efforts are expected to result in a significant increase in the use of electrical energy in the coming years.

The rise in the use of electrical energy is not without challenges, however. One of the main concerns is the impact on the environment. The generation of electrical energy is responsible for a significant portion of greenhouse gas emissions, and there is a growing awareness of the need to reduce these emissions.

To address this challenge, the government is exploring the use of renewable energy sources, such as solar and wind power. These technologies are becoming more cost-effective and are expected to play a larger role in the generation of electrical energy in the future.

Overall, the use of electrical energy is expected to continue to grow in the coming years, driven by both economic and environmental factors. The government is working to ensure that this growth is sustainable and that the benefits of electrical energy are accessible to all people.
stake. This was in 1810-11. Guerrilla bands kept the war going. The policing of the government was inefficient at best. Spain was needing all her soldiers and all her attention for affairs at home. Between republicans in his own domain and Napoleonism outside, the lot of the Spanish monarch was just then far from happy. Even after Napoleon was disposed of, and the allies were settling the affairs of Europe, they could not save Ferdinand VII of Spain from domestic troubles. The Julias and the Cortes were demanding a liberal constitution, freedom of the government from ecclesiastical control, and reforms of all kinds.

In Mexico, the ragged partizans who had been for ten years warring for independence were opposed by a government and an army which represented loyalty to the old order - the Crown and the Church, the Catholic Monarchy of Spain. So when Spain itself was about to divest itself of the Catholic king, the happy thought occurred to the loyal leaders overseas to invite him to Mexico to set up a monarchy which should thenceforth be independent of Spain, By this step the demand for independence could be reconciled with loyalty to the Church. The compromise was proposed to the rebels, who, as good Catholics, but desirous of national independence, saw nothing objectionable in it. Thus the two sides came together, and the tri-color flag of independent Mexico was adopted, the red, white and green signifying the three guarantees of independence, religion and union. Despite his troubles with the liberals in Spain, however, Ferdinand did not emigrate to Mexico, and though the plan which had been adopted provided for another succession in that event, the ambition of Iturbide, the loyalist leader, led him to assume the position of Emperor of Mexico, and to attempt to set up there an independent kingdom. Republican sentiment was very strong among the Mexicans, however, and Iturbide’s kingdom was of short life.
The position of the government was important at that time. Spain was Europe's leading power, and its influence extended far beyond its borders. The Spanish Empire was vast and included territories across the Americas, Africa, and Asia. The Spanish monarch, the Catholic Monarchs, was seen as the protector of the Catholic faith, and the power of the Spanish Court was immense. It was a time of expansion, with the Spanish Empire reaching its peak during the reign of Charles V.

In Mexico, the Spanish presence was felt deeply, both in terms of culture and governance. The Spanish were opposed to Inca influence and sought to establish their own affairs. The Spanish governor, Hernando de Monroy, was a powerful figure who sought to maintain control over the native population. The Inca Empire had been weakened by the Spanish conquest, and the Spanish were determined to consolidate their control.

The relationship between the Inca and the Spanish was tense and often violent. The Inca were seen as threats to Spanish interests, and the Spanish sought to suppress their influence. The Spanish governor often resorted to violence to maintain control, and the Inca were forced to yield to Spanish rule. The Spanish established a system of encomiendas, which allowed them to extract labor and tribute from the Inca, further要加强 their control.

The Spanish Governor, Hernando de Monroy, was a powerful figure in Mexico. He was determined to maintain control over the native population and to consolidate Spanish influence. The Inca were seen as threats to Spanish interests, and the Spanish sought to suppress their influence. The Spanish governor often resorted to violence to maintain control, and the Inca were forced to yield to Spanish rule. The Spanish established a system of encomiendas, which allowed them to extract labor and tribute from the Inca, further加强ing their control.
Following it came the adoption of the first republican constitution, that of 1824, which was the beginning of the effort, that still continues in that unhappy land, to establish on the basis of the independence so strangely achieved, the rule of the people by the people.
IV. CONDITIONS AT BEGINNING OF INDEPENDENCE.

Summary.

The prolonged failure of popular government in Mexico is due to the failure of the Colonial system of education. The real people had not been educated. On the contrary, numerous factors had been at work to degrade them. They were the victims of all kinds of tyrannies. Wealth came at last to the social criterion. By its possession or its lack, the people were grouped into higher and lower classes. The matter of blood and race gradually ceased to be of importance.
The prolonged failure of popular government in Mexico to
grant to the laborers of the Colonial system of education...
IV. CONDITIONS AT THE BEGINNING OF INDEPENDENCE.

It is not too much to say that the principal reason why, after a hundred years, self-government is yet without assured success in Mexico is found in the failure of early plans for the education of the people. For those devices, undertaken as has been already described, three centuries before, had failed. The priests, the lawyers, the doctors, the sons of wealthy families had received training, but the people — the creoles, the mestizos, the Indians, the masses, or, speaking more exactly, the mass, of the Mexican people — were left in ignorance. The welter of social, political, industrial and other influences had, indeed, wrought its effects on the common people. Their condition at the beginning of the period of independence was a composite result of these long exerted forces. But that phase of it which is most outstanding, and which lay most obviously and stubbornly in the road of future political success under republican forms, was their ignorance. Careful estimates indicate that of a population of perhaps 8,000,000, only 30,000 could read and write. This, as will be seen, is exactly one half of one per cent.

The truth is that there had never been any sentiment in favor of the education of the Indians after and outside that exhibited by the very early missionaries. The mestizos were almost equally unfortunate. And since the conception held even by the monks of what education the Indians required was most limited, and since their successors, the secular curates, did not even carry for-
In Condition of the Beginning of Independence

It is not too much to say that the principles treasonably...

after a hundred years, self-government is yet without meaning and...

case in Mexico to found in the nation of early plane for the army...

capirot of the people. For those governed, unrepresented as they never...

society, government, state constitute before, may interest. The principles...

effects of the society, the caste, the caste, the nation, nation, nation,...

founding, but the people, the people, the nation, the nation, the nation...
ward the rudimentary instructions that had at first been undertak
en, the outcome of it all was that the bulk of Mexico's popula
tion was little better off in the matter of letters at the end of
the Spanish dominion that at the beginning.

Meantime numerous influences had tended to degrade the
Mexicans of the lower classes. The very insistence on class dis
tinction had been little short of a calamity. The caciques held
their subjects in low esteem, as belonging to an inferior order.
This discrimination — for which there seem to have been no sort of
justification in facts — was accepted by the Spaniards. It was
even enforced by them, which was far from serious. They saw no
reason why the chiefs should not hold their subjects as slaves, as
they had formerly done, though the Spanish government, through its
Council for the Indies, and through the influence of the Church,
contended earnestly against anything like enslavement of the In-
dians. The decrees and dispositions relative to this and similar
abuses, still of record in the archives of the Spanish crown, are
greatly to the credit of the Christian monarchs of those days, and
to that of the ecclesiastical leaders who were their principal ad-
visers.

But it seemed impossible to devise regulations which the
avarice and the arrogance of the colonists could not set aside.
The very means of which the crown availed itself for the Christian-
izing and protection of the Indians were constantly taken advantage
of by the colonial overlords to oppress and enslave them. The ca-
ciques led the way in domineering cruelty and industrial exploita-
tion, and the Spanish colonists and creoles were apt and willing
learners. Were lands distributed to Spanish soldiers and settlers?
They seized the people along with them. Indeed, repartimientos soon
came to be calculated in heads of people, instead of hectareas of
weather the influence of the lower classes. The very existence of a minority.

The existence of the lower classes. The very existence of a minority.

The existence of the lower classes. The very existence of a minority.

The existence of the lower classes. The very existence of a minority.

The existence of the lower classes. The very existence of a minority.
land. Were the Indians commended to Christian settlers, to be taught and Christianized? They made them work on farms and in mines, and while pocketing the resulting riches, justified themselves by pretending that the Indians were benefited by the discipline. Even the teachers made the natural sloth and backwardness of their Indian pupils a pretext for inhuman floggings, and disseminated as one of their chief pedagogical principles the saying, *La letra con sangre entra* - Learning enters through blood letting.

In many sections the sternest kind of measures were taken to force the Indians, habituated to solitude and to privacy, to live in villages. The extent to which such a regulation would lend itself to abuse never seems to have dawned on the authorities in Spain. They were interested in facilitating the work of evangelization, and, incidentally, the census, for purpose of taxation. Another sin, which all the humaneness and even tenderness of the regulations concerning the poor natives of the new world failed to atone for, was the odious head tax of one dollar a year, exacted from the very beginning of all Indians. This tax was divided up into various funds, only a part of it going directly to the crown. But the collection of it subjected the Indians to incalculable abuses, and resulted, also, in systematic and lucrative fraud upon the part of the collectors. They falsified the census returns, for example, reporting far fewer Indians than they really had collected from; also, they often managed, by the connivance of the local authorities and otherwise, to increase the amount of the tax itself, to the tribulation of the poor Indians.

These came in time to view with suspicion and uneasiness every measure which came to be enforced among them. The king of Spain might mean to be kind, but his laws always worked sorrow for
The Indian Community to Citadel Station, to be
found and Counterparts. Then make them work on forme and in
minute, and write occurring the successive letters, parting them-
several by determining that the Indians were penalized in the gait
place. Have the Indians make the necessary copies andpearance
of their Indian type a pretext for Indian ignorance and system-
traced as one of their other pedagogical principle the exercise.
Be Jefes can become alike - learning extra from primary place.

In many sections the interest kind of measures were taken

to force the Indians 'habituated to solitude and to isolation', to
live in isolation. The extent to which such a segregation would tend
result seems never seems to have gained on the sufficiency in
Spain. They were interested in facilitating the work of conquerors-

One and importantly, the causes to purpose of taxation. As
their system of divide all the Indians and soon bands of the terror-
offered in 'short the Indians of the new world lacking to come
factions concerning the poor natives of one country a year, excepted from the
very beginning of all Indians. The tax were divided into various
levels, only a part of it going strictly to the crown. But the cost-
raised at this suggestion the Indians to taxpayable whence, may be-
jection of it suppressed the Indians to taxpayable whence, may be-
written, into in exasperation any resistance that now the part of
the colonists. They instilled the canoe returns, for example, to
porting for lower Indians from many return and colleague from the

and often reminded at the commencement of the local authorities
opposite to increase the power of the tax return to the Indians.

The result of the poor Indians.
These came in time to avail with satisfaction and refinement.
them. There were, as times passed, violent native uprisings in several sections of the country, and more than one prolonged and bloody Indian war. Yet for the most part the natives, found in the territory of what is now Mexico, were, as are their descendants today, uniformly docile and pacific.

As was inevitable from the beginning, the social distinction between classes settled down finally upon the criterion of wealth. The caciques came to a more or less ridiculous end. It transpired as time went on that every Indian who chanced to be elected alcalde, or who received a government appointment of any kind, considered that he was thereby elevated to the class of cacique. The hereditary glamour which had continued to cling about certain families came thus gradually to fade. There were caciques on every hand—kings of shreds and patches—many of them trying to preserve ancestral dignity, though living in clay huts, and digging to earn a scanty fare of corn and beans.

Many of the descendants of the Conquistadores were equally unimpressive. Not having taken pains to acquire, or having failed to hold, productive lands or mines that might have given them the enduring power of gold, as against the brief glory of being victors and officers of the crown, they slid down along with their mestizo descendants, into the great conglomerate mass. The various ingredients making up that mass became year by year more and more indistinguishable. They were fused together in the fire of poverty, they were welded into one under the hammer of persecution. By the time of the national emancipation there had come into being thus the vast and fairly homogeneous mass of the Mexican people—five millions of them, more or less. Of these at least nine-tenths belonged to the "lower class." Aside from a few crude and isolated Indian tribes,
There are no spaces between sentences. As a result, the text is not properly formatted. It appears to be a continuous stream of words without clear paragraph breaks. The content seems to be discussing various topics, possibly related to socio-economic issues, but the specific context is not clear due to the lack of clear separation between ideas.
left undigested in remote mountainous sections, and from the exceptionally depraved substratum in the larger cities, there was no warrant for distinguishing these nine-tenths of the Mexicans from the other tenth as "lower." The distinction was alike invidious and gratuitous. Cacique was no longer distinguishable from mestizo; hidalgo and criollo were jumbled together inseparably; even the despised mestizo, now multiplied until he formed half or more of the total population, could no longer be looked down upon. All these elements were present in the "upper class", as well as in the mass. The Mexican people was at last one. Its classes only differed in the matter of opportunity, and of those traits resulting from opportunity, or the want of it. This was the situation which the men faced who undertook, a hundred years ago, following the lead of their neighbors just to the north, to establish a popular government. Those men, during the stress of a ten years' war, had been themselves drawn from all the different groups composing the population. Some were of pure Spanish blood, some were Indians, some mestizos. They all agreed, in so far as they faced at all the problems involved in their undertaking, that one of the primary steps required would be the education of the people. Ignorance was general and appalling, and citizens of sovereign republics must not be ignorant.
tet any material in remote mental sections and from the exact

tontinuously appreciating events in the larger office. These were not of

test for grabbing the more immediate still forming at the Mexico town the

erafter fourth as "power". The attention was unlike INV. in the

tution. Getting now into larger interest areas from empowerment. "flight". We

dy and advice were jumping together into a program. Even the enemy

hensively now multiplying until to larger pull of more of the total

desion, owing to longer pe looked how now. All those elements

t we proceed in the "upper areas" as well as in the same the next

t now become me it last one. I know where only otherwise in the next

t ear of opportunity, any of those attains assuming from opportunity

or the want of it. The use of attraction with the men look who

understood a number have ago following the lead of their next

point just to the next to satisfy a shorter government. Those

wanting the areas of a few wasted, we had been removing some

town from the all the different houses komoting the population. Some

were or where specialty, some were Intianda, some were Mexico. Then

ill succeed in not as they look as if the problems Invancing in

that material, that one of the primary steps to learning might be

the selection of the people. Importance was general in applying

and criteria of coercion to the public must not be ignored.
V. EDUCATION UNDER THE REPUBLIC.

Summary.

A study of education prior to the founding of the republic is only preliminary. Our chief interest is in what has been done since. Leaders in the movement for independence were also, partisans of popular education. The constitution of 1824 was not exactly adapted to Mexican conditions. At the very beginning arose the tense political controversy between Centralists and Federalists. The liberation from Spanish political control was not the final consummation of Mexico's liberty. Spiritual, intellectual and industrial liberty had yet to be fought for. The Centralists and clericals did not foment popular education. Their oppressions tended to arouse the people. The liberal party favored education, but was never long in power. The country became greatly impoverished by continuous fighting. This also hindered the development of public education. The burden was upon the States. They shifted it to the municipios. For lack of funds, of teachers, inspections, etc., progress was slow. Upon the adoption of the Constitution of 1824, and the state constitutions, there followed much scholastic legislation. It was made sterile by repeated revolutions.
V.

EDUCATION UNDER THE REPUBLIC

Summary

A study of education prior to the founding of the Republic to only preliminary. Our special interest is in what has been done since. Base the movement for improvement was in the second half of the 19th century. TheConstitution of 1854 was not explicit about education. The conflict between central and local authority was not given serious consideration. The state of Mexico's literacy, illiteracy, and education was mixed. The government and its agencies had limited authority. The federal government was not intervenant in education. The movement for education was led by individuals and organizations. The federal government's role in education was limited. It was more the responsibility of the states. The study of education in the Constitution of 1854 and the state constitutions.
V. EDUCATION UNDER THE REPUBLIC.

For our present purpose the preceding exposition of educational and social conditions during and at the close of Mexico's colonial days is merely preliminary. The Mexican people are still engaged, as they have been with deadly earnestness, for a century, in the attempt to maintain popular government. It is the educational history which has accompanied this endeavor, not that which preceded it, which will throw most light on conditions now obtaining, and those to be faced in the proximate future. That history, however, more especially as of the early decades of the nation's independent life, has been largely typed by the ethnic, social, industrial and political conditions remaining over as an inheritance from viceregal days. It has seemed worth while, therefore, to set forth those conditions in this somewhat extended review. Perhaps it is not amiss, also, to draw attention once more to the fact that racial influences had, and still have, much to do with any matter affecting the life of the Mexican people. We, as citizens of the United States, are without a parallel in experience for the racial history and situation offered by Mexico. In this part of America the nomadic and scattering aborigines gave way so swiftly and so completely before the invasion of their country by European settlers, that they exerted no appreciable effect as an amalgam in the subsequent population. They were not attached to the soil, nor had they
V. EDUCATION UNDER THE REPUBLIC

For our present purpose, the preceding exposition of Mexican
conditions and society conditions governing at the close of Mexico's
independence were of merely preliminary character. The Mexican people were still
as they have been with scanty education, for a country,
in the attempt to establish popular government. It is the nature
of the pueblo with the accompanying classes above, not that with
people to whom will from the present condition now appeal
above, and hence to be looked to the immediate future.

For, and more especially as of the early decades of the nation's
independence life, and early years of the republic, society
seemed to follow the same condition, at the same time
in social and political conditions remaining the same as important
as a necessity for those conditions. Later on, it was necessary more especially for
people to follow conditions in the same early years of the nation's
independence and equalization shall have made to go with any
process to those conditions more, to draw attention more to the facts
that both Mexican and Mexican, and until have come more in contact with the
nation, and at the time of the Mexican people. We, as citizens of the
United States, are without a parallel to experience for the facts
factors and conditions of Mexico. In this part of America
the Romances and Mexican experience and Mexican
comparatively before the invasion of the Republic of Mexico
such that except for the experiences of the Romances in the
context, they were not attached to the soil, but had their
descendants, attachment.
developed social, political or industrial efficiency to a point that would make it possible for them to mingle with and compete with the immigrants. In Mexico all was different. No greater mistake could be made than to judge the "Indians" of that country by the "Indians" who inhabited this.

While it is true, as was pointed out above, that the leaders in those movements which consolidated the political independence of Mexico accepted the principle that the people should be educated, it cannot be said that they concerned themselves immediately and actively with this undertaking. Their first problem was the political one. That was both intense and urgent. They were unconscious of how contradictory were their theories, and the facts with which they had to deal. Led by a natural and innocent enthusiasm, they were bent upon following the successful example of the United States, and establishing a universal democracy. They even went so far as to type their constitution by ours, providing for a federation of sovereign states. The American Constitution grew out of the voluntary association of such states, political entities that had had a previous separate existence. The Mexican states, as framed under the new constitution, had had no such history. In a general and loose way as provinces of the larger colony of New Spain, or as dioceses in Church government, they had experienced a quasi separation from each other. As a matter of fact, the government had always been strongly, even autocratically, centralized. For such a situation the American Constitution, a compromise document, qualified by the mutual jealousies of all the component colonies, and with difficulty agreed to even then, was a manifest misfit.

Equally obvious was the gap between theory and realization when sovereign citizenship and the responsibility for self-govern-
developed social, political, and institutional elements of the present or past. To some extent, these ideas of Hidalgo and the Constitution are similar to those of the United States, and to a lesser extent, to those of the Constitution of the United Mexican States.

The Mexican Constitution of 1917 is a product of the Mexican Revolution, and it is divided into two main parts: the Fundamental Law and the General Constitution.

In the General Constitution, the Mexican state is described as a federal republic, with a president as the head of state and government. The legislature is divided into two chambers: the Senate and the Chamber of Deputies. The judiciary is independent of the executive and legislative branches.

The Constitution also contains provisions for the protection of individual rights and freedoms, such as freedom of speech, religion, and assembly. It also includes provisions for the protection of property rights and the right to work.

The Constitution of the United States, on the other hand, is divided into seven articles, each dealing with a specific aspect of the government. The first article deals with the executive branch, the second with the legislative branch, and the third with the judicial branch.

In conclusion, the Constitution of Mexico and the Constitution of the United States share some similarities, such as the protection of individual rights and freedoms. However, they also differ in many ways, including the structure of the government and the distribution of powers among the executive, legislative, and judicial branches.
ment were conferred upon an illiterate and untrained mass of five millions of people. A very large proportion of them were serfs. Though freed from the authority of the Spanish Crown, they were still under the heel of land owners and mine bosses. Three hundred years of virtual slavery had induced in them the servile type of mind. They were contentedly ignorant. They were instinctively submissive. Their religion was a crude superstition. They had no intellectual life, no mental stimulus, no aspirations. If this had been true merely of a small proportion of the total population, it might not have been held serious. But the proportion was large, not small; it was preponderant; it was well nigh the whole.

Almost instantly, moreover, the matter of the enlightenment and training of this ill-prepared citizenship was forced into the background by acute friction among the leaders over politics. The country had been trained for centuries to centralized government, usually an autocratic one. The idealists had wished to get away from the evils of this, and so the new constitution called for a federation. It was adopted, - the first one, of 1824, - as a rebound from the autocratic monarchy which Iturbide had attempted to set up. From that day to this, from the close of the first constitutional president's term in 1828 to the revolution of 1913, the battle has been on between Centralists and Federalists. The two parties have at times taken other names, and have had, both of them, many affiliations and associates, but they remain substantially the same. There was much of right and of reason on both sides. One may well regret that the early governmental schedules did not make provision for some recognition of the long political training which the Mexican people had received, instead of following too closely
standards set up elsewhere under wholly different conditions. Yet it must be admitted, after all, that the difficulties with which the Mexicans had to contend were inherent. It was impossible that out of elements there existing a free people should be brought into being without travail.

Mexico's troubles are not yet over. Her people had to be freed from other restraints besides the political power of Spain. The dominion of ignorance and superstition had to be broken, and the thralldom of an intolerable industrial system annihilated. The Church and the Army from the first instinctively allied themselves with the centralizing tendencies. In this they have been backed by the wealthy and aristocratic elements in the population. Against this puissant combination of spiritual, military and financial powers, the people, like a blind and helpless, but tremendously vital giant, have struggled for a hundred years. It is human nature to cling to one's possessions, and Church and Army and land-holders alike held on tenaciously to the special privileges that had come to them in the days of royalty and favoritism. It was forty years after independence came, for example, before the attempt was given over to have a State Church, with intolerance for all others. For nearly the same length of time the clergy and the military had special courts of their own (fueros), and were not amenable to the ordinary courts of the land. For the perpetuation of these privileges they fought bitterly. Yet all the time the partisans were struggling to inaugurate equality before the law.

This effort to have a state Church in a free Republic serves well as an illustration of how slowly the Mexicans themselves came to understand the inherent contradictions between their program and their situation. Other examples are not wanting. And meantime the evils of that situation were at work. No group, for example, would
standards set by governments under any lawful conditions.

Yet it must be admitted after all, that the difficulties with
which the Mexicans had to contend were immense. It was important
for those on the American side to understand these people and to
prepare into policy without travel.

Mexico's troubles are not yet over. Her people had to
be freed from other sanctions besides the political power of Spain.
The continuance of ignorance and superstition had to be broken, and
the explanation of an intervention interpreted by Secretary Emmerich.

Chapultepec and the Alamo from the first international alliances arose
with the revolutionary government. In this they have been backed by
the military and administrative elements in the population. Abroad
the insurgents were supported by the demands of the people, or by
the demands of the people, or by

Grant have advocated for a humane cause. It is now seen to
have been proposed to a humane cause, and it has been
often to one's possession, and have been
and land-pedoges, as
the policy of controversy to the speedy privileges that have come to
the year of liberty and resolution. It was forty years ago

For liberty to keep the way of liberty and resolution, the attack on
for independence came, for example, before the attack on
For over to have a great power, with privileges for all others. Not
over to have a great power, with privileges for all others. Not

western the same verdict of the others and the military and the
of facts (Buchanan), and we are not responsible to the act
of any conquest or facts can (Buchanan), and we are not responsible to the act.
For the government of those privileges
they have promised, etc. If still the time the promise was attractive
they have promised, etc. If still the time the promise was attractive

The effort to have a state, and the same rights and privileges and
well as the intervention of our people the Mexican defenses came to
understanding the important considerations of peace problems and
interest. Open examples are not wanting. Any mention of
enlistment of all other enlistment was not made. No blame, for example, would

openly oppose the education of the people. Yet it could not have been concealed from the party of privilege that once the common people were educated out of this stupor of helpless ignorance, they would also be clothed with power to achieve their ideals. Hence, as may easily be inferred, when the Centralists were in power, not much progress was made in developing popular education. And since that party naturally gathered into itself the enlightened elements of the population, the men who had had experience in holding office and who had studied the science of government, while their opponents were largely but crudely trained men, drawn from the mass of Indians and mestizos, men who had forged their way upward from the lower stratum of society, nothing was more natural than that for a good many years the Centralists should be in power most of the time. They held the upper hand till there was time for the training of a generation in the hard school of experience. A thoughtful Mexican historian explains the fact that the liberals were so long in the minority by the skill with which their opponents made every issue a religious question. The people, devoted as they were to the Church, were most reluctant to take sides against the Church leaders, or to help a party which, as those leaders assured them, was bent upon the destruction of religion itself.

During those decades, instead of adjusting themselves to the situation, and incorporating into their program enough of popular measures to hold the good will of the masses, and to deprive their opponents of weapons with which to fight them, with the usual fatuousness of people of that type, the Centralists went quite to the contrary extreme. The absurd constitution of 1836, the repeated dictatorship of Santa Anna, the arrogance of the army, the loss of Texas and the fiasco of the American war, together with gross finan-
opportunity oppose the advancement of the people. Yet it cannot be ignored

that the progress of the people has been constantly thwarted by the power of privilege that once was common

people were subjected to the shrewd or patient, or perhaps both. Hence, as

many states to adopt with power to achieve social change, need for each

would itself be fertile. When the constitutions were in power, not much

progress was made in developing popular suasion. And since that

position, the men who had no experience in political office and who

were subject to the control of a government, with their opportunity were

integrity and ability, earning men from the mean of Indiana and

metropolitan men who had longer time now wanting from the lower classes

of society, nothing was more necessary than for a good man, even

the constitutions should be not by means of a revolution of a revolution in

what hand they were sure for the next of experience. A thoroughgoing Mexican position as

plane the fact that the inspectors were so long in the minority. The

shift with which their opposition was never again a sufficient

demotion. The people, having as they were to the Congress, were

most important to see those senate the Congress feared or to help

most support to those legislative measures that the Congress feared or to help

assertion of legislation itself.

During these sessions, interest of agitation premises to

the attention, my conviction of the necessity of inquiring into the

treatment of the body with the loss of the means, may to obtain

finest example of means with which to fight them, with the want

reasonance of people of that time the constitutions were more to

the contrary extreme. The demand for protection of the people were

advocates of the American war, together with those times.

Texas and the influence of the American war,
cial wastefulness, the neglect of public works, and the impoverishment of an already exhausted country, culminating at last in the crowning treason of bringing in a foreign potentate—all this laid up for them a heavy score to be paid off when the day of reckoning came. That day moved inevitably onward, a veritable dies irae. Juárez, the little Indian, personification of native Mexico, with his little cabinet of the immaculados (stainless), and his ragged regiments of volunteers, was the instrument in the hands of long-delayed but inevitable Justice.

While the long struggle was under way, the popular party saw as clearly as did their opponents, that the education of the people was the one step which would guarantee the triumph of genuine democracy. Their leaders are on record again and again as laying down this principle, and in the brief intervals when they had control, measures were invariably inaugurated in the interest of education. But those intervals of power were infrequent and brief. I have had before me two outline histories of education during the nineteenth century, one covering the State of Jalisco and the other that of Nuevo León. Time and again the authors of them, after detailing plans that had been laid out, laws that had been passed, the personnel even of the teaching force that had been nominated, mournfully remark that all these provisions became ineffective at a certain date because of changes in the political situation. The hardships endured by many men, in all sections of the Republic, who felt themselves called to this work of educating the people, and who persisted in their attempt to be obedient to this high calling, no matter what came or went in politics and public affairs, make a chapter of heroism that the future historian of Mexico will dwell upon with just pride.

Another factor, in addition to the perennial political dis-
turbances, affected profoundly the development of public education. This was the poverty of the public treasury. The constant shifting of the political center of gravity involved frequent armed conflicts. These brought their inevitable accompaniments of ineffective policing, of neglected agriculture and diminished commerce, and of the absorption of all available men into the armies, and of all available funds into the war treasury. "Military necessity" was often a pretext for robbery, and first one party and then the other harried the country, carrying off grain and live stock, robbing convoys of bullion, frightening capital into hiding, and in other and numerous ways reducing a country naturally rich in resources to a state of abject penury. This condition was the rule rather than the exception during the entire sixty years from 1820 to 1880. The shifts to which the military and political leaders were driven to finance their movements, especially those of the popular, or liberal, party, who represented to begin with the side of poverty as against wealth, are only equalled by the misery in which these continuous revolutions left the people at large. Cities, haciendas, churches, were stripped of every form of visible wealth. Silver ornaments were melted down and coined into money, jewelry and precious stones were sold, lead was molded into bullets, steel was beaten into weapons, bells became cannon, grain was commandeered for the commissary. The whole land was peeled again and again.

Naturally, when the national treasury itself was empty the separate estates were still worse off. The state organizations were the plaything of national politics. The Federalists set them up in due form and order; the Centralists in their turn upset and even abolished them, or, at least, subordinated them completely to the central government. Since, following still the example of the United States, the matter of education had been left wholly to the initia-
The war was the Panama of the triangle trade. The continent spirited on the chief center of gravity toward the American mainland.

These forces that测new to the formation of the American states are the ones of enterprise and initiative, of destiny and opportunity, and of the power of the American statesmen to throw off the yoke of colonialism and to make a new start.

It is to be noted that the Panama of the triangle trade was a force for the creation of a new nation. The American statesmen saw the opportunity to create a nation of their own, free from the control of the other powers. They understood the need to form a strong nation that could stand on its own.

The American statesmen saw the opportunity to form a nation that could stand on its own. They understood the need for a strong nation that could stand on its own. The American statesmen understood the need for a strong nation that could stand on its own.

The Panama of the triangle trade was a force for the creation of a new nation. The American statesmen saw the opportunity to create a nation of their own, free from the control of the other powers. They understood the need to form a strong nation that could stand on its own.

The American statesmen understood the need for a strong nation that could stand on its own. They saw the opportunity to form a nation that could stand on its own. They understood the need for a strong nation that could stand on its own.

The Panama of the triangle trade was a force for the creation of a new nation. The American statesmen saw the opportunity to create a nation of their own, free from the control of the other powers. They understood the need to form a strong nation that could stand on its own.

The American statesmen understood the need for a strong nation that could stand on its own. They saw the opportunity to form a nation that could stand on its own. They understood the need for a strong nation that could stand on its own.

The Panama of the triangle trade was a force for the creation of a new nation. The American statesmen saw the opportunity to create a nation of their own, free from the control of the other powers. They understood the need to form a strong nation that could stand on its own.

The American statesmen understood the need for a strong nation that could stand on its own. They saw the opportunity to form a nation that could stand on its own. They understood the need for a strong nation that could stand on its own.

The Panama of the triangle trade was a force for the creation of a new nation. The American statesmen saw the opportunity to create a nation of their own, free from the control of the other powers. They understood the need to form a strong nation that could stand on its own.

The American statesmen understood the need for a strong nation that could stand on its own. They saw the opportunity to form a nation that could stand on its own. They understood the need for a strong nation that could stand on its own.

The Panama of the triangle trade was a force for the creation of a new nation. The American statesmen saw the opportunity to create a nation of their own, free from the control of the other powers. They understood the need to form a strong nation that could stand on its own.

The American statesmen understood the need for a strong nation that could stand on its own. They saw the opportunity to form a nation that could stand on its own. They understood the need for a strong nation that could stand on its own.

The Panama of the triangle trade was a force for the creation of a new nation. The American statesmen saw the opportunity to create a nation of their own, free from the control of the other powers. They understood the need to form a strong nation that could stand on its own.

The American statesmen understood the need for a strong nation that could stand on its own. They saw the opportunity to form a nation that could stand on its own. They understood the need for a strong nation that could stand on its own.

The Panama of the triangle trade was a force for the creation of a new nation. The American statesmen saw the opportunity to create a nation of their own, free from the control of the other powers. They understood the need to form a strong nation that could stand on its own.

The American statesmen understood the need for a strong nation that could stand on its own. They saw the opportunity to form a nation that could stand on its own. They understood the need for a strong nation that could stand on its own.
tive of the several states, this uncertainty, this precariousness of tenure, on the part of the state governments, affected most disastrously the interests of education. During the long permanence in power of the Centralist party, it might have been anticipated that some measures, by way of pretext, at least, for the education of the people, deriving from the general government, would take form. The only instance would seem to be the law of 1842, referred to below. The leaders of this party had been trained in the school of Spanish politics. They were not sure that the common people needed education. Subconsciously they felt, also, no doubt, as I have already suggested, that the education of the masses would be disastrous for the policies that were dear to themselves, and would jeopardize their tenure of power.

As for the states, another element of uncertainty was introduced into educational endeavor, during the intervals when the states were permitted to exercise their sovereignty, and that was the division of responsibility for the schools between the state governments and the municipalities. Partly to follow still the theory of local self-government, but even more because the poverty of their treasuries made them helpless, the state authorities from time to time tried the experiment of leaving education wholly to the municipal governments. These municipios are in conception somewhat like the early New England "towns". They comprise rural districts along with the central settlement.

Naturally, nothing was gained by this device. If the state was poor, the municipalities were poorer. They had only the scantiest funds for an undertaking that seemed to them colossal. Moreover, the schools thus handled were without the supervision of experts from the central office of the state, and only in the capitals and other larger cities were men to be found capable of taking the management
The idea of the present article is to reflect on the uncertainty and the necessity of the need for a clear and rational approach to the question of the role of the state in the economy. The present article attempts to answer the question: What is the role of the state in the economy? The present article attempts to answer the question: What is the role of the state in the economy? The present article attempts to answer the question: What is the role of the state in the economy? The present article attempts to answer the question: What is the role of the state in the economy? The present article attempts to answer the question: What is the role of the state in the economy? The present article attempts to answer the question: What is the role of the state in the economy? The present article attempts to answer the question: What is the role of the state in the economy?
of such work. In spite of excellent theories, therefore, and in the face of a constantly growing and urgent popular demand—and this was something really new, a by-product of the long-drawn struggle for freedom—education languished.

With this rapid preliminary view, we are ready to take up a more specific examination of the educational developments of the nineteenth century.
of such work. In spite of excellent precision, characteristics, and in the face of a constantly growing and rapidly developing nematode problem, and since we sometimes reach new, perhaps different, or long-forsaken attitudes for vegetation - vegetation improvement.

With this input, we turn our attention to the more specific examination of the encephalitis development of the Wisconsin century.
VI. DEVELOPMENTS, 1831-1867.

Summary.

The first of these dates marks the achievement of independence, the second the triumph of republicanism. From the second of them forward education in Mexico has assumed its modern form, as libre, laica y obligatoria.

Long series of revolutions began in 1829. Early legislation was obliterated by them. Use has been made of a history of education in Jalisco, and of a similar history for Nuevo Leon. One development of the early movements was a reawakening on the part of Church leaders. Education was still in their hands during the early decades. Nuevo Leon issued the constitution in 1825. It provided for public education as a duty of the state. The legislature formulated a law which was passed February, 1836. This seems to have been one of the first instances of providing for compulsory education. Insufficient fiscal provisions marked the laws of the first decade. Jalisco, also, passed good laws. About this time the Lancasterian system was introduced. It suited a situation where funds and teachers were scarce. The system was adopted by the Federal government, and gradually spread through all the states. In those same years came the development of the institutos. These were remnants usually of the faculties of letters and philosophy of the old church universities. Now they became state schools. They were liberal and furnished centers for men of liberal ideas and propensities. French thought began to affect the life of Mexico. Through its acceptance in the institutos it reached directly the educated men, and through them educational system. Controversies with Rome over patronage started a movement for separation between Church and state. Radical proposals were made as early as 1833. The Church resisted, and called in the army. Fuerzas were attacked. The next twenty years (1833-1853) the government was most of the time centralist. Only one educational move was made at headquarters, and this was by an executive order of Santa Anna in 1842. It proved abortive.

Lopez Castillo was an apostle of education in Jalisco. Santa Anna's dictatorship in '53-'54 brought on revolution. Republicans undertook radical reforms, and adopted the constitution of 1857. Resistance by the clericals brought on the Three Years' War and the Leyes de Reforma. The final breach between the Church party and the people came when the clericals resorted to the French Intervention. The reform laws had a wide-reaching effect. The confiscation of Church property was justified by those responsible because of the interference of the clericals, and by reason of the needs of the liberal government. All this resulted in a radical change of educational standards. The Church was no longer looked to for public education. The state accepted this task as a duty and a responsibility.
IV. DEVELOPMENT, 1821-1867

SUMMARY

The first task of these cases after the cession of Texas in 1821 was to develop its potential and make it a valuable part of the nation. The development was largely due to the efforts of the early settlers who established the first communities and encouraged others to follow. The establishment of Texas as a state in 1845 marked a significant milestone in its history. The state was admitted to the Union in 1845, marking a significant milestone in its history. The state was admitted to the Union in 1845, marking a significant milestone in its history. The state was admitted to the Union in 1845, marking a significant milestone in its history. The state was admitted to the Union in 1845, marking a significant milestone in its history. The state was admitted to the Union in 1845, marking a significant milestone in its history. The state was admitted to the Union in 1845, marking a significant milestone in its history. The state was admitted to the Union in 1845, marking a significant milestone in its history. The state was admitted to the Union in 1845, marking a significant milestone in its history. The state was admitted to the Union in 1845, marking a significant milestone in its history. The state was admitted to the Union in 1845, marking a significant milestone in its history. The state was admitted to the Union in 1845, marking a significant milestone in its history. The state was admitted to the Union in 1845, marking a significant milestone in its history.

In summary, the development of Texas was marked by the establishment of the first communities, the admission to the Union in 1845, and the subsequent growth and development of the state. These milestones were critical to the state's development and have had a significant impact on its history.
VI. DEVELOPMENTS, 1821 - 1867.

The above dates are chosen because the first marks the achievement of political freedom from Spain, and the second the final vindication of the republic, upon the elimination of Maximilian and the French troops. The epoch is a well marked period. During those four and a half decades the republican ideal gradually unfolded itself. The educational standard was evolved along with the rest. By the time Juarez was at last firmly seated as constitutional president (1868), he and his associates had begun to see clearly what had hitherto appeared to them but fitfully and dimly, that, as it came to be expressed, education was the duty of the state (including the municipality) and should be libre, laica y obligatoria - free, lay and compulsory. In other words, it was recognized that the community was under obligation to supply tax-supported schools, and the parents under obligation to send their children to them; and that the theory long accepted that the Church could be depended on to supply public education, or that failing that, the instruction given by the state could and should be distinctively religious, was untenable. Since we, at the very beginning of our national life, grappled with the problem of separating Church and state, confusion over the matter of religion in the public schools has in our country been a secondary matter. But in Mexico the Church had had for hundreds of years entire control of education, even of that supported by
The scope of the open spaces for a state and the second step in the development of the concept for the development of the economy. The concept was to be an alternative to the traditional model. The scope of the open spaces for a state and the second step in the development of the concept for the economy. The concept was to be an alternative to the traditional model.
taxation (which was not a great matter, to be sure). It was most natural, therefore, that it should take time for the people to come to see clearly the distinction between a church school and a public school. As a matter of fact, during those earlier years of the republic, when the conservative and centralist influences were most of the time in control of the government, clerics continued to be the leaders in educational work. The little that was done in the direction of building up a public school system followed the time-honored custom of identifying the schools with the monasteries and convents, and relying almost wholly on the religious orders and secular clergy for teachers.

The fleeting "empire" of Iturbide produced, in so far as I have been able to ascertain, no educational movement. But when following it the republicans had their turn, they embodied their noble and progressive aspirations in the Federal Constitution of 1824, in the rapidly succeeding state constitutions which were based upon it, and in the statutes and executive orders which everywhere came in a shower to complete and make effective this organic legislation. Education was given the place of honor. Some state constitutions even went into particulars as to both principles and plans. Most of them, however, stopped with laying down principles, leaving details to be worked out in legislative statutes.

The state congresses and executives did not delay to comply with this obligation. Everywhere educational programs were framed, systems of schools were laid out, courses of study were formulated. One reads today this elaborate legislation of nearly a hundred years ago with mingled feelings. It is admirable. It is surprising. There were educational seers in those days, men of prophetic vision. They had gathered suggestions and inspiration from all quarters.
The meeting "empire of us" of the house of representatives, in no way, is an event to me. "It is enough," said the speaker, "that it should take time for the people to come to the realization of the situation." Therefore, that it should take time for the people to come to the realization of the situation between a camp and a republic, is a matter of fact. Nothing specific can be said about the time of the realization of the situation. The men of the committee and the representatives were most of the time in control of the government, except for a small number of members, who were most of the time in control of the government. The little that we have gone to the direction of, in the direction of work, the little that we have gone into the direction of, in the direction of which was planned by a number of wealthy people following the time-honored custom of identifying the masses with the monstrosities and exercises, and of listening to the masses, we are willing to listen to the direction of any person who knows the general theory.
They were absolutely open-minded. Whatever of limitations were upon them were those of their time and conditions. In the law promulgated by the State of Nuevo Leon, for example, the principle of compulsory attendance on school is distinctly laid down. That (1826) is a very early date in the history of this phase of public education.

But for all that, the legislation did not "march". In 1829 began the long series of revolutions. The progressive and patriotic party was forced to yield control of the central government, and the conservatives, once in power, lost no time in bringing also the several states into alignment. All these elaborate and promising provisions for the education of the people went then to the scrap-heap, along with most other elements of the liberal program. Those early educational laws have now about them an atmosphere of pathos. It seems too bad that what promised so well should have come to naught.

Reference has been made to the legislation in the State of Nuevo Leon. I have had, also, before me a history of primary education in Jalisco. The story there is almost identical. No doubt, the archives of many other states, if searched, would disclose substantially the same history. Zacatecas, for example, has long been known as a leader in educational matters, as have been, also, Veracruz, Coahuila and others. It may well be that there are existing histories of the developments in some of these other states. Chance has placed in my hands only the two already mentioned.

Following the effervescence of laws, projects (proyectos) and programs during the quadrenium 1824-28 came a period of quiescence. There were many resolute spirits, however, who had consecrated themselves to the work of teaching, and who were not greatly concerned with politics. These kept on with their propaganda, and the subject was not allowed to lapse from sight. Some of the Church leaders, also,
Then were especially open-minded, when there were none of their laws, and constitution. In the face of the
wriggles of the State of Kansas, for example, the principle of
commonwealth attendance on Sunday in the church. Mr. Good
in a very early stage in the history of the phase of public
career. But if the facts, the legislation, the power of
began the long series of revolution. The progression may illustrate the
party was to lead to high contact of the central government, and the
corrective measures once in power, last, one time in印刷ing the see-
any state into influence. All these abbreviations and remaining pro-
visions for the abstraction of the people went up to the core-bite,
stone with more after essence of the integral program. These early
assertion. Have you sought them an acquaintance of patience.
It seems to say that what prominent so well spoken have come to weight
reference has been made to the legislation in the State of
Know you I have paid, with patience a portion of primacy for
action in law. The wrong thing is stated incorrectly. If exposed, would those and
the triumph of many other states, it remains, would those have their
essentially the same metric.ESSACE. FOR example, were long seen
as a leader in educational matters we have seen, the second
Commune and others. It may well be that there are exciting positions
of the developments in some of these other states. Change me please
in my bands only the two metric mentioned.

(Essence)

Following the adherence of the laws, protest (Essence)
and improvements in the democracy 1864-68 came a period of development.
These were many lessening spirits, however, and had consequences from-
several of the works of remembrance, and who made not haste to consider
with all patience. These kept as with most backgrounds, and the support
was not allowed to lapse from sight. Some of the German teachers, too,
suspecting, perhaps, that the long ascendancy which they had enjoyed, as having a sort of monopoly of teaching, might be threatened by these new developments, bestirred themselves anew. For several years all legislation or official action of any kind that was taken with reference to education reverted to the colonial type in placing the work of teaching in the hands of ecclesiastics. One interesting and unique incident upon which I have come was a provision in some of the states for Sunday Schools. These schools, to be held on Sundays and other feast days, were for the training of adults, as well as children, but were limited specifically to the teaching of reading and writing. Prizes were offered to the teachers who could show a certain number of "graduates" in these branches. This was one effort to make up for the neglect that had discredited the Church leaders during the Spanish regime. So rare was the ability to read and write at the time of the revolution that when the government of Iturbide sought men for appointment as the chief officers of municipalities, it is related on good authority that there were towns of ten and twelve thousand inhabitants where not a single man able to write could be found.

Before dismissing from our consideration the educational ideals with which the Mexican republic began its history, those plans which for so long went without realization, in order to take up the further course of the history of education there, it will be worth while, perhaps, to review briefly the specific provisions then made. They have been indicated hitherto in only a desultory way. I give details of the legislative provisions and executive orders in Nuevo Leon and Jalisco only. Their similarity will at once be noted, and it may be inferred that they constitute a fair type of what took place generally throughout the republic.
Education in Nuevo Leon (Reseña Histórica de la Instrucción Pública en Nuevo Leon), written twenty years ago by an able and honored representative of the teaching profession (profesorado) of Mexico, Professor Miguel F. Martinez, I extract the following particulars. The Federal Constitution having been proclaimed October 4, 1824, the people of Nuevo Leon made haste to issue their state constitution, which was adopted March 5, 1825. Article 230, section 10, of this instrument declared that it was obligatory upon city governments to "promote the proper education of the young, to establish endowed schools of primary grade, to see to the due conservation and right government of those already in existence, respecting always the rights of individuals or corporations". (Endowment here could scarcely have meant invested funds.) Section 12, of the same Article, laid upon the members of these same municipal governing bodies the duty of "visiting the schools weekly, in order to inform themselves of their condition and progress, such special attention being warranted by their importance".

In Article 257 the same constitution even went into details as to the course of study for primary schools. It ordered that in all villages of the state primary schools should be established, in which should "be taught reading, writing, the principles of numbers, the catechism of Christian doctrine, and a summary explanation of the duties of citizenship".

Still another Article, 259, ordered the State legislature to formulate "a general governing plan for public instruction" to obtain throughout the state, based upon "a simple and practicable method, properly adjusted to existing conditions".

One year after the adoption of the Constitution, February, 1826, the legislature issued as Provisional Act No. 73 the Plan provided for. It is divided into three parts: 1. General Provisions; 2. Primary Instruction; 3. Secondary Instruction. Among the General
Establishment of the Board of Education for the Districts of the State of California. The superintendent of the said Board of Education shall have the power and authority to make and enforce such rules and regulations as may be necessary for the proper management of the schools and the instruction of the pupils therein. The Board of Education shall have the power to fix the rates of tuition and to provide for the maintenance of the schools.

The Board of Education shall have the power to adopt and enforce such rules and regulations as may be necessary for the proper management of the schools and the instruction of the pupils therein. The Board of Education shall have the power to fix the rates of tuition and to provide for the maintenance of the schools.

The Board of Education shall have the power to adopt and enforce such rules and regulations as may be necessary for the proper management of the schools and the instruction of the pupils therein. The Board of Education shall have the power to fix the rates of tuition and to provide for the maintenance of the schools.

The Board of Education shall have the power to adopt and enforce such rules and regulations as may be necessary for the proper management of the schools and the instruction of the pupils therein. The Board of Education shall have the power to fix the rates of tuition and to provide for the maintenance of the schools.

The Board of Education shall have the power to adopt and enforce such rules and regulations as may be necessary for the proper management of the schools and the instruction of the pupils therein. The Board of Education shall have the power to fix the rates of tuition and to provide for the maintenance of the schools.

The Board of Education shall have the power to adopt and enforce such rules and regulations as may be necessary for the proper management of the schools and the instruction of the pupils therein. The Board of Education shall have the power to fix the rates of tuition and to provide for the maintenance of the schools.

The Board of Education shall have the power to adopt and enforce such rules and regulations as may be necessary for the proper management of the schools and the instruction of the pupils therein. The Board of Education shall have the power to fix the rates of tuition and to provide for the maintenance of the schools.
Regulations is found one already referred to, which affirms (Art. 4): "Parents who thre' poverty cannot teach or have taught their children and servants at home their Christian and civic duties, and to read and to write, shall be required to send them to the public schools, such exemption being made as the proper authority may permit in case they are needed on farm or ranch or other productive work". Mr. Martinez is disposed to claim on this basis, and with apparent justice, that compulsory education in Nuevo Leon dates from the year 1826. He admits that the law failed to provide for the enforcement of this obligation, and that the law itself was in force as such but a few years. It stands still, however, as a tribute to the ideals of the men of that early day.

Our author gives at some length the provisions for primary schools. The course of studies was so elaborate and so modern, that comparing it with that agreed upon at the First National Congress on Education held in 1889, a curriculum that was practically universal in the republic at the time Mr. Martinez wrote (1894), only five items were lacking, viz: "lessons of things, metric system, book-keeping, political economy and choral singing". But there were three of genuine value in the early course that were wanting in that of 1889, namely, horticulture, agriculture and rifle firing. Special emphasis was given to manual training and domestic arts, especially in the course for girls. I do not find in the summary before me any statement as to the length of the course. In 1839 this Provisional Statute No. 73 was given the full force of law. Special provisions applying to the districts (counties) of the state had already been passed, requiring the municipalities to see that schools were provided even in the smallest settlements (rancherias) - Mexico has no strictly rural population - and demanding again that the municipal authorities see to it that par-
ents whose children roamed the streets should be compelled to send them to school or to put them to work.

Unfortunately the force of the legislation spent itself in theoretical plans. No definite provision was made for financing the system. It seems all the way to have been expected that the municipal governments would assume the financial burden. But they were poor, and their taxing authority limited. In the absence of specific orders the thing went by default. It was this failure more than anything else which made the disappearance of the whole enterprise follow so easily upon a shift in the political situation. Had fiscal provisions been made, and a definite body and continuity been thus communicated to the educational movement, its momentum would have carried it forward, and the men who succeeded to power would have thought twice before laying violent hands upon it. Left unsupported, it fell by its own weight, or speaking more exactly, it never had any but a theoretical and paper existence.

Sixteen years after the issue of the Review prepared by Professor Martinez came the Centenary of national independence, celebrated in 1910. That year, and in commemoration of the event, Professor Manuel R. Alatorre, at the time School Inspector for the State, prepared a History of Primary Education in Jalisco, from 1810 to 1910. This excellent monograph compared with that of Mr. Martinez exhibits strikingly the similarity of conditions throughout the republic. As in Nuevo Leon there was in Jalisco the same beginning out of nothing under the liberal regime 1824-38, followed by the same sudden lapse at the end of that period, due to political changes and inadequate financing, the same indomitable persistence by devoted teachers, the same semirevival through a renewed coalition with the Church leaders, the same final eclipse of the liberal educational plans under the selfish and illiberal
Unquestionably the tone of the legislation now before us

has stimulated the interest of the legislature of the state.

Gentlemen in the Senate, you have been exposed to the significance

of the important problem we have faced in the past. This is the

moment when the momentum of the movement and the pressure of opinion

will make it difficult to accept the findings of the special

committee without a fight. This is the moment when attention.

and interest in the problem become acute.

To the chagriment of many, the momentum of the movement now has
come to a head, and the movement has reached the point of no
return. The fight is on, and we must now make a decision.

The moment of decision, the moment of action, is now.

Sixteen years after the issue of the Report, the Committee on

Institutions of the Senate has given its report, and we

are in the position of having to act upon it. This is a

moment of decision, and we must now make a decision.

As we have

learned the importance of early recognition of the problem, we
now have an opportunity to act upon it. The Report of

the Interim Committee, 1874-75, follows the same general lines of the

Interim Committee of the Senate, and the Senate

committee on the Interim Committee has made the report and

Institutional�
administration of Santa Anna. As an older and better organized
"Intendencia", Jalisco had had in colonial days educational develop-
ments somewhat in advance of those of the border State of Nuevo
Leon. Yet there was little left over after the storm of the revolu-
tion on which to build. The City of Guadalajara, as early as 1821,
undertook to open a primary school supported by city funds. Immedi-
ately upon the consummation of national Independence, Jalisco became a
sovereign state, having a population of one half a million inhabitants.
Its constitution, adopted in November, 1824, ordered that primary
schools should be established in every village of the state, and that
the legislature should provide a state wide educational law.

At the request of the legislature, the first Governor, Don
Prisciliano Sanchez, had a law drafted, and on March 26, 1826, the
bill was passed by that body. It provided that official education
should be "public, free and uniform", allowing private schools to be
freely conducted, with only such inspection as would safeguard against
infraction of the laws. Public instruction was to be divided into
four classes, one class for the villages, one for the larger towns,
one for the county capitals, and one for the state capital. The
law appears to be rather a jumble as to requirements, as these classes,
though grading upward by reason of the additions to the course of
study, were also to be distinguished by the amount of the salaries
paid to teachers. It exhibits a striking instance of the effect of
old and powerful social inheritances in that different classes of so-
ciety had different classes of schools. The conception that some ele-
ments of the population were better and deserved more of the government
than others died hard.

This Jalisco plan also placed the whole financial burden of
the schools on the municipalities. So there, as in Nuevo Leon and
elsewhere, there stood in the way of the schools two giant difficulties,
The announcement of Santa Anna's retreat and better organization at the Battle of San Jacinto did not change the situation in Texas. The city of Galveston was in a state of chaos, with disorder and confusion prevailing. There was little food or water available, and the inhabitants were exhausted.

In response to the demands of the public, a provisional government was established on March 2, 1836, under the leadership of Sam Houston, who was appointed President.

The constitution was drafted, and a convention was called to draft a new constitution for the state. The convention met in Galveston, and the new constitution was adopted on May 10, 1836.

The constitution provided for a state government, with the governor as the head of state. The legislature was composed of a bicameral system, with a House of Representatives and a Senate.

The constitution also provided for the establishment of a public school system, with the state taking an active role in education. The legislature was empowered to provide for the maintenance of public schools and to prescribe the qualifications necessary for teachers and students.

The constitution also included provisions for the protection of property rights and the establishment of a court system. The Supreme Court was established as the highest court in the state, with the power to interpret the constitution and laws of the state.

The constitution of Texas was unique in its time, and it played a significant role in the history of the state. It laid the foundation for a strong and independent state government, and it continues to be a testament to the spirit of self-reliance and freedom that characterized the early years of Texas.

The constitution of Texas was also notable for its emphasis on education. It provided for the establishment of a public school system, with the state taking an active role in education. The legislature was empowered to provide for the maintenance of public schools and to prescribe the qualifications necessary for teachers and students.

The constitution also included provisions for the protection of property rights and the establishment of a court system. The Supreme Court was established as the highest court in the state, with the power to interpret the constitution and laws of the state.

The constitution of Texas was unique in its time, and it played a significant role in the history of the state. It laid the foundation for a strong and independent state government, and it continues to be a testament to the spirit of self-reliance and freedom that characterized the early years of Texas.
one the lack of funds, the other the lack of teachers. Nevertheless, in the towns throughout the state mutual sacrifices upon the part of municipal governments, and such teachers as could be had, resulted in the opening of numerous primary schools. The teachers were poorly paid, and they were inefficient teachers, but a beginning was made.

Schools could not, of course, be conducted without teachers and without funds to support those teachers. As one examines the elaborate provisions for courses of study, discipline, organization, etc., which characterize this early legislation, and recalls how it all fell to the ground for want of these prime necessities, he gets the impression that it was the work of theorists. These men were so busy with their dream of a perfect system of schools that they did not stop to make the practical provisions necessary for carrying on any kind of a school.

At this juncture, when the hopelessness of the situation had been demonstrated by a few years of actual test, a remedy was offered which the Mexicans in their innocence seized upon with high hope. This was the Lancasterian system of schools.

Among liberal and progressive men in Great Britain much good will had been aroused by the political liberation of Spanish America. England's ancient rivalry with Spain, and in particular the antagonism felt by many of her citizens toward the reactionary policies of the Catholic monarchy, including the long nightmare of the Inquisition, made the story of this uprising of a whole continent to assert its independence, and to align itself with democracy and progress, a most fascinating one. English investors hastened to aid in the material development of these newly opened fields, and at the same time English philanthropists and teachers concerned themselves with the moral and social development of the Latin American peoples. In the history of almost every republic of South America is enshrined the story of some
one the face of things, the after the fact of consequences. Nevertheless, in the course of the development of state mutual assistance, the part of the state government, and every associate as county, or had, necessarily, the federation were more.

The opening of new primary schools, and a beginning made.

Schools cannot not, of course, be conducted without teachers and without funds to support those teachers. As one examines the idea, one recognizes the facts, our state provides for schools of every kind, and the state law it all legislates.

We ask ourselves whether these last necessities, the state law, to the extent of want of these prime necessities, the state the legislature, in every respect. These men more so fund with the result of a partial system of schools that now they are not able to make the prototypical proposition necessary for certainty on any kind of a school.

At the importance, mean the importance of the attention had.

And now HERBERT, in the need of mutual effort, a common view, we all agree.

With the recognition in their importance that now with high hopes.

This was true for the recognition system of schools.

The important and progressive new in great foreign parts, and will have been named for the political development of Spain, America.

England's interest lies with Spain, and in particular the emancipation of it.

We ask ourselves whether these last necessities, the need of measures to meet the impossibility, and to take hold of both beginning and propose, a most

Instructive one, English teachers presenting to me in the maternal development of these very obvious facts, any of the same the English.

Participation and resources concerning finances, with the money and shortage development of the Latin American people. In the present of society.
man from Great Britain who dedicated his life and his fortune to the cause of education. This was rarer a hundred years ago than it is now, and about the names of these men there is an imperishable fragrance.

Even in England, popular education was at that time in its experimental stage. When, therefore, Joseph Lancaster came upon the scene with his scheme for making students teach one another, the extraordinary plan soon had a great vogue. Its defects do not need now to be pointed out. It was too much like the attempt of a man to lift himself by his own bootstraps ever to attain to any solid success. Yet it did furnish rudimentary instruction of a sort, with an economy that was amazing. And the economy was even more marked as applied to the supplying of teachers than as concerned actual cost in money.

This precisely met the situation in Mexico. Poor as were the states and the municipalities throughout the young republic, it was, nevertheless, easier to raise money than to supply teachers for the needed schools. Indeed, the chief difficulty was (and is to this day) to secure teachers for whose services the people were willing to pay. I have it on excellent authority that today in the most scantily settled communities of Mexico, where the scholastic population is so thin as to make the sustaining of a school most difficult, it is easy to get the citizens to add to the stipend afforded by taxes if only they are assured of a competent teacher. The inefficiency of the teachers was, perhaps, the heaviest handicap of all upon public education during those experimental years under the first constitution.

The plan of Lancaster was, as will be recalled, to have the older pupils act as monitors and teachers of the younger. In
The play of passion and as will be recounted, to have
the other parties not as monitors and referees of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the

"the phraseology of the
this way one teacher could handle a very large number of students. This mode of instruction was spoken of as "mutual". Only reading, writing and the rudiments of arithmetic were attempted. These schools had a rapid development in England itself during the opening years of the nineteenth century. Buildings and funds for them were provided by philanthropic men, and a large number of very poor children were trained in them. Later Lancaster, who had proved to be as impracticable as an organizer and manager on a large scale as he had been happy in the development of a fruitful idea, emigrated to America, spent some time in South America, and succeeded in giving wide advertisement to his idea.

The Lancasterian system was introduced into Mexico in 1828. I am indebted to Professor Martinez for the date, but have been able to secure no details. It was at once seized upon as the solution of a situation which offered a few teachers of real ability and a huge mass of eager pupils to be educated by them. For the whole period under review (1831-1867) it typified the educational activities of most of the states. It had not only the merit indicated, of enabling one teacher to handle — after a fashion — a large number of pupils, but the added one of developing initiative and an organic consciousness among the pupils themselves. In Guadalajara was founded in the year 1828, an official Lancasterian State Normal School, under the direction of Professor Richard Jones, described as a relative of Joseph Lancaster. Special provision was made to secure the attendance of the rural teachers, their expense of travel and board being paid out of public funds. The school had a brief history, having disappeared during the political convulsions of the early thirties.

Another phase of the educational history of the period under review deserves separate mention. It was contemporary with, though perhaps a little slower and later than the Lancasterian movement, and it had to do with higher education as that with lower. This was the gradual emergence of the central state schools called "Institutos".
The Panama Canal was embarked upon in 1904. The Llano, an American-owned ranch, was purchased by the United States Government. The Panamanian government, under the leadership of President Cipriano Castro, provided necessary procedures to facilitate the construction of the canal. The Panamanian government also agreed to the provision of a treaty whereby the United States would pay for the construction of the canal. The construction of the canal was supervised by the American engineer George W. Goethals. The canal was completed in 1914 and opened for navigation in 1915.
The Jesuits, as we have seen, had looked upon the higher education as their special province. The nucleus of a university according to Jesuit practice is always a theological seminary. The course of development then is to add, as time goes by and means are afforded, schools of jurisprudence, of medicine, and finally of philosophy. This latter meant, of course, the scholastic philosophy, and such a school was still a good distance removed from a college of liberal arts. It was, however, the only thing even remotely resembling it in those colonial days of Mexico.

The Jesuits were expelled from Mexico, as well as from all other parts of the Spanish kingdom, by an order of King Charles III, in 1767. Their extensive libraries, school buildings, mission stations and other properties were confiscated. The society had been popular in Mexico, and their sudden exile outraged and astounded the people.

The institutions for higher learning which they had established in practically every leading city of the country, were taken over by the crown. The theological work was at once placed in the hands of the secular clergy of the Church, but the schools of jurisprudence, medicine and philosophy passed under state control. In many of the states of Mexico today the "Institutes" will be found housed in some old building near to or on an open square called "Plaza de la Compania", that is of the Company of Jesus. These various institutions had then varied fortunes, according to the stability of the funds upon which they depended, the zeal of local governmental officials, the ability of the men at the head of them, and so on. The professional schools fared best, as they dealt in living needs and ministered to present demands. The faculties of philosophy, of the "college proper", as the phrase sometimes goes in our own day and land, tended strongly to dry up. Nobody was greatly interested in the scholastic philosophy.

Yet they furnished a nucleus and a suggestion. Though of little
The Teutonic, as we have seen, had looked upon the national con
ception as their special province. The neglect of a univarsity secular
organization in Germany does not imply a despicable seminary. The con
sciousness of development from 17 to 21, as the time goes by, reveals the elabo
rately organized philosophical and theological institutions of the new
system and their systematic removal from a college of liberal arts to a
university, as was pointed out in the prev reflecting paragraphs. This
shows how fast is the only chief aim now taken to be the training of the
people.

The Jesuits were expelled from Mexico as early as 1600. At the
behest of the Spanish kingdom, as we have seen in the previous chapter, the
Society of Jesus, with its carefully selected mission stations and its
proprietary interests, has been patronized in Mexico,

and their mission stations continue to flourish and extend their influence.
The institution for higher learning which they established at
the University of Mexico is the "Instituto," and its existence will be found
prominent in some

states of Mexico today. The "Instituto," as might be expected, aims to
prepare young men to do as open scholarship caled "plano de la com"tana.

These various institutions have their

start in the training of the clergy and the training of the young men, with

varied fortunes. According to the ability of the teacher and the ability of
the student, the "Instituto de las Escuelas Normales," the "Instituto de la
Escuela Normal," and the "Instituto de la Escuela de Ciencias"

sometimes seem to care very much about theoretical knowledge. How

poor are these institutions in the preparation of philosophers.
importance during the later colonial period very early in the course of the independent history of the states, they began to be revived and reformed into "Institutos". Far-seeing leaders perceived in them the promise of valuable services. With liberty from the Inquisition, and from the intervention of ecclesiastics in governmental affairs, books had begun to pour into the country. The young men were reading. They were demanding to know. They were calling for guidance. Why should not the states themselves provide it in these same "Institutos"?

The breach that fifty years before had been opened between them and the theological seminaries was now widened. The country was still orthodox. Even the republican constitution had sought to perpetuate a state church. But the books which now began to be read by the teachers and pupils of these institutes were precisely the literature which orthodoxy could not tolerate. They were the caustic, dissolvent, irreverent, even atheistical essays of the French philosophers, who had reacted against Ultramontanism, in Church and state.

It would scarcely be possible to overestimate the influence of this irruption of French ideas among the youth of Mexico, or of the "Institutos" as affording centers for the men who entertained them and asylum for the ideas themselves. These men were comparatively few in number. Most of them were identified with the recently introduced masonic lodges, and this fact, along with the objectionable literature which they read and the revolutionary political ideas which they were suspected of entertaining, made it hard for them to avoid open conflict with the jealous and watchful hierarchy of the Church.

A thorny and contradictory public question made the situation all the more acute. This was the matter of ecclesiastical patronage. Since the patronage of Mexico had belonged to the Spanish crown, and since the Pope had anathematized the revolutionary movement in Mexico,