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THE CONTRIBUTION OF THE PROTESTANT MISSION SCHOOLS
TO THE FORMATION OF THE PROTESTANT CHURCH IN MEXICO.

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A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF BACHELOR OF SACRED THEOLOGY
in
The Biblical Seminary in New York

New York, N. Y.
April 1937

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INTRODUCTION

THE CONTRIBUTION OF THE PROTESTANT MISSION SCHOOLS
TO THE FORMATION OF THE PROTESTANT CHURCH IN MEXICO.

INTRODUCTION.

A. The Problem.

It is common knowledge that the Mexican people are passing through a nation-wide social revolution, and have reached the stage of economic independence. Newspapers, periodicals, church papers, and even books are clamorous in pointing the attention of the reading public to changing conditions in the Spanish-speaking republic nearest us on the South. Every person, therefore, who is interested in the evangelization of Mexico realizes that the missionary forces must be realigned to meet the new situation. The earliest Protestant missionaries in Mexico began their evangelizing work through schools, and subsequent additional missionaries have made even wider use of schools in their program. Naturally these schools were operated with some worthy aim in view. Now after sixty years of missionary effort in Mexico it is well to look back over the work to see to what extent the purpose of the mission schools has been accomplished.

No effort will be made in this paper to estimate the influence of the Protestant Church as a whole on Mexican life, and the tremendous influence of the schools in the communities where they have been centers of religious teaching cannot be expressed in concrete terms. However, as a considerable number of children attended the Protestant

mission schools from the beginning of Protestant work in Mexico in 1866 until the schools were closed in 1936, an attempt will be made to estimate the number of these children, and to find how many of them are at present active members of the Protestant Church. Also, a descriptive appreciation will be made of the influence of the Christian teachers and pupils in the communities that they served. It is realized that neither the estimate of the number of the pupils brought under the influence of the Gospel through the schools nor the account of their effectiveness in the formation of the Mexican Protestant Church can at this stage of the work be complete or final; however, as the end of the epoch of the Protestant mission schools has evidently been reached, a preliminary evaluation of their effectiveness is in order.

B. The Present Importance of the Subject.

After a phenomenal popularity and growth, interrupted by the revolution in 1910, and resumed about 1925, most of the mission schools came to an abrupt end in 1933, though a few of them continued for two or three years more. A notable decline in the financial support from the mission boards in the United States came at the same time; but the deciding cause of the termination of the work of the schools was the ruling of the Mexican National Department of Education to the effect that no subjects studied in schools supported by religious societies could be credited toward academic or professional degrees. The law in question will be treated in a subsequent chapter; here it is sufficient to note that the flourishing work of the Protes-

tant schools seems now to be permanently at an end. The operation of these schools,--preparatory, normal, and primary,--has been very expensive, and large numbers of missionaries and native Christians have given their whole time to them. Has the number and quality of the students justified the outlay of money, time and energy?

Of mere practical value for the program of the future evangelization of Mexico is the question of a satisfactory substitute for the mission school; for if the schools had not been of considerable value to the missionary enterprise, groups of practical, devout missionaries would not have put so much stress on them. If the mere preaching of the Word of God was not sufficient in former times to raise up a group of Mexican leaders capable of carrying on the work of the church of Mexico, can the mere preaching of the Word henceforth be sufficient to insure the development of native leaders and the formation of a substantial, responsible Christian church?

It would seem that a new educational method is necessary; in fact, several new methods are now in process of being tried out. Mention will be made of these methods in a later chapter. Surely some method of procedure in keeping with the law of the land is needed to educate the young Christians in the things of the Kingdom of God.

C. The Method of Procedure.

The data available for this study may be found in the annual reports of the Mexico Missions of the various denominations working in Mexico; especial attention will be given to those of the Presbyterian, Methodist, and Congregational bodies, as these have more

widely used schools there to carry out their missionary programs. The correspondence of a number of missionaries with their Boards, together with pamphlets and periodicals that show the state of the schools at various periods, have been made available to the writer of this paper. Some of the observations as to the characteristics of the people and of the schools systems encountered in Mexico will be drawn from the writer's ten years of service in educational work there. The manner of handling mission school work, the process of liquidating a small accredited school for boys, the hopeful beginnings of new methods of Christian Education among the young Christians,—these are matters of first-hand knowledge. These will be supplemented by statements from other missionaries and native leaders. Standard books of reference will furnish important opinions about Mexico and the Mexican people.

D. The Plan.

Chapter I will treat of the purpose for which the mission schools were established, including both the immediate aim in a local situation and the broader aim to be realized throughout a larger territory and over a longer period of time. The purpose of the schools is naturally part of the whole purpose of foreign missions.

Chapter II will exhibit some characteristics of the Mexican people, both old Indian traits and the Spanish gloss, adding some of the traits derived from the fusion of the two dissimilar races. Some of these characteristics are admirable and merely need to be directed

toward better purposes; some are damaging to the people themselves, and therefore need as far as possible to be eliminated.

Chapter III will comprise a brief history of the Protestant mission schools in Mexico, showing their growth in number and in importance, together with a description of their relation to the evangelical movement as a whole. Some mention will be made of the non-Christian type of schools, showing wherein they differ from the Protestant schools.

Chapter IV will give an approximate estimate of the number of pupils and teachers who have taken part in the mission school work. Since statistical data from the earlier schools either have been lost or have not been kept, this estimate cannot be exact. This chapter will also contain opinions of Christian Mexican leaders respecting the importance of the schools in the development of the National church.

Chapter V will outline some of the current efforts to find and use short courses of study, institutes, camps, social centers, etc. in strengthening the faith and conviction of the young Mexican Christians.

CHAPTER I

CHAPTER I.

THE PURPOSE FOR WHICH MISSION SCHOOLS ARE ESTABLISHED.

A. The Purpose in Missionary Activity as a Whole.

Perhaps it seems quite arbitrary to treat first the purpose for which mission schools were established in Mexico, instead of beginning with the history of the enterprise and showing how the need for the schools was discovered on the field. However, the first effort to introduce the Protestant religion into Mexico shows that a school was organized as a medium of instruction, then the reading of the Bible was introduced into the school to give needed religious teaching. This first effort was of short duration, and of no known permanent result.¹ The second effort to introduce the Protestant religion into Mexico in an organized way was also through the operation of a school; and while it left no permanent organization as a school as such, it did leave a group of small congregations scattered over a considerable territory adjacent to where the school had been, and thus laid the first solid foundation for the building of a native Christian group.² This curious fact is not merely another detail of

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1. In 1822 Jas. Thomsen, of the British and Foreign Bible Society introduced the Lancasterian system of schools into Mexico. Cf. Browning: The Lancasterian System. p. 40.
2. In 1866 Miss Melinda Rankin opened a school for girls in Monterrey. Eighteen years later not one teacher trained by her could be found. Cf. Wallace: Mexico Series, Núm. 6. B.

the Mexican "chaos", but like other paradoxical facts about Mexico has a simple explanation. In the present case it was because the missionary in charge of the school used it as a center from which to evangelize the Mexicans, rather than as an institution to develop teachers to perpetuate the school. The question of priority is beside the mark; let it suffice that prosecution of the mission work in Mexico has been inseparably allied with educative measures,-- schools.

The purpose of Protestant missions is well expressed in the words of our Lord Jesus Christ:

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."¹

And in like manner the Apostle Paul expresses the purpose and method of propagating the Gospel,

"And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."²

The Committee on Cooperation in Latin America has set forth somewhat this same aim in the evangelization of Latin America; that first, the religious needs of people over the whole world are the same; second, the Gospel of Jesus Christ adequately meets these needs; third; due to the failure of the Roman Church to give them the truths essential for the needs of their souls, Protestant Christianity is charged

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1. Matthew 28:19,20.
2. II Timothy 2:2.

with the task of imparting this message of life to the peoples of Latin America. One of the native leaders of the Mexican Protestant church states the truth with regard to Mexico as follows:

"The Divine axis around which all our work revolves, the Eternal Center of our mission, the part fundamental and vital to Protestantism in Mexico, is no other than to put a people who believe themselves to be Christian in contact with a living Christ whom they have never known!"

The aim of Protestant missions is therefore to make converts of all peoples, bringing them into contact, as nearly as human beings can, with God through Jesus Christ, that the individuals may be saved through confession of Jesus Christ as their savior, then organizing them into churches, first for their own well-being, and further for their greater effectiveness in the further propagation of the Gospel. This is not an easy goal to attain, but it is simple, Biblical, and practicable. As means to the realization of this end, missionaries establish schools, hospitals, houses of worship, libraries,—any feasible means of getting into vital contact with the people so as to bring them to Christ. The maintenance of hospitals or of schools, as such, is not the primary aim of missions; these merely provide a medium through which people may be reached with the Gospel. Even preaching as an activity is not the supreme aim of the missionary; but preaching is only a method through which some may be won to Christ. Preaching, teaching and the healing of the sick are

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1. Cf. Panama Congress: pp. 245, 246.
2. Camargo: in Power to Become. p. 126.
3. Cf. Speer: Christianity and the Nations. pp. 60, 75.
Also Mott: The Evangelization of the World in This Generation. p. 10.

good in themselves; but their chief value to Protestant missions lies in their effectiveness in the salvation of individuals, in the organization of churches, and in the infusing of Christian principles into the life of the people.

However, mere nominal acceptance of the Christian religion is not sufficient to satisfy the requirements of the commission given by our Lord; it is necessary to teach believers "to observe all things whatsoever I have commanded you."¹ As Speer says, "The work of the church is not only evangelization; it is the permeation of life with Christian principles."² Rev. C. Scott Williams, who worked as an evangelistic missionary in the country around San Luis Potosi, in central Mexico, wrote to the home church,

"Those who have been carrying the Gospel into the country, while they preach with fidelity, have little opportunity to LIVE the Gospel before the eyes of their flocks. As a result abuses have crept into the church and into the private lives of the members. Or in other words wrong living has not been corrected. There also appears to be a prevalent feeling that it is enough to receive the truth for one's self and to seek salvation without molesting one's neighbor."³

To be content with a mere nominal belief on the part of the members of the church would be to allow the Mexicans to fall into the same grave error as did the Roman Church; for while by far the greater part of the Mexican people were formerly members of the Roman Church, they were ignorant of even the rudiments of the faith. A later chapter will treat more fully of this matter. The Protes-

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1. Matt. 28:20.
2. Speer: op. cit. p.91.
3. Letter to the home church: circa 1895.

tant aim in mission work is not a mere nominal conversion, but one that reaches down into the very soul. In order to obtain such a complete conversion, young Christians have been gathered into schools, where the daily example of the teachers and other pupils together with the steady insistence on a real Christian life tends to guide the thinking, the acting, and the attitudes of the pupils into the Christian way. The mere telling of the high ethical principles of Jesus has slight effect if any at all. The actual guidance of people in the practice of these principles is the best way to teach them.

B. The Part That Schools Play in Realizing This Purpose.

A religion of ceremony and ritual has had little effect in lifting the Mexican people to a higher life. They need, "a religion that reaches out to the heart of the individual, that enters that individual's life, that meets his intellectual doubts, and at the same time gives him an inescapable responsibility for helping....." ¹ others of his people. This task of preparing a people who were largely unlettered, to meet intellectual doubts,—men not accustomed to form their own opinions on any matter,—this is a large task. It calls for intellectual training, thorough schooling in the simplest matters of reading and writing, before much can be done as a dependable beginning. The difficulty of developing a sense of inescapable responsibility for helping others is almost insurmountable among the totally ignorant. While the early missionary efforts were successful only

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1. High: Looking Ahead with Latin America. p. 77.

among the poor people, the younger middle class people in the churches now are largely descendents of the poor former members, who when younger were trained for many years in the mission schools. It was the hope of the early missionaries in Guadalajara that in the schools the daily association of the young Mexicans with the missionary would make for their betterment. "The personal influence of the teacher (Rev. Howland) and his friendly sympathy with them in their daily cares and trials may be of great value, as well as the practice of uniting, as there is opportunity, personal service...with instruction."¹

A study of the mission school in action shows that there are several distinct values in personality development that are to be attained. To Betts' aims in religious education, — fruitful knowledge,² right attitudes, and skill in living, with "conduct values as goals," Vieth adds enough more to make seven,³ both assuming a system of public schools adequately training in physical, intellectual, emotional, social, aesthetic, and moral matters.⁴ Bower assumes the same. But in Mexico the missionaries found the lack of adequate secular school training one of the greatest drawbacks, only some 10% of the people being able to read.⁵ The missionaries from the very start had to begin from the bottom a new educational system of their own construction. The work of evangelization took on the form of education, adapting itself

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1. Seventy-fifth Annual Report of the American Board of Commissioners: 1885. p. 104.
 2. Cf. Betts: How to Teach Religion. p. 47.
 3. Cf. Vieth: Objectives in Religious Education. p.24.
 4. Cf. Bower: The Educational Task of the Local Church. p. 24.
 5. Cf. Mexico and Central America: p. 194.

to a medium in which its work was to be done. The aims of the schools were as follows:

1. To break down prejudice against the Christian religion.
2. To raise the educational level of the people.
3. To develop educated leaders for the Christian church.
4. To evangelize the children of non-Christian families.

1. To Break Down Prejudice Against the Christian Religion.

At the beginning of the Protestant mission enterprise, Miss Rankin's school in Monterrey was serviceable both as a Protestant 'city of refuge' and as a school. It was a refuge for the poor, for those who had been deprived of their jobs, for the believing blind, and for others. The Mexican Indian has an almost unbreakable apathy toward anything new; he just does not want it. The people of Mexico became conformists to the Roman religion at the cost of their lives if they did not conform. This, with a general air of hopelessness toward all betterment, made the common laboring Mexican difficult to reach. To this difficulty there must be added a violent antipathy on the part of the Roman Catholic priests against the Gospel, for any enlightenment of the people results in the loss of a great part of the Roman church's power and revenues. Dr. John R. Mott writes,

"Education has done more than any other agency to undermine heathen superstition and false systems of belief, thus facilitating the work of the preaching of the Gospel by removing false ideas

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1. Cf. Mexico Series Num. 6. B: p.2.

which already had possession of the mind."¹

Protestants were from the first regarded as heretics, to be avoided as much as famine or the plague, because they bring on such deadly things as inquisitions.² Signs were put on the doors of houses in Chihuahua, "Praised be the Holy Name of Mary. This house is Christian. Here no blaspheming is allowed."³ This was notice to the Protestant missionary visitor not to enter.⁴ There have been a number of martyrs to the faith in Mexico,⁴ but generally persecution has taken lighter forms. Protestants are called devils, and it is claimed that they have tails. It is even commonly reported that Protestants eat small children. To break down such unfounded and childish accusations there is nothing better than that boys and girls from fanatical homes should be in daily association with Protestant teachers. One missionary group writes, "School work is indispensable to our success; aiding public education makes us friends in all ranks of society."⁵ In later years the Mexicans learned that the mission schools provided thorough training for the pupils; then attendance at a Protestant school was a worthwhile distinction. Through the schools many friends were made for the Gospel; for while many children of wealthy families have in later years attended the mission schools, the best result obtained was friendliness. Very few, if any, people of considerable property in Mexico embrace the Protestant faith.

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1. The Evangelization of the World in This Generation. p. 12.
2. Rev. H. C. Thomson: in The Monthly Mexican Concert. Mar. 1893, p. 8.
3. Seventy-fifth Annual Report of the American Board: p. 101.
4. There had been 65 known martyrs in 1892. Cf. Monthly Concert: p. 7.
5. Seventy-fifth Annual Report of the American Board. p. 102.

Among the people of property the Roman clergy are quite well known; so the attitude of the men is distinctly anti-clerical and consequently anti-religious. This is not a recent development, for in 1892 it was said,

"....the thinking portion of the community, fairly driven from their ancestral faith in the Romish church by its utter failure both as a moral system and as a religious cultus, have broken loose from it as an incubus upon society, and with it have denounced the Bible, and Christianity itself, as real and powerful hindrances to a higher civilization for the ages to come.a nation without a Bible, without a Sabbath, without the knowledge of the law of God, without a pure Christian literature, without even a leaven of right moral sentiment as to the relations of man to man, and much less of man to God, a nation where all moral distinctions are confused and vague, and all religious thinking is crooked and perverse....where those who claim a monopoly as religious guides of the people are foremost in exemplifying drunkenness, gluttony, avarice, gambling, and lewdness."¹

Such was the picture of the people then; such it is in part now. Men of any education do not think the church, Roman or Protestant, has anything good to offer. But while the older people are hard to convince that religion has anything good for them, the steady, consistent example of Christian teachers sometimes wins their sons and daughters to trust Jesus Christ.

2. To Raise the Educational Level of the People.

The Protestant church cannot flourish in the midst of ignorance; so it has insisted on a relatively high degree of instruction for its constituency. Dr. Speer cites a letter written by the presid-

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1. J. Milton Green: in *The Mexican Monthly Concert*. March, 1892. p. 12.

ing officer of the General Assembly of the Presbyterian Church to its missionaries in 1838,

"But still we consider the children and young people as preeminently the hope of your missionary labours....they show a greater susceptibility....a comparative ease of changing habits. Parents are reached and profited through them....We exhort you, therefore, next to the preaching of the Gospel, to make the instruction of the heathen youth in every form which you find practicable and expedient, an object of your constant and diligent attention. But let all your schools and instruction be strongly stamped with a Christian character." 1

At all later periods the type of schools that missionaries have used has varied according to the greatest need, but one aim has been the raising of the level of education and culture in the communities that the mission has occupied. The nation should provide common school instruction for its children, we think. But where the nation does not do so, the task of educating the children of Christian families and those of many non-Christian families falls to the foreign missionary until such time as the natives can assume this responsibility.

In the case of Mexico, all the poor working people, as well as the poor who worked less, were without the privilege of instruction. President Diaz established some schools, but these were only in the larger towns, while the greater part of the people of Mexico live in small villages. Due to an arrangement between the landed proprietors and the clergy to keep the people in ignorance, his efforts to establish schools in the ranches and smaller villages were futile. Greene wrote, "Hardly above the animals with which they often herd is the sphere in which the abject Mexican Indian lives, moves, and has his

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1. op. cit. p. 92.

being.¹ As Williams writes, one very Catholic landlord said,

"You need not come here to teach my people. I don't want them to know anything about books, or the world, or God. I want men to work for me who are just like cattle, who can plow, and dig, and work, but who know nothing else."²

This sounds strange to American ears, but it is not to be doubted. In the ranch of Javali, near Rio Verde, San Luis Potosí, there are still to be seen some well built stone and mortar shelters for hogs, alongside the cane and thatch huts still inhabited by the peons. The revolution of 1910 broke out with a cry for land and schools for the working people; before that time the Protestant missions provided almost the only opportunity for the education of the poor.

The excellence and slowly won popularity of the mission schools affected the other schools of the country very favorably; for mission trained teachers were eagerly sought by ambitious town authorities for the city schools. Better teachers, better equipment, and better attention to the actual instruction resulted from the influence of the mission schools. It is interesting to note that in nearly every village where a Protestant school was begun, the Catholic leaders would also open a school.

A decided moral tone has always been a distinctive characteristic of the mission school. It will be noted later that the traditional Mexican teacher exercises no care whatsoever over the morals of his pupils. Greene wrote in 1892, "Understand me then as saying most distinctly that apart from our Christian missions no influences are

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1. Mexico and Central America: p. 187
2. Letter to home church: circa 1895.

at work to elevate the morals of the people."¹

Bower claims that moral and religious studies should be continuous with the child's out of school activities. The closer the relation between the teaching in school and the home life, play, odd jobs, and the child's place in the community, the better. For with this close connection between teaching and practice, the danger of a departmentalized or divided personality is obviated. Christian habits and attitudes are more permanent if they are developed in the same connections in which they are to be used in later life. The best preparation for membership in a Christian community is actual experience in living in a Christian community, with participation in the customs and responsibilities that such living involves. This is the method that produces an intelligent laity imbued with the ideals of the Kingdom of God.² One great value of the mission school lies in the taking of impressionable children from non-Christian homes, in the keeping of the children under the immediate tutelage of devout missionaries who by fair and effective methods train the children in ways of cleanliness, good speech, health, the Bible, ethics, games, --every department of life,--and in keeping them there till they are almost grown. Such labor is nerve-racking on the teacher, who has to live continuously with the students, but it is a labor of love, done in the name of Jesus Christ, and would hardly be done for any other conceivable motive.

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1. Greene, in the Mexican Monthly Concert: March 1892. p. 13.
2. Cf. The Educational task of the Local Church: pp. 26, 78.

3. To Develop Leaders For the Christian Church.

Unless the church makes an effort to raise up its own leaders, no other agency will supply the lack. The promising young men and women must be first discovered, then trained to a life of usefulness. In a person of any race the combination of piety and initiative is rare. The combination of piety and intellect is not so rare, but often appears in a person lacking in energy. The combination of intellect and initiative in Mexico is almost never found combined with piety. Far more common is the type of person who means well and is gifted with more patience and fortitude than brains. There are rare exceptions. Bower says, "In the discovery, inspiration, and training of its own teaching body the church undertakes its most important educational responsibility."¹ Also, "It must train an intelligent lay leadership that will bring vision, intelligence, and statesmanship to the administration of the local church, the communion, and the great common enterprise of the Christian church."²

"Education", says Dr. Mott, "from the point of view of evangelization, is essential as a means for raising up and training native preachers and teachers and Christian leaders for all departments of life."³ And further,

"The native church is the human resource which affords the largest promise for the evangelization of the world....One of the most difficult problems on the mission field is that of raising up and training this force of suitable native workers. They should be

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1. op. cit. p. 46.
2. ibid. p. 26.
3. Mott: op. cit. p. 12.

men with a clear knowledge of the truths essential to salvation, men of true piety, men earnest and effective in service....The unreliability, the lack of spirituality, the want of resourcefulness, and the low ideals and motives which characterize so many native agents is a source of much discouragement.... The main concern must be to enlist and build up workers who will be really efficient. This calls for thorough and prolonged training.... Without doubt the greatest work of the missionary is to make missionaries. In no other way can he so multiply himself."¹

Not all young Christians are called to be ministers. Far from it. There have been hundreds of boys who, though attracted to the Christian ministry at the age of twelve years, were of an entirely different mind when they reached the age of seventeen, and had finished enough of the high school course to see their way clear to become lawyers or doctors. When a mission school prepares men for religious service, the elimination of the unfit must be very severe and effective. Due to the difficulty that a partially trained worker finds in adapting his manner of labor to new circumstances, each group of missionaries has had to prepare its own native helpers. All this limits the supply of ministers and lay workers.

There are several reasons why religious leaders must be trained in Christian schools. One is that the boys and girls need to be taken out of the home influence of even Christian parents in order that their moral judgment may be rightly formed. Unseemly language, the common practice of deceit, the usual attitude of the uneducated toward the educated and ambitious children,--these all affect the proper development of the young Christian. In more recent years many of our better students (in matters religious) have been young men

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1. op. cit. pp. 128, 170.

and women born of parents who in their youth had had evangelical training. Even as early as 1893 there were a few students who were not "steeped in Roman Catholicism...minds that had never been corrupted by the Jesuits".¹ Such young people did not know all the abuses and Jesuitic trickery of the older generation, for Thomson wrote of these, "We actually observe in them a better type of piety."²

Another reason for educating these young Christians in mission schools is that the pupils and teachers of the government and Catholic parochial schools often persecuted the Protestant children, by means of insults on the part of the children, and arbitrary low marks on the part of the teachers. A Protestant child in a government school was seldom at ease. Some Christian parents actually prefer to leave their children without instruction rather than make them suffer the indignities inflicted in the non-Christian schools.

Still another reason for the establishment of the mission schools is that the atmosphere of the usual Mexican non-Christian community is thoroughly immoral. It is difficult to teach honesty to a child who spends eighteen hours of each day in the midst of dishonesty; it is difficult to teach sexual morality to a child whose relatives and neighbors are living with members of the opposite sex without the sanction of marriage. The development of Christian ideals in a child living in such surroundings is exceedingly difficult. The mission schools provide a more wholesome atmosphere for the child's

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1. Thomson: in Mexico and Central America. March 1895. p. 191.
2. idem.

growth.

A fourth reason for establishing mission schools was found in the fact that the government and Catholic schools did not provide adequate instruction for the young. The Government schools were poorly taught and woefully administered, while the Catholic schools emphasized the learning of prayers to the saints and of Catholic dogma. They are without moral training or Bible teaching. Furthermore, while there were neither government schools nor Catholic schools in the small villages and ranches, there were no dormitories provided for boarding students in the government schools in the towns. The Christian training in the dormitory was an important part of the program of the mission schools.

In these mission schools the life on the school ground, the friendly attitude of the teachers, the up-to-date pedagogy, the work in the gardens or in handling cattle, offered a field for practical training, while daily study of the Bible and Christian doctrine, together with regular attendance at the Protestant church services, provided the moral intellectual stimulus to the child or grown man. Conditions at school were far more conducive to religious life than were those at home. However, now that mission schools are not permitted to operate within the law, and since a large number of primary schools have been opened by the government even in the small villages in Mexico, it remains to be seen what religious training may be given our Christian boys and girls who must attend the new government schools.

At first almost every preaching missionary gathered around him a group of students for ministerial training. Preliminary instruc-

tion was entirely inadequate in nearly all such cases, and systematic schools were organized to supply this lack. A missionary writes in 1885,

"Native help,—this is wholly inadequate. We have not a single competent preacher, and do not see how any can be secured for years to come. The experiment was tried of receiving one young man, partly prepared, from another mission that was willing to spare him, with recommendations. But the result was very unsatisfactory. We must raise up our own men, and only natives can reach the Mexican heart as it ought to be reached."¹

In the Presbyterian mission in Mexico young men were formed into a class as early as 1873, the studies being continued as a regularly as other demands on the missionary's time permitted. "It is also true", wrote Mrs. Brown in 1905, "that the majority of missionaries have had classes of young men studying with them in their homes."² This practice was followed by several missionaries until their individual groups were combined to form the Coyoacán School.³ A predominant feature of the preparatory and normal missionary schools in Mexico has been the training of ministers and other religious leaders.

4. To Evangelize the Children of Non-Christian Families.

One of the great purposes of the Protestant mission schools in Mexico was to convert to the Christian faith the children of Christian and non-Christian families. Speer rates the school as a valuable "method of evangelization" just as it is a valuable training school for Christian leaders;⁴ and Mott states that "In some parts of the

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1. Seventy-fifth Annual Report of the American Board, 1885. p. 102.
2. Mexico Series. Núm. 5, p. 2.
3. Of. Mexico Series, 1897. p. 5.
4. *op. cit.* p. 94.

world more people have been led to accept Christ through educational missionary effort than through any other agency." ¹ In Thomson's Lancasterian schools there seems to have been little effort to do more than acquaint the students with the contents of the Scriptures; however, Thomson wrote that as a result of this reading the students were learning to be "virtuous, charitable, tolerant, and free."² Thomson was run out of Mexico most probably for his Protestant teaching. Certainly Miss Rankin's early school in Monterrey was frankly evangelistic, and other mission schools had as one of their chief aims the bringing of the students, one and all, to an acceptance of Jesus Christ as their personal Savior. In some schools this purpose was obvious in the frequent suggestions and exhortations to the students; in others the students were taught the Gospel by word and example, and were allowed to make their own decision without undue pressure being brought to bear. In one case, that of the Rio Verde Training School, fully seven eighths of the pupils are said to have become members of the church.

Even from the first years of the mission schools children from non-Christian families predominated in them. Due to the location of the school, the age of the school, and the abundance of educable Christian children, the proportion of Christian to non-Christian students varied from 10% Christian to 90% Christian. In the preparatory school, when about half of the students were Christians, or the more

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1. Mott: *op. cit.* p. 11.
2. Browning: *op. cit.* p. 41.

influential students were Christians, the student body was considered to be well proportioned for the best evangelistic results.

Boys and girls of junior and adolescent age eventually appreciate firm discipline administered in a kindly spirit, and fair treatment. They recognize the good provided for them by Christian people in contrast with the evil practices of the other sort. The conviction of missionaries that even young children respond to the teachings of the Bible, whether in story or by doctrine, has been amply justified by the favorable response of hundreds of them.

Summary

The missionary enterprise has been carried out on the basis of a certain aim,--to bring believers, through the saving power of Jesus Christ, into the satisfying experience of right relations with God. To advance the teaching of the Gospel and the adequate training of young people in the beliefs and customs of Christians, missionaries have established schools. The aims of the mission schools may be classified as those tending to abolish an unfavorable prejudice against the Christian religion; to raise the educational and moral level of the people, to lead the pupils directly to faith in Christ, and to train both lay and ministerial Christian leaders. This is a rather large program, but the establishment of schools has been found effective in the evangelization of a non-Christian people, and necessary in carrying out the full purpose of the great commission.

CHAPTER II

CHAPTER II.

NATIONAL CHARACTERISTICS THAT AFFECT THE FUNCTIONING OF THE SCHOOLS.
IN MEXICO .

A. The Composite Population and Ethnic Inheritance.

The establishment and functioning of the mission schools can better be understood when the social, economic, and religious characteristics of the Mexican people are kept in mind. It is difficult to treat all Mexicans as one group, for the structure of Mexican society is not stratified in such a way that each of two or a dozen castes may be treated separately. Even the proportion of the white people to the red is changing, and the proportion of mestizos is rapidly increasing at the expense of both white and red groups.¹

The basic population of Mexico is Indian. On this basic stock white blood from Spain has been continuously ingrafted since 1519 A. D., when Cortez and a few Spaniards conquered the country and partitioned the greater part of it among themselves. Gruening estimated that the total number of Spanish people who immigrated into Mexico during the colonial period was 300,000, and by far the greater part of these men.² The population of Mexico in 1519 is said to have been 25,000,000.³ The conquering party of Cortez took Indian wives (women),⁴ and the taking

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1. Cf. Frank Tannenbaum: Peace by Revolution. p.21.
2. *ibid.* p. 6.
3. Cf. George I. Sanchez: Mexico, A Revolution by Education. p. 46.
4. Cf. Bernal Diaz del Castillo: The Discovery and Conquest of Mexico. pp. 112, 113, 221, 324, 344.

of Indian women has been the custom among subsequent immigrations of white people. The result of these mixed unions is that nobody really knows how many of the Mexicans are Indians and how many are mestizos. At any rate, the white population is now said to be "practically insignificant". The proportion of pure Indians is also rapidly diminishing through intermixture with the mestizos, who already constitute¹ at least two-thirds of the total population of 17,000,000.

Still, proportion of red color in the people is not a true index of the proportion of Indian culture, for with the burden of rearing the children resting almost entirely on the dark mothers, the culture of the darker race became paramount in the children.² But while the mestizo, the dominant part of the Mexican people, usually has the family traditions of the Indian, still he has, in many cases, the aspirations of the lighter race.

During the colonial period and during the early years of the republic the white people were in power in Mexico and formed a social group into which a person of Indian descent could only with great difficulty enter. However, since 1910, the power is in the hands of the mestizo group, and color lines in society are very loose; red, white, and mixed,--all are now equal.

Certain traits of the Mexican people can be traced to the Indian, and others to the Spaniard; but due to the many years of fusion and modification, the origin of many of the traits cannot now be known.

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1. G. Baez Camargo and Kenneth G. Grubb: Religion in the Republic of Mexico. pp. 14, 16. Also Tannenbaum: op.cit. p. 21.
2. Cf. Tannenbaum: op. cit. p. 6.

Perhaps there have emerged a number of traits new to the combination. The imposition of the European feudal system and of the Roman Catholic church have affected the Indian mightily.

Some idea of the Indian, the basic element in the Mexican people, can be formed from the writings of early Spanish immigrants to Mexico. Of these, Bernal Diaz del Castillo, who wrote The Discovery and Conquest of Mexico soon after he accompanied Cortez on this expedition, is one of the best. Also, Indian villages entirely unassimilated by Spanish civilization may still be seen in certain parts of Mexico.

B. Distinguishable Indian Traits.

1. Lack of Initiative.

A first contact with the Mexican, and especially the Indian, indicates that he is lazy, apathetic, unsystematic, unintelligent; however, much of this judgment is based on the Indian's reaction to things European or American, things entirely outside his normal experience. "Spain conquered the territory, but was unable ever to conquer the soul of the Indian." ¹ Many of the more non-conforming of the Indians withdrew to very broken mountainous country to live, where it was not profitable for the conquerors to attempt to take up land. There they have lived, little touched by the culture around them. Camargo sees the Indian as one who "possesses frugality, great physical resistance, aptitude for the arts and manual industries, a distrustful reserve, and

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1. Tannenbaum: op. cit. p. 11.

strong mystical tendencies which usually degenerate into cruder superstition.¹ The Indians are not devoid of natural gifts, for they had built some large cities, with large and beautiful temples to their gods. Their civilization was chiefly agricultural, the main crop being maize; however, they were artisans of first order in working gold,² and their work with feathers and cotton was exquisite.³ Their religion was astronomical, their knowledge of the movements of the planets being very exact,⁴ and their calendar one of the most perfect of that epoch. They had discovered pulque, an alcoholic drink made from the juice of the century plant, and are still addicted to the use of fire-water in all forms, 75% of the men of some tribes continuing drunk all the time. But those Indians who have had contact with the haciendas and mines have been so completely subjugated, and have so withdrawn into themselves that Tannenbaum says of them,

"The Indian has lost much of his self respect, much of his confidence, much of his sense of worth. He has been beaten every time he has attempted to rise in rebellion; so he has retreated into apathy, listlessness, drunkenness, fear, humility, subjection, silence. His retreat has served to conserve and protect him."⁵

The Indian owns practically nothing of worldly goods, and eats little. "The Indian who has not only maize, salt and water, but also pulque and beans, is a fortunate and well fed Indian."⁶ The getting of an education is so far removed from the realm of the possible that boys

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1. Camargo and Grubb: op. cit. p. 17.
2. Del Castillo: op. cit. pp. 124, 340.
3. *ibid.* p. 211.
4. Camargo and Grubb: op. cit. p. 2.
5. Tannenbaum: op. cit. p. 26.
6. *ibid.* p. 18.

of only fifteen years of age are encouraged to marry and establish families.

This defeatist attitude is so deeply rooted in the whole body of the working classes that a mere suggestion to a school boy that he cannot do a feat in athletics or in his studies incapacitates him for accomplishing the task. In the face of doubt he will not even try. Ambition and strength of will are possibly latent in the Indian and in his descendents, but it has long lain dormant under severe repression.

2. Love of Fiestas.

Once or twice a year the Indians are wont to celebrate a religious-social economic feast in their villages, and once a year a feast in a nearby larger town. Such a town feast, a combination of religious meeting, and a county fair, sometimes lasts several days. At the beginning of the feast each man, carrying a load of corn, coffee, oranges, herbs, or pottery, and often accompanied by his family, appears on the large plaza in front of the church. There is much ceremony in selling the produce, for the Indian loves to bargain. He loves to sit and gossip, or just sit and watch the other people. When his wares are sold, almost invariably the money is spent for fire-water, and a general orgy ensues. The merchants of the town arrange for the fiesta to last as long as the Indians have money to spend. On the last night of the fiesta, fireworks arranged on bamboo towers are ignited just before the visiting bishop appears on the outside balcony of the church to give the people his blessing.

3. Superficial Judgment.

To the Indian can be traced the Mexican love for banners, ornate headdresses, uniforms, badges, though these are also dear to the Latin soul. Del Castillo reports, of the nephew of Moctezuma:

"He did not tarry long, for he soon arrived with greater pomp and splendour than we had ever beheld in a Mexican Prince, for he came in a litter richly worked in green feathers, with many silver borderings, and rich stones set in bosses made out of the finest gold.Captain Xicotenga was arriving with many other Caciques and Captains, all clothed in white and red cloaks, half of the cloak was white, and the other half red, for this was the livery and device of Xicotenga.....Cortez said to those who were in the thick of the enemy, that the cuts and thrusts that we gave should be aimed at distinguished chieftains, for they all of them bore great golden plumes and rich arms and devices..."¹

Even to-day people and things are judged by what they appear to be. Ministers are not considered clergy, and do not consider themselves correctly dressed, unless they wear black suits. University students, even preparatory school students, wear black as soon as they can get money to buy a suit. A traveling merchant dressed in blue denim wears a large pearl-handled revolver in a holster in front of his body while going from house to house in villages; a fifth grade school boy writes on examination "gold is a metal that is used to decorate swords". Fourteen year old boys will not play ball unless they are provided with gloves, ball and bought bats. They do not deign to play soft ball at all. There is no word in use in Mexico for the good English word "character". The Spanish word "carácter" in Mexico means merely disposition. An irascible or impatient "carácter" is by far worse than dishonesty

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1. Del Castillo: op. cit. pp. 268, 212, 430.

or treachery. Both Indian and mestizo students for the ministry, as a sign of learning, use the biggest and most sonorous words that they can find; and the Spanish language is replete with them. To the Mexican, things are what they seem.

C. Distinguishable Spanish Traits.

1. Language.

One of the obvious characteristics inherited by the Mexican people from the Spanish conquerors is the Spanish language. Though there are still 53 dialects of 13 principal Indian languages in use in Mexico today, only some 7% of the people speak these indigenous languages exclusively, and only 6 $\frac{1}{2}$ % speak both Spanish and Indian languages.¹ The Spanish language has done much to unify the diverse indigenous tribes. Beginning in 1926 the Mexican government is making a tremendous effort to teach the children of all the tribes to speak Spanish.

2. The Feudal Social System.

The thousand men who accompanied Cortez on his second and successful attack on the empire of Moctezuma at Mexico City reaped the rewards of the conqueror. Of this Camargo writes briefly,

"The economic power of Spain was at once established by despoiling the Indians of their lands and handing these over first to the soldiers of fortune, and later to the colonists. The land was di-

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1. Cf. Camargo and Grubb: op. cit. p. 16.

vided into vast encomiendas, each encomendero receiving certain tracts along with a defined number of Indians who in theory were intrusted to the care of the colonists, but in reality belonged to them as slaves."¹

Tannenbaum says, "The white man took all that he wanted, and he wanted all that he could take and absorb."² The old feudal system of Europe of the Middle Ages was transported to Mexico, with complications, for the Spanish conquerors were too few to man the vast new empire; they could not kill off the Indians, for they needed the women for wives, and the men for laborers.

The white men occupied all the better positions in the Church, and in the government. In 1910 all the privately owned land in Mexico was in the possession of a thousand families, and even after many years of revolution, in 1930, 80% of all the privately owned land in Mexico was in the possession of 2% of the land owners.³ The Indian was despised as a non-civilized and non-civilizable being, fit only for menial labor. By 1875 some of the mestizos had worked their way to high positions in the army; many were shop-keepers, financed by money inherited from white fathers; some were in minor positions in the government offices, and some were overseers on the ranches of their lighter colored relatives.⁴ Under these conditions strict class distinctions are difficult to maintain.

The abhorrance of manual labor evidently comes from this long line of men and women who, though of humble origin in Spain themselves,

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1. Camargo and Grubb: op. cit. p. 4.
2. Op. cit. p. 6.
3. Cf. Sanchez: op. cit. p. 22.
4. Cf. Camargo and Grubb: p. 16.

came to spend their whole lives without having to exert themselves in doing any work. A self-respecting person may direct a business, write letters, oversee laborers, travel on horseback for enormous distances, but he must not plow, nor hoe, nor use any other implement of labor. A physician rarely drives his own automobile; he has a chauffeur. Boys of some families will leave school rather than sweep a room or clean up a patio, for they are not accustomed to do labor. Every man wants to exploit a ranch or a mine, but he does not want to dig.

3. Clear Legal Distinction. Not Applicable to Friends.

It will be seen in the statement of the Mexican laws concerning schools that the Mexican is adept at making a law that covers every possible case to which the law might apply. Usually there is a blanket clause to cover any case not specified. Even if a village athletic club is organized with two or more teams as members, and later dissolved before a single game is played, there is always a three or four page constitution with by-laws presented for the interested persons to sign. Dr. John A. Mackay, for long time a missionary and teacher in Latin-America, writes,

"A special and peculiar sense of justice is a....characteristic of the Iberian soul.....Humanitarian action has been determined by the claims of justice rather than by the welling up of sympathy. No consideration of mere expediency must be allowed to interfere with the course of justice. No matter what upheaval

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1. infra Chapter IV.

may prove necessary, justice must have its course.Paradoxically enough, however, once the principle of justice has been established, the door is left open for the manifestation of clemency. Yet, it is never mercy that triumphs over justice; friendship alone can achieve that victory. ...Whatever law or justice may do, a friend can undo. And he does it not by modifying the law but by transcending it. The law stands and is enforced, but some people are not under law, but under the grace of personal privilege."¹

4. Individualism

Another Spanish characteristic outstanding in the Mexican is his intense individualism; he thinks first of himself and his interests. As each one is the equal of every other man; he carries himself with a dignity and defends his "honor", for which there is no modern English equivalent, as he defends his life. He will never admit that he is wrong. Even a schoolboy who has made a false answer will make other falsehoods to defend his word. "At the bottom of his soul," says Mackay, "each true son of Iberia feels himself to be a monarch, a man apart, a being divinely chosen for some task."² He will not be outdone; his impulse must be carried out to fulfillment. If a native teacher says, "There is coming upon me a desire to go to Mexico City," he will most likely go, with or without permission. No conquest of the Iberian race has been the result of a calmly reasoned out plan, it has been rather due to the outburst of "a volcanic impulse produced by the sudden explosion of a dominant sentiment."³

The effects of this individualistic and passionate nature are

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1. The Other Spanish Christ. P. 17.
2. ibid. p. 5.
3. ibid. p. 12.

often to be deplored. One result is unbounded ambition, "a deli-
¹
 rious thirst for power, Mackay calls it. Every Mexican not only has
 an idea that he might become President at some future time, but con-
 siders himself as a candidate merely waiting for opportunity to get
 into office. The spoils system of rewarding friends is the rule; in-
 trigue is common, in politics, in school, and even in church organi-
 zations.

Another effect of this individualistic and passionate nature
 is that the Spaniard or the Latin American, when inspired by some pur-
 pose, is "gloriously indifferent to many of the comforts and amenities
 of so-called civilization."² He endures hunger when he might desist
 and return home to eat. He can live in squalor when he might live in
 decent surroundings. No danger is so great that he shuns it. He faces
 destruction gladly when his soul is alight with a noble ideal. But
 where the noble ideal does not possess him he becomes insensible to
 the passing of time, to the demands of duty, and falls into the lowest
 excesses of mere satisfaction of bodily appetites. The capacity for
 idealism is not dead, but disappears until such time as a new passion³
 captures his soul.

D. The Catholic Church.

1. Religious zeal and Fanaticism.

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1. Mackay: p. 22.
2. ibid. P. 16.
3. Cf. Mackay: op. cit. p. 16. Also New York Times Magazine: Feb.
 21, 1937, p.6.

The Spanish conquest of Mexico was begun under the banner of the Cross, and was carried out jointly by soldiers and priests. The invading army was enlisted under the slogan "Comrades, let us follow the sign of the Holy Cross, with true faith, and through it we shall conquer." All along the way to the capital of the empire, Cortez was instant in reminding the priests that converts should be made of the Indians. Bernal Diaz del Castillo says,

"One other thing Cortez asked of the chiefs and that was to give up their idols and sacrifices, and this they said they would do, and, through Aguilar, Cortez told them as well as he was able about matters concerning our holy faith, how we were Christians and worshipped one true and only God, and he showed them an image of Our Lady with her precious Son in her arms and explained to them that we paid the greatest reverence to it as it was the image of the mother of our Lord God who was in Heaven. The Caciques replied that they liked the looks of the great Teleciguata (Lady) and begged that she might be given them to keep in their town, and Cortez said that the image might be given to them, and ordered them to make a well-constructed altar, and this they did at once.

"The next morning Cortez ordered two of our carpenters....to make a very tall cross....

"So talk ceased until the next day when the sacred image of Our Lady and the Cross were set up on the altar and we all paid reverence to them, and Padre Bartolomé de Olmedo said mass and all the Caciques and chiefs were present, and we gave the name of Santa María de la Victoria to the town, and by this name the town of Tabasco is now called. The same friar, with Aguilar as interpreter, preached many good things about our holy faith to the twenty Indian women who had been given us, and immediately afterwards they were baptized. Cortez allotted one of the women to each of his captains, and Dona Marina, as she was good looking and intelligent and without embarrassment, he gave to Alonzo...."²

This zeal continued until all Mexico was brought within the fold of the Church, and the strength of the Church was so great that no reli-

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1. Del Castillo: op. cit. p. 77.
2. ibid: op. cit. pp. 111-113.

gion other than the Roman Catholic was permitted to be practiced in Mexico until 1857.

2. Churches.

A prominent reminder of the energy of the priests of the Romish church is visible in the large number of churches found all over the country. These were built by native labor, for the most part without pay.¹ Coxcatlan, a mountain village of 500 Indians, far from the main routes of travel, has a large church built in 1583. Cholula, a town of 8,000 people has 365 churches.²

3. Early Benefactors.

In order that the saving work of a few of the priests may not be lost from sight, mention must be made of the strenuous efforts of the Padres Pedro de Gante, Bartelomé de las Casas, and a very few others, who obtained from the King the right of the tribes to own and occupy their villages in certain parts of Mexico.³ While these concessions saved a remnant of the Indians from complete slavery, many of these villages were in the subsequent four hundred years swallowed up

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1. Archbishop Montifar wrote to the Council of the Indies in 1556; "As regards monasteries, they are so imposing in some parts even where there cannot be more than two or three friars, that they would be too large even for Valladolid....For they use the Indians as beasts of burden, employing five or six hundred or a thousand men without giving them pay, or even a piece of bread to eat." From Unedited Documents. Vol. XV. Cf. also MacFarland: op. cit. p. 117.
2. Cf. Sanchez: op. cit. p. 172.
3. Camargo: op. cit. p. 5. Also Sanchez: op. cit. p. 40.

by the haciendas. Such teaching as was done in the new country, also, was done by the churchmen.

4. Paganism in the Church.

During the first years of the colonial period the Jesuits and Franciscans distinguished themselves in works of self-sacrifice and love for the Indians, traveling into all parts of the new colony and baptizing thousands upon thousands of them. Many days ended with the holy fathers physically exhausted from the labor of baptizing, but such conversions, won with slight if any preparation of the converts, and no subsequent teaching in the faith, could not be complete. The conversion of the Indians to the Catholic faith was superficial, it was a matter of expediency on the part of the Indians (they were killed if they were not converted); at heart the Indian then remained a pagan, and a pagan he remains to this day. After they adopted the outward forms of the religion of the conquerors, they were forced to build churches to the saints on the sites of old temples to their old gods. They dance the old pagan dances before the shrines of saints with Latin names. In the place where the Indians worshipped Tonantzin, "Our Lady", there was constructed the famous Mexican Catholic church to Our Lady of Guadalupe, the national shrine of all patriots. The National Geographic Magazine of March, 1937 gives splendid pictures of Indian dances done before a Catholic church, with a description of the same.

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1. Two priests baptized 10,000 to 20,000 in an ordinary day. Also Cf. Speer: op cit. p. 251. Also Mackay: op. cit. p. 40.
2. Df. Camargo; and Grubb: op. cit. p. 5.
3. See pp. 385-400.

Every town and village has its annual festival with daily bringing in of offerings, fireworks, grand market days, debauchery, the Bishop's blessing, and regional dances. The white people look on with pleasure and a considerable degree of amusement.

5. Corruption in the Church.

The King of Spain, who "had almost exclusive power in the establishment and organization of the Mexican church"¹ gave the Church large tracts of land and gave all Spaniards his carte blanche endorsement. "A Spaniard has the right to do whatever he might wish." This idea still persists among the humbler Mexicans in the form "Whatever the priest may do cannot be wrong."

Hence the church became rich. First through the concessions of houses in Mexico City and other cities, then through ranches for the establishment of orders, then through bequests, then through the foreclosure of mortgages, the Church came to be in control of more than 50% of the real estate of the whole nation.² Church property was not subject to taxation, priests and monks were not subject to civil government. They had a strangle hold on the life of the people, and they strangled it. In 1926 a former administrator of clerical property estimated that its valuation was in excess of \$600,000,³ 000 and might exceed a billion.

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1. Quoted by Tannenbaum: *op. cit.* p. 48.
2. Cf. Miller: *op. cit.* p. 26. Also Camargo: *op. cit.* p. 70. Quoting Agustín Rivera, *Virreynato de la Nueva España*. Vol. I. p. 162. Cf. Speer: *op. cit.* p. 252.
3. *idem.*

The opinion of the Mexican people regarding the clergy is expressed by the former Attorney General of Mexico, Lic. E. Portes Gil, when he says that the religious activities of the Church have been carried on with the

"entirely selfish aims of swelling the fortunes of the clergy, of enhancing their political power and of freely allowing undue traffic in the acts of religion. When capital is accumulated in the hands of the clergy it is disastrously exported from the country to uphold an alien sovereign;¹ besides which, convents, seminaries, and other institutions are centers of indolence, idleness...." etc.²

Of the state of the Roman church circa 1895, Williams writes

"In some of the smaller towns....the traveling priest, in his occasional visits, barter his indulgencies for what he can get, says mass only when someone is willing to pay for it, and is ready to commute all penances for money....The priest holds his power by representing God as terrible in power and anger, and himself as the only means of intercession....The quiet country people, mostly pure Indians, submit in absolute subjection, flocking to the churches at the ringing of the bells and bowing in idolatrous worship, knowing nothing and thinking nothing except what the padre tells them."³

Prof. H. W. Brown, writing about the same time, says, "Hundreds of our converts cannot read, are densely ignorant in all religious matters, and grasp with difficulty evangelical truth even when unfolded to them in the simplest language."⁴ But there was hope for Mexico even in those days, for he wrote, "The Romish Church is not growing better, but her power to injure is held in check by Divine Providence. Her priesthood is not growing purer

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1. 50,000,000 pesos a year to Rome. Speer: op. cit. p.252.
2. Macfarland, Chaos in Mexico. p. 116.
3. Letter to the Home Church.
4. Theological Training in Mexico, letter to Board.

or less venal, but its authority and power to terrorize are growing weaker.¹ Such was the effect of four hundred years of the influence of the Catholic Church in Mexico. In short, while the Church put an end to the offering of human sacrifices, she substituted the worship of the cross and of the Virgin Mary for the worship of other idols, and allowed the same superstition, the same dances, ignorance, and degradation as before. She assumed the form of the Christian religion, but made no progress spiritually or morally. The power of the clergy knew no bounds, their wealth was fabulous, their morals and domination of politics a scandal.

E. Traits Growing Out of the Situation.

1. Distrust of the White Man.

The white men have for so long taken advantage of the dark and mixed blood people that this great mass of dark men expect the men of power and wealth to deceive them at every turn. The under dog is now turning; he is looking out for himself.

2. The Domineering Attitude of the Man in Power.

From both Cacique and conqueror has been learned the idea that the man in power must be complete boss of the whole situation in which he has part. Politicians collect tribute from all classes, bosses require absolute obedience, even pastors of churches can brook no oppo-

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1. Mexico and Central America. March 1893. p. 186.

sition to their schemes, thus alienating most of the better educated and more vigorous of the younger members of the church.

3. The Place of Teachers.

To one who is accustomed to see a school teacher held in the highest respect in the community it is astonishing to see in what low esteem a teacher is held in Mexico. It is not peculiarly Mexican that his pay is relatively small, but there he is not even received in good society, nor is he treated among professional men with respect. Only the children of poor families, who cannot afford a university education, attend normal schools. Many of the finest of the students of the mission schools, avoid the teaching profession and study law or medicine.

4. The Place of Woman.

Women are not held in very high esteem. Among the families who own considerable property, though the women are evidently treated the utmost courtesy and consideration, usually the husband has a mistress on the ranch, or occasionally in the same house. Families of less pretension, are less stable; man and wife, even if married, often separate and take up with some one else. Marriage fees in the Church have been so high that the common people usually do not bother about formal marriage; consequently when they separate, they do not bother about a divorce.

Some of the mission schools began the practice of teaching

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 boys and girls together. When young Mexican adolescents fall "in love", the fall is complete; neither the boy nor the girl can study or learn during the time the love affair lasts. However, the spell may wear off soon, and all that is necessary is special vigilance during the duration of the affair. In the main boys treat girls with fine courtesy; if not they are responsive to counsel.

Two epithets express about the worst insult that can be given to a boy or girl of any but the lowest classes. One of these is "mal-criado", which means simply "illbred"! The other is "le falta educación",—"you are badly brought up".

5. Dilatoriness.

The people are considered lazy, but they merely do not know the need of haste. If they work too much in a day, they do not get extra pay. If they make extra money, someone will defraud them of it anyway; the ones who earned it will eventually be no better off. If a person makes money, he will spend it all at the next fiesta; why should he overwork? When a man is assigned piecework, he often gets up early in the morning and finishes his day's assignment before ten o'clock in the morning. In industrial centers where the customs of four hundred years are being lost, wages are high, hours are short, and the Mexican can do as much work in a day as anyone else with the same experience.

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1. At Colegio Inglés (later Roberts College) Saltillo some girls were taken out of school when boys were admitted, but after a month of satisfactory results in the experiment, The girls were returned to school. Annual Report; M. E. Church. South, Women's Board. 1895. p. 39. Z

6. The Handling of Money.

This delicate matter is a new one among the people recently free from the most abject bondage. What grows on a tree is made to eat, and the mere fact that one man claims the land on which the tree grows does not hinder the rest of the people from eating the fruit. So it is in the case with money. Servants are usually scrupulous about things that are in the house, but any purchase outside the house involving the expenditure of money by a servant, occasions also a bit of "commission" for the servant making the purchase. Just as a city treasurer is not even supposed to leave money in the treasury when he leaves office, a church treasurer sometimes fails to distinguish between what is in his keeping as an individual and what is there as an official. But some progress is noted in this respect among the Christian people, and before many more generations pass, the handling of public funds may come to be reasonably done, a matter of conscience.

F. New Mexican Traits.

The major fruits of the 1910-1917 revolution are that the property of the church and of the large land-owners is being national-¹ized and divided out among the landless. The mestizo is now in the saddle long unworthily occupied by the white man, and the power of the Catholic Church is distinctly on the decline.

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1. Some thirty million acres of land have been divided out among the poor farmers. Cf. Maurice Halperin: Mexico Bursts the Old Bonds, New York Times Magazine, Feb. 8, 1937. p. 22.

1. Self Respect.

For his protection a mestizo or Indian may now carry dirk and pistol, formerly prohibited on pain of death. He can earn money to buy and keep a horse. In dress, he can wear the long-coveted dark trousers instead of white, and can wear his shirt with the tail of the same inside his trousers. As to liberty, he can travel from one county to another or from one state to another without asking permission of anyone; he can leave one job and go to another whenever he wishes. In social matters a young man may court and marry the girl of his choice without intervention on the part of the ranch owner's son or of the superintendent. The cringing attitude of the old people is not found in the younger ones. Sometimes due respect and courtesy are also lost, but the dark man is in the fore in modern Mexico. He looks the world in the face.

2. New Activities.

Within the last ten years the government has established over nine thousand new schools chiefly in districts where there have been none heretofore.¹ By 1933 at least 1,000,000 peasants had been assigned government-owned farms of approximately twenty-five acres each. The programs of the schools have been modernized, with the "school of action" substituted for the traditional memorizing of dry subject matter and the counting of beads. Wages have taken a big

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1. Cf. Sánchez: op. cit. p. 91.

leap; and while about 75% of the industrial wealth of Mexico is still in foreign hands, with the profits from them going to foreigners, the government is encouraging the foreigners to let Mexican capital in on the ground floor in the industries in order to keep a greater part of the profits in the hands of Mexican people.¹

3. Cooperatives.

The Mexican workmen have formed labor unions, which are in good standing with the government, and have won many advantageous tilts with the owners of oil fields and other industries.² When students of a University or secondary school want a change of teacher or of policy, they do not hesitate to go on strike for their cause. Workmen organize cooperative stores, farmers buy seed and sell crops through their cooperative agencies. Irrigation systems are managed through cooperative headquarters. Instead of the old owner or superintendent of the ranch being in charge, the president of the committee wields power.

4. The Attitude of the Church.

The Church has not ceased to protest against being shorn of its property and its power. Urged on by letters from the Pope and

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1. Cf. Halperin: *op. cit.*, p. 22.
2. In Cerro Azul, Ver. in 1936 oil-field workmen receiving \$4.00 to \$10.00 Max. per day, enjoying excellent housing conditions and medical service at the hands of the company, were on strike for other advantages.

from bishops insisting on their supremacy in matters of government as well as in matters of religion, priests are known to be perennial causes of sedition. To curb this recurrent tendency to insurrection the government has set limits to the number of priests who may function as such in each state in the republic, and has adopted laws calculated to bring to an end the influence of the priests and nuns in schools. It is to this regulation of religious schools that the closing of the Protestant mission schools is also due.

The Mexican government has no fight with the Church as a religious body. The government is fighting for the political control of Mexico, specifically for the control of the land and for the right to have schools. On March 14, 1937, President Cardenas said, "The government was not hostile to the Church", but he is not relaxing the restrictions to prevent the Church from exercising influence in Mexican political life.¹

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1. The New York Times: March 15, 1937. p. 1.

CHAPTER III

CHAPTER III.

THE ESTABLISHMENT AND GROWTH OF THE MISSION SCHOOLS, IN MEXICO

A. Conditions Which Led to the Foundation of the Protestant Mission Schools.

1. The Small Number of the Pre-Protestant Schools.

There is no record of any Indian schools before the Spaniards came to Mexico, other than the Aztec war college and the temple schools, which the Spaniards destroyed.

The first Spanish school in Mexico was the one established by Fray Pedro de Gante in the village of Texcoco, near Mexico City, in 1523. Taking pains to put himself on good terms with Indians of all classes, this good Christian, using both the Spanish and the Aztec languages, through physical activities, music, processions, pictures, and hieroglyphics, related his teachings with the life of his pupils. Sanchez says, "There, two hundred years before Pestalozzi, ...and almost four hundred years before John Dewey, he had an activity-school, a school based on current life."¹ Though other monks established schools in centers all over the country, though some pious women established a school for girls before 1830, though the Royal and Pontifical University was founded in 1551, and though the government granted to the Church the "exclusive control over education, freedom from taxation of their properties, and immunity from civil authority" that they claimed,² still only the children of the nobles, the mestizo

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1. op. cit. p. 38.
2. Tannenbaum: op. cit. p. 50.

children of the well-to-do, the legitimate white children, and a mere handful of the Indians came within reach of the schools. In 1803, 98 1/2 % of the people were illiterate, and at the end of another century little change had been made. Due to the added government and Protestant schools, in 1930 illiteracy had been reduced to ¹60%.

2. Their Defective Method of Instruction.

The teaching in the Catholic schools and in the government schools before 1930 was little related to actual life. Though pupils learned to read Spanish, the vernacular, with precise enunciation and fair expression, when asked about what the paragraph treated, the almost invariable answer was "quien sabe?" They had no idea at all as to the theme of the passage. At the end of a year of study in geography or history or science, the teacher would dictate a half page of summary, which each pupil was expected to memorize. Therein consisted a serious problem for missionaries, because native teachers brought up in government or Catholic schools would revert to this manner of teaching. Even today, in secondary schools and universities, the students march about the ample patios reading aloud from their textbooks, as they do not know how to study in any other way.

Possibly this method of study was developed to meet the need for text-books, for formerly the price of texts used was entirely

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1. Cf. Sanchez: *op. cit.* p. 30.

out of the reach of the schools and of the students. As blackboards were not used except by the teacher, a black-painted panel of wood three feet square was sufficient for a teacher and sixty pupils.

Schoolrooms were usually dark, with both light and ventilation insufficient. Desks, too, were lacking for a number of the pupils. In the city schools and in the parochial schools today in towns of 10,000 people, some of the teachers have not even finished sixth grade primary school, nor will they ever finish school. Someone has said that rather than send the children to the majority of Mexican schools fifteen years ago, it would be better to send them out into the fields into the sunshine to play all day.¹

The teachers of the government and parochial schools had no influence over the conduct of the pupils outside of school hours. While they taught their subjects in school, and while the teachers in the parochial schools taught prayers, moral issues had no place; for the teachers were expected neither to live morally nor to teach morals. If on account of drunkenness a teacher failed to attend his classes, he was dismissed; but as long as he did the required teaching of the school subjects, what he did outside the school was of no concern to the community. In that these schools were inadequate, and in that parents came to appreciate the effective efforts of the mission teachers to train the children in morals as well as in knowledge lies the secret of the growth of the Protestant mission schools.

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1. Edward A. Ross: The Social Revolution in Mexico. p. 157.

B. The First Mission Schools.

1. The Lancastrian Schools.

The beginning of Protestant mission work in Mexico was made by James Thomson, an agent of the British and Foreign Bible Society, who gained entry into a number of the Spanish-American republics by means of his establishing schools according to the Lancastrian system. In this system the older pupils are monitors of the younger ones.¹ Sr. Rocafuerte wrote in 1823, "There were introduced into the Lancasterian schools of Mexico the lessons used in your schools in London, taken from the Bible, without note or comment."² But when Thomson left the country in 1830 the schools died out.

2. The Theological Schools.

Immediately after the adoption of the liberal constitution in 1857 and the subsequent defeat of the French army sent to oust the Liberal party from power, several mission boards of the United States sent out missionaries to the new country. In 1871 the Society of Friends sent missionaries. These were followed within a decade by missionaries of eight other denominations, all of whom began work near the Texas border and later extended their work toward the south.³

As early as a missionary found one or two native men who felt

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1. Cf. Browning: *op. cit.* p. 39.
2. *ibid.* p. 41.
3. Cf. Camargo and Grubb: *op. cit.* p. 89.

the desire to tell their fellow-countrymen about the Gospel, he would teach these candidates in his own home until they were able to go out to teach and preach. Many such candidates do not last long, as in the face of hard study enthusiasm often dies down; and suitable men are hard to find. For the better instruction of these men and boys the boarding schools were established, about 1890, and many of the earlier students for the ministry served as teachers in these schools. In 1920 seven of the mission boards cooperated in forming a Union Seminary in Mexico City.

3. Primary Schools.

As soon as a new center of activity was occupied, a lady missionary would establish a school in which she herself taught reading, writing, arithmetic, English, and Bible. Though many of the families were excommunicated from the Catholic Church for sending their children to the Protestant schools, the excellence of the teaching and the English classes in the mission schools were a great attraction for the people, and soon attendance at the mission schools came to be popular. The missionary teachers would visit in the homes of the pupils, the pupils would take their parents to public exercises in the schools and sometimes to the mission church. This course lasted for as many years as the minds and dispositions of the pupils permitted them to remain in school, and thus the Christian community grew in influence.

C. The Growth of the Schools.

1. Types of Schools.

Since at first the prime necessity was to give elementary instruction and Bible to the largest possible number of children, the greater part of the mission schools were small primary schools. These were taught by native teachers trained by missionaries. Many of the native teachers were the wives or daughters of the pastors of the churches. ¹ But about 1890, seeing the need of better training for the young people of the church, to some of the primary schools the missionaries added secondary or high school departments. In many cases these high schools were added to the programs of the boarding schools (and orphanages) already established. Later, well-designed buildings were built, until each denomination had at least two large, well equipped schools, one for boys, and one for girls. For the greatly needed purpose of training some of the boys and girls in the dignity of manual labor, two industrial schools were established.

2. Their Growth over Five Year Intervals.

The following charts show the growth in the number of the schools and in the number of pupils at intervals of five years from 1875 until 1936. The figures cited are taken from the corresponding Annual Reports of the Boards of Foreign Missions of the denominations named at the top of each chart.

These figures cover almost the entire volume of educational

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1. Dr. Hauser writes: "Our motto in the early days was 'A school at the side of every church', and often the school was held in the church building, and the same man was pastor and teacher."

work done by the Protestant missions in Mexico.¹ In cases where the annual reports do not contain the desired information, either the vacancy is filled by the corresponding data for the preceding or the following year, as noted, or the space is left blank. The annual report for any year gives the data for the preceding year.

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1. Among the mission bodies whose school data do not appear are:
 - a. The Protestant Episcopal, which in 1930 had 12 schools with 581 pupils.
 - b. The A. R. Presbyterian, which in 1910 had 4 schools with 500 pupils and in 1930, 3 schools with 375 pupils.

THE GROWTH OF THE MISSION SCHOOLS

Methodist Episcopal Church, South.
 Combined reports of the two Boards.

Year	Number of Schools	Missionary Teachers	Native Teachers	Total Students	Theol. Students
1875	4		5	263	
1880	11		10		
1886	23			607	
1890	62		24	1646	
1895	25			1187	
1900	48			3353	
1905	19		68 (?)	3370	
1910	15			3391	
1915	14			2334	
1920	10			2107	
1925	17		123	3334 (est)	
1930	13			3756	
1935	13			1037 ¹	
1936	1			231	

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1. This number is probably incomplete.

THE GROWTH OF THE SCHOOLS.

The American Board of Commissioners for Foreign Missions.

Year	Number of Schools	Missionary Teachers	Native Teachers	Total Students	Theol. Students
1876	8	4 (?)	4	126	3
1885				20	
1890	8		7	248	10
1895	15		11	470	17
1900	12		7	336	5
1905	8		12	518	8
1910	10	5	23	754	6
1915	6		16	650	5
1920	8		17	361	2
1925	8	11	33	419	
1930	10	8	34	506	4
1935	3	1	30	211	3
1936	2	0			

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THE GROWTH OF THE MISSION SCHOOLS.

Methodist Episcopal Church
 Combined reports of the two Boards

Year	Number of Schools	Missionary Teachers	Native Teachers	Total Students	Theol. Students
1875			8	233	
1880	11	4	11	772	
1885	27	6		1468(est)	
1890	58	11	67	3948	
1895	69	11	103	5200(est)	
1900	77		103	5745	
1905	72	15	82	5561	
1910	95			6197(est)	
1915	77			5639	
1920	58	36	185	4630	
1925	53	44	417 (?)	5073	
1930	43	41	218	4761	
1933	8	26	80	1861	
1935	12 (?)			1084(est)	
1936	4			678	

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THE GROWTH OF THE MISSION SCHOOLS

Presbyterian Church U. S. (Southern)

Year	Number of Schools	Missionary Teachers	Native Teachers	Total Students	Theol. Students
1877	3			65	
1880	2	2		90	
1885	3			260	
1890	2 (?)			250	
1895	6	2	5	420	
1900	7 (6)		7	383	
1904	7	2	13	380	
	1				
1910	9		16	619	
1915	11		20	477	
1920	9	1	18	427	
1925	20	5	34	986	
1930	8	4	17	656	
1934	6	12	13	238	
1935	6	9	16	255	
1936	All schools discontinued.				

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1. In 1911 this mission counted 30 village schools with 1000 pupils in them. Doubtless this number included self-supporting schools. Cf. Annual Report, 1936, p. 36.

THE GROWTH OF THE SCHOOLS.

Presbyterian U. S. A. (Northern)

Year	Number of Schools	Missionary Teachers	Native Teachers	Total Students	Theol. Students
1875	2 (8?)			160 (?)	
1880	7			586 (?)	
1885	35	7	60	745	12
1890	42	4	53	1358	15
1895	36 (?)		41	1242	5
1900	26			1013	9
1905	38			1495	38 ¹
1910	26		109	1362	4
1915	18			938 (?)	4
1920	9			468	
1925	12			596	
1930	19 ²	22	48	777	34
1935	8	11	34	614	
1936	1	4	19	270	10

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1. Doubtless this includes all boys who had expressed a desire to enter the ministry.
2. At least two of these were Bible Institutes, with no educational standing with regard to certificates or courses.

THE GROWTH OF THE MISSION SCHOOLS.

Southern Baptist Board.

Year	Number of Schools	Missionary Teachers	Native Teachers	Total Students	Theol. Students
1885				93	4
1890	4			140	
1895	3			102	
1900	3			85	
1905	5			276	17
1910	14			779	23
1915	4			162	5
1920	1			25	
1925	20			1171	33 (1922)
1930	10			697	14
1934	6			175	25
1935		Saltillo Normal discontinued.			16
1936		Seminary has been moved to Texas.			

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1. This number probably includes repetition, as each department, normal, high primary, and low primary, is sometimes called a "school". The 14 includes three secondary and two theological schools. So also from 1925 subsequently there are three high schools, shifting from secondary to normal and back again, each of the three working in connection with two other "schools", one high primary, one low primary.
2. Schools run entirely by natives are no longer reported.

THE GROWTH OF THE SCHOOLS.

United Christian Mission Society.

Year	Number of Schools	Missionary Teachers	Native Teachers	Total Students	Theol. Students
1920	2 (?)			461	
1925	4 1	8	25 (?)	653	6
1930	5	7	28 (?)	635	3
1935	4 2			622	1
1936	2	3			

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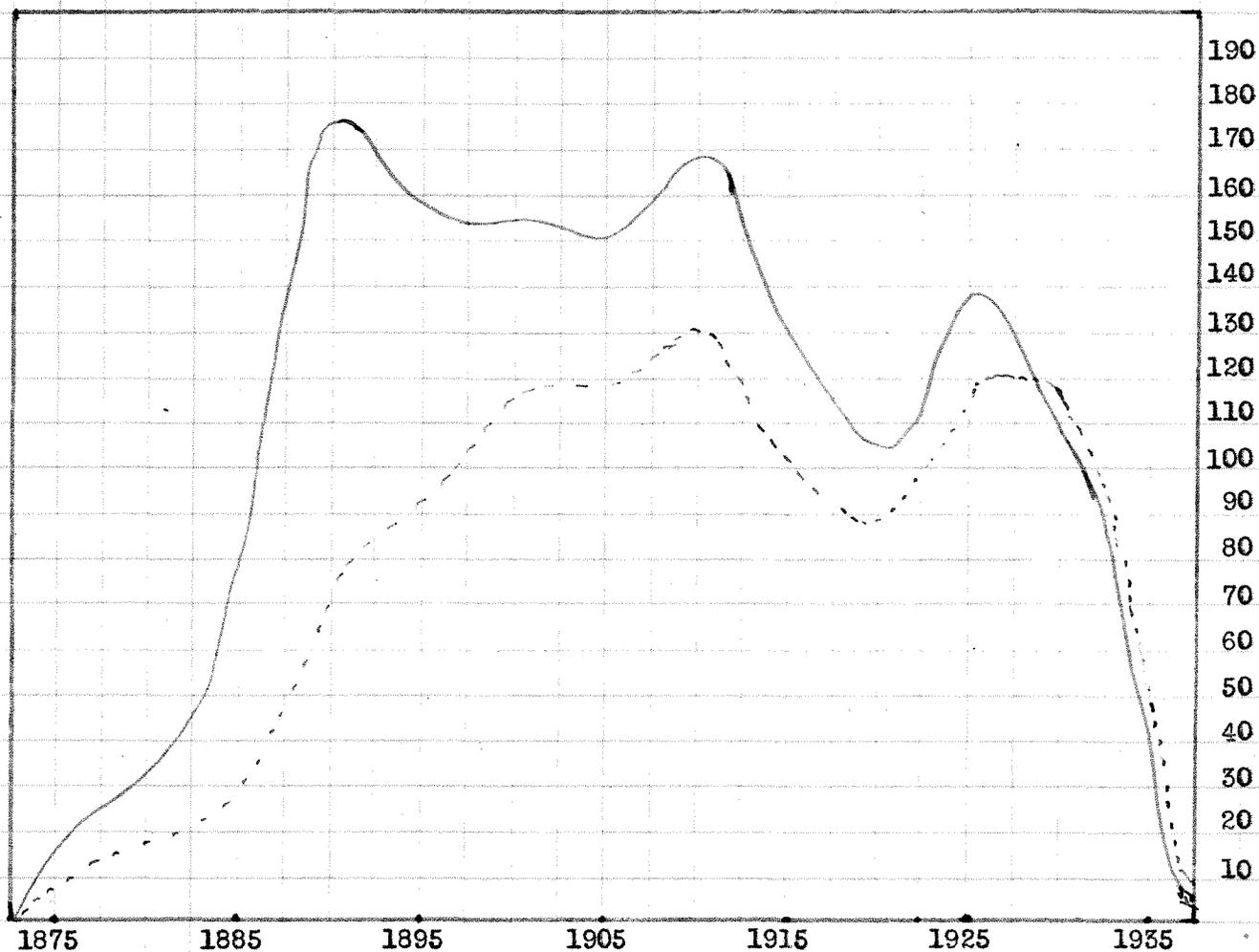
1. Two schools of two departments each plus one primary school.
2. At the end of 1935 Colegio Morelos, the primary and normal school for girls in Aquascalientes closed. Colegio Ingles, in San Luis Potosi closed the secondary department. In 1936 the normal students were brought to San Luis Potosi and sent to the State Normal School there. The Colegio Ingles primary school is running smoothly under native management, and the commercial school continues under missionary auspices. The primary school of Colegio Ingles has been practically self-supporting for eight years.

THE GROWTH OF THE SCHOOLS.

Totals for All Denominations Reported. ¹

Year	Number of Schools	Number of Pupils
1875	17	847
1880	31	1,848
1885	84	2,693
1890	176	7,589
1895	154	9,022
1900	154	11,693
1905	149	11,600
1910	169	13,122
1915	130	10,200
1920	101	8,479
1925	140	12,232 ²
1930	108	11,788
1935	36	4,724
1936	10	1,700 (est.)
1937	3	700 (est.) ³

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1. The reports of some of the smaller missions are not included in this estimate, as the data are not available.
 2. In 1925 there were in the schools of 15 mission groups in Mexico, 14 kindergartens, 147 primary schools, 16 secondary schools, 3 industrial schools, 5 theological and Bible schools, and others, totaling 187 schools with a total enrollment of 12,724 pupils Cf. Harlan P. Beach and Charles H. Fabs; World Missionary Atlas.
 3. This includes only the accredited schools supported by missionaries. It does not include commercial schools or primary schools under the management and support of natives.



GRAPH showing the number of mission schools in Mexico and the number of pupils in them from 1875 till 1937.

 The continuous curve indicates the variation of total number of schools at any interval during this period.

..... The dotted line indicates the variation of the total number of pupils at any given interval during the period.

The numbers at the bottom of the graph indicate the calendar year.

The numbers at the right of the graph indicate:

- a. For the continuous line, the number of schools at any given time. i.e. in 1895 there were 154 schools.
- b. For the dotted line, the number of pupils in hundreds of pupils. i.e. in 1895 there were 9000 pupils.

3. After the Revolution.

During the revolution, from 1910 to 1917, the schools suffered considerable damage, for while the large schools near the United States border continued their work with little interruption, practically all the schools in the interior of Mexico were abandoned.¹ The missionaries returned to the United States, the pupils and teachers were scattered to their homes or to the armies, and the buildings were occupied by soldiers and mules.

When in 1917 the various denominations working in Mexico, except the Baptists, agreed on a plan to extend the missionary labor over all Mexico, several of the denominations were assigned new fields, where the work had to be started again from the beginning. But after a large number of new missionaries were sent to the field, and after a great deal of money was spent on new buildings, the prospect for the schools by 1930 looked bright.

4. The Status of the Schools in 1933.

In 1927 the mission schools saw the need of relating their work with that of the government schools, to the end that the certificates given the graduates of the mission schools might be recognized as valid in the government high schools and universities. About the same time, 1926, due to the enforcement of a provision of the new constitution prohibiting all persons except Mexican

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1. Annual Report M. E. Church, South: pp. 211, 213.

born Mexican citizens from acting as pastors of churches, missionaries laid more stress on the better preparation of the young Mexican leaders. Missionary pastors and field workers began to teach in the boarding schools, thus strengthening the teaching force. The increasing number of government schools in the villages permitted the missionaries to spend all their educational fund for the boarding schools, so that only these were in operation in 1933.

D. Characteristics of the Mission Schools

1. The School Plants.

The first buildings used by the missionaries for schools were entirely inadequate, as they were merely rented dwelling houses. However, as soon as this work was seen to be so effective in the winning of souls, the missionaries asked for better plants. In 1910 Instituto Laurens, at Monterrey, owned a whole city block and had buildings worth about \$45,000.¹ A \$30,000 dormitory was added in 1923.² In Saltillo, Miss Roberts' school for girls, with crowded quarters, built a \$150,000 administration building, the finest in Mexico,³ and planned to build a new dormitory. Ample play grounds and small campuses were a novelty in Mexico and so attracted considerable attention. The Presbyterians, the Baptists, the Disciples all increased the size and attractiveness of their school plants.

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1. Annual Report, M. E. Church South, 1910. p. 136.
2. Annual Report, M. E. Church South, 1923. p. 146.
3. idem.

The total value of the Protestant mission schools in Mexico in 1935 was nearly \$2,000,000.¹

2. The Equipment.

Equipment for the schools was long limited to mere benches, desks, tables, and very small blackboards. With the newer buildings, however, came maps, spacious boards, pictures, auditoriums, real windows, and later laboratory apparatus. In 1910 Laurens Institute with 400 pupils had a "good library" of 160 volumes.² The gift of \$100 for a chemistry laboratory for Rio Verde in 1930 provided a bit of well-selected modern equipment which the vice-Rector of the State University of San Luis Potosí declared to be better than that possessed by the University Preparatory School, the only government high school in the state.

3. The Courses of Study.

From 1871 till 1915 there was little thought of standard plans of studies; each principal taught what to him or her seemed best. When the new Mexican government took hold of the situation, better government schools began to appear, standard courses of study were required, and mission schools sought accrediting. The primary school consists of six grades, in all of which are taught

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1. Camargo and Grubb: op. cit. p. 129. Estimates the value at \$6,500,000 Mex. which at exchange values of 1935, when the estimate was made, equals \$1,820,000 U. S.
2. Annual report, 1910 p. 136.

reading, writing, arithmetic, drawing, geometry, history, and natural science. "Geometry" means the recognition of various geometrical forms, with simple arithmetical computations based on their dimensions. Unless a graduate of sixth grade has the expectation of completing the study for a profession, he does not wish to study any more at all.

The Preparatory school consists of five years, the studies being some of those of American High School and some those of Junior College. Since the biological development of the Mexican young people is so rapid that if they are to be taught at all, they must be taught much in a short time, the courses of study constitute a survey of a wide field rather than the mastery of one or two branches. After a student graduates from preparatory school he may enter the University, completing the course in medicine in six years, law in three years, etc. Normal school is equivalent to the five years of preparatory school, with pedagogy and methodology substituted for some of the preparatory studies. The seventh grade pupil studies arithmetic, botany, physical geography, French, Spanish grammar, carpentry, singing; an eighth grade pupil studies algebra, geometry, human geography, French, Spanish grammar, zoology, physics, singing, drawing. The ninth grade includes chemistry, Spanish grammar, literature, trigonometry, anatomy, etc.; and eleventh grade includes Latin, logic, morals, psychology, history, and other subjects. Electives are allowed in tenth and eleventh years after 1928.

Teachers of primary schools are usually full time teachers, each teacher having charge of one or two grades. In the secondary

and preparatory schools, however, geography, geometry, arithmetic must be taught by a civil engineer, or other specialist in that field; botany must be taught by a pharmacist or physician, history by a lawyer, and other subjects by corresponding specialists. In case, however, that specialists are not available, other men of recognized ability may be employed. The system, good as it sounds, has its disadvantages, for special classes call for special salaries, and attendance at classes on the part of the professional men is never a sure thing. Thirty boys in a classroom without a teacher in charge are not good for the room or for the equipment. Assistants, to take charge of the room until the teacher appears, cost more than a mission school can afford. The large number of teachers reported for secondary schools includes those who teach only three hours a week.

4. Religious Training in the Schools.

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Religion occupied a large place in the mission schools. A missionary wrote, "We believe in schools, and have a chain of them of which we are proud," and further, "The schools are proving good

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1. Annual Report Sou. Baptist. 1885. p. vii. One missionary wrote in 1885, "By the conversion of a girl, whose fanatical father had taken her from the school, both her parents, a brother, and several sisters were brought to Christ. The girl returned joyfully to the Institute. A revival in the college chapel resulted in 32 accessions to the church."

evangelizing agencies."¹

In 1910 in Matamoros, 142 of the 619 pupils in the girls' school attended Sunday School, also.² In Montemorelos 60 of the 125 pupils attended Sunday School.³ At Zitácuaro in 1925 seventy of the 142 girls attended Sunday School, and 20 of the 73 boys in the industrial school were candidates for full-time Christian service.⁴ In 1932 both boys and girls did missionary work in their home communities during the vacation.

Other schools reported similar results. If any particular student did not make a profession of faith while in school, often conviction came later, and the influence to which the conviction could be traced was usually the example of one or more Christian teachers. As an example of the activities of a principal of a boarding school, the experience of Miss Dysart, of the Matamoros School for Girls may be taken; For ten months of the year she taught six hours per day, carried entire responsibility as matron and house-keeper of the school, visited among the members of the congregation, taught a class in Sunday School, and did pastoral work in the absence of the pastor.⁵ Add to this the bookkeeping for the school, letters, keeping up good relations with the government authorities, etc., and the conclusion must be that Miss Dysart, who is typical of the heads of all mission schools, did not have much leisure.

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1. W. A. Ross, in Annual Report, Sou. Pres. 1910. p. 251.
2. idem.
3. Annual Report. Sou. Pres. 1910.
4. Sou. Pres. Annual Report, 1920. p. 49.
5. The Missionary. 1910. p. 251

Every school and every Christian pupil is the fruit of tremendous labor, unceasing thought, continual struggle for funds, unmeasured self-denial, impassioned urging on of apathetic pupils, and persistent prayer.

Summary.

Due to the great need for elementary education in all Mexico, the early missionaries established in each mission center schools for the instruction of the young and as a means of influencing non-Christian families. Large numbers of small schools were established in small towns and villages, and two or more boarding schools under missionary management were developed in the larger cities. These boarding schools grew into preparatory schools, normal schools, and seminaries, some of them as well equipped as an American high school of the same size. In 1910, when the revolution broke out, there were over 13,000 pupils in the various mission schools. After the revolution, when more money for new buildings, new equipment, and scholarships was sent from the home church, the work of the schools grew again, but due to Mexican laws regulating the activities of religious bodies, small primary schools were closed and the chief attention of the missionaries was given to the boarding schools. Religious training was a part of daily program in the schools before 1926, and after that the classes in Bible were taught in separate buildings, still the missionaries found the schools to be the best means for the development of young leaders for the Mexican church.

CHAPTER IV

CHAPTER IV

THE PRESENT STATUS OF MISSION SCHOOLS IN MEXICO AND AN EVALUATION OF THEM

A. The Closing of the Schools.

1. Reduced Financial Support.

At the time when a large number of missionaries were helping with the schools, and subsidies from the mission boards were the highest in history, when the plants were large, new, and crowded with fine young students, the future of the Protestant work in Mexico seemed bright. But just at that time financial difficulties in the United States caused the budgets to be cut by various amounts, sometimes by a third or a half, sufficient to close many of the small schools and to limit the number of teachers and of scholarship pupils in the boarding schools. Still, it was not altogether the financial difficulties that caused the schools to close, but a new series of laws promulgated by the very government which was quite friendly, and which was so devoted to the cause of education.

2. Legal Restrictions

Article 3 of the Constitution of the United States of Mexico, as written in 1917, contained the following clause:

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1. For the variation of the annual appropriation of one Foreign Mission Board, see Appendix A.

"No religious body, or a minister of any religious sect, will be allowed to establish or direct schools of primary education. Private primary schools may be established only under official supervision. In the official schools primary instruction will be given gratis."¹

Gradually all the small schools held in churches or taught by ministers were closed. But the leaders of the Protestant missions understood from the government officials that the large boarding schools might continue unmolested. The transitory laws requiring that no religion be taught in the schools were met by merely transferring the Bible classes to the dormitories. But in December, 1934 the constitution was amended to include the following provisions:

"Article 3. Education given by the State must be socialistic and besides excluding all religious doctrine will fight fanaticism and prejudices, for which purpose the school will organize its teaching and activities in such form as to create in the mind of youth a rational and exact idea of the universe and of Social life. Only the State (Federation, States, and Municipalities) can give primary, secondary, and normal education. It can grant authorization to private persons who wish to give education in any of the three above mentioned ways, always in accord with the following provisions:

(1) The activities and instruction in private institutions must, without any exception, be in accord with what is laid down in the first paragraph of this article, and must be in the hands of persons who, in the estimation of the State, possess sufficient professional preparation and satisfactory morality and outlook in accord with this precept. Such being the case, religious bodies, ministers of religion, companies of shareholders which exclusively or by preference carry out educational activities, and associations or societies directly or indirectly connected with the propagation of a religious creed can take no part in primary, secondary, or normal schools; and cannot support them financially.....

Article 27. Section II. Religious societies known as churches, of any belief whatsoever, may under no circumstances acquire, possess, or administer real estate or properties, or mortgages on the same, those which they now have, either in their own names or in that of a third person will pass to the control of the nation, and it will be the duty of every person to denounce to the government any properties known to belong to the churches. Strong presumptive proof will be sufficient to declare the denunciation

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1. Cf. Macfarland: *ibop. cit.* p. 67.

well founded..... The episcopal residences, vicarages, seminaries, refuges, or schools kept up by religious societies, convents or any other building which may have been constructed or intended for the administration, propagation or teaching of any religion, will immediately pass, by inherent right, under public control by the Nation, to be destined exclusively to the public service of the Federation of the States under their respective jurisdictions.¹

When in 1927 all mission schools were required to obtain government authorization, this was given on the condition that no religion should be taught in the school buildings. The missionaries made other arrangements for the teaching of the Bible. The law applied first only to primary schools, was extended to cover secondary, and normal schools. The purpose of these laws was and is to monopolize the education of the young as a function of the State, for the purpose of inculcating in the young the ideology of the State, and not the dogma of the State's greatest enemy, the Catholic Church. Protestant schools are caught in the same net with those of the Catholics. It is well-known that the Mexican government has nothing against the Protestant schools, for Ex-President Calles formerly had his children in a Methodist mission school, and other high government officials have shown decided preference for the mission schools in Rio Verde, San Luis Potosí, and other centers.²

The laws were put into effect in different states at different times. After a provision that a minister might not be principal of a school, came the provisions that a

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1. Camargo and Grubb: *op. cit.* pp. 150, 151. Selected.
2. Cf. *Missions Abroad, Presbyterian, U. S.* 1925, p. 61.

minister might not teach in a school, nor have anything to do with the administration of the institution. Later a school was forbidden to receive money from a religious organization. Meanwhile as one of the cries of the people gone berserk in 1910 was for schools for their children, by 1924 a thousand rural schools had been estab-
¹lished; by 1930 the number of these had reached 6000, and by 1935
²8000, with the possibility of increasing 2000 per year.

3. The Effects of These Laws.

a. The Rio Verde Schools from 1926 to 1936.

The varying fortunes of the mission schools in the last ten years may be seen in the story of the A. R. Presbyterian schools in Rio Verde, S. L. P. After the buildings, dilapidated by the revolution, had been repaired, Colegio Inglés opened as a normal and primary school for girls, and the Preparatory School for boys only its secondary department. The small boys attended the primary school at Colegio Inglés. The primary and normal courses were accredited by the State Department of Education, while the Preparatory School was accredited by the State University, which had no dealings whatever with the State Normal School.

The Bible never was taught in the primary school, as such classes were said to be against the law. In 1927 the rector of the

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1. Sánchez: *op. cit.* p. 67.
2. Sr. Lic. Portes Gil, quoted by Macfarland: *op. cit.* p. 83.
 Cf. Tannenbaum: *op. cit.* p. 264.

University, a Knight of Columbus, refused to allow Bible teaching in the Preparatory School, suggesting that Bible classes be held in the dormitory of the school. In 1929, another Governor and another Rector of the University being in office, the teaching of the Bible was declared to be entirely within the law. Two years later another Rector of the University reversed this ruling, after which Bible classes were held in the Principal's home. When the normal school turned out a class of graduates in 1932 and another in 1934, the State Normal School gave them certificates. Whenever students finished the highest class of the Preparatory School, they entered the State University or the University High School with no difficulty whatever, until 1935. In 1935 when the students wishing to enter the University were required to pass the annual final examinations in the University Preparatory School only a few traveled the hundred miles to the State capital and stood the examinations. Others balked at the ordeal. If the Rector of the State University had recognized the Rio Verde School's credits that year the Federal Department of Education might have cut off the State University from the accredited list.

At the invitation of the Principal of the Rio Verde Preparatory School, the professional men of the town organized a native-controlled secondary school, in no way related to the mission, to which local and boarding students went for classes. Due to the lack of funds this school disbanded after four months of labor, and boarding students in the mission dormitory went home; thus closed this chapter of the preparatory school. In 1934 the primary department

of Colegio Inglés was put under the care of Mexican teachers, though the lady missionary was on the grounds in an advisory capacity. Even though the missionary resigned and returned to the United States the primary school is still in operation under the care of native teachers. Meanwhile a Bible school room was built in the patio of the church, which is government property, and Bible classes for primary boarding pupils and for some children from the town continued with more enthusiasm than ever before in the ten years history of the schools.

Though the school properties in Rio Verde, nationalized in 1936, may still be used by the missionaries, it is doubtful whether the small number of possible boarding students in the dormitories would justify the expense of keeping a missionary in charge of that work. Probably other work would give better results.

b. Other Schools.

In 1930 the Northern and Southern Baptists moved their seminary out of the new \$98,000 school building in Saltillo, leaving it for the accredited five year preparatory and the two years University courses in the new building. In 1931 a normal course was added and the report stated, "From different standpoints the work of this school, Saltillo High School and College, was the best in its history." ¹ There was a notable increase in the number of boys from homes able to pay all school expenses. However, because the school

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1. Annual Report 1931, Southern Baptist, p. 105.

could not meet the requirements for affiliation with the government schools the high school and college closed in 1932. The primary school for boys continues as a self-supporting school under native management. Because "The inauguration of new official schools near us....cut down our attendance considerably this fall,"¹ the normal school for girls closed in 1934, and its primary school the following year.

The Southern Presbyterian schools fared the same, for one missionary wrote,

"Our schools in Mexico have been passing through a very trying period of readjustment. Because of the apparent hopelessness of getting government recognition for the secondary schools, together with the limitation on religious activities amounting practically to prohibition which have been put on our former pupils who teach in government schools, our missionaries have dreaded to change...."²

These schools were changed from secondary to vocational schools in 1934; in 1935 the vocational schools were discontinued.³

The Southern Methodist schools also kept going until the very last. In 1934 the report read "....in spite of uncertainty about the future, our schools and social centers have rendered effective service during the quadrennium."⁴ But during the last months of that same year on account of the secularization of all primary, and normal education, Roberts College, with its thirty to forty girls in the graduating class each year, closed all departments ex-

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1. Annual Report 1935, Southern Baptist, p. 95.
2. Annual Report, 1933, Presbyterian U. S. Board of Foreign Missions: p. 22.
3. Annual Report, 1936, Presbyterian U. S. Board of Foreign Missions: p. 39.
4. Yearbook, M. E. South: 1934, p. 21.

cept the commercial school. The Durango school closed while those at Chihuahua, Torreón, Monterrey, Parral, and Piedras Negras continue as cooperative schools run by the native teachers. The dormitories of the Monterrey, Chihuahua, and Saltillo schools are used as homes for students who attend government or cooperative schools¹ in those cities.

The Women's Foreign Missionary Society of the Methodist Episcopal Church met the issue squarely when it adopted the following resolution,

"That under the present Mexican laws it is our judgment that the W. F. M. S. cannot use any of its appropriation for the support of a primary, secondary, or normal school, all of which have to be recognized by the government; therefore we direct that schools of the above classes now functioning be closed as of the end of the present school year."²

The properties of this society, among which are some of the finest in Mexico, are being used for hostels, social service work, and education which is not subject to government supervision. The schools belonging to the Conference continue—some as hostels and others as cooperative self-supporting primary schools. Notable among the last is the large school at Pachuca, which now (1937) has over 1000 pupils.

The Presbyterian, U. S. A., mission took the following action,

"Since it is no longer possible to carry out the principal aim of a mission school, that of Christian education, and since the secular schools are developing so rapidly, the Mission could see

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1. Yearbook, M. E. South: 1936, p. 74.
2. Yearbook of the W. F. M. S. M. E. Church, 1935, p. 112.

no justification for going on with the two schools in the Federal District, and in 1934 they were closed. Turner-Hodge School in Mérida remains open, and little attempt has been made to interfere with it.¹

With the refusal of government to recognize the Coyoacán School, 90% of the students went home, and the few boys who remained were not sufficient to justify the expense of running a large school. The other missions suffered similar experiences.

After all this closing of schools, a large number of the primary Departments of the former mission schools are still in operation, but these are managed by the cooperative societies formed of former teachers. Three of the larger schools are still under missionary management; these are Turner-Hodge School in Mérida, Colegio Inglés, in San Luis Potosí, and Colegio del Pacifico in Mazatlán.

B. An Evaluation of the Results of the Work of the Mission Schools.

1. The Reports of Missionaries.

Each of the previous chapters of this paper contains statements by missionaries regarding the value of the mission schools in the establishment of the Protestant Church in Mexico, and the account of their growth both in number and size is witness to the high place they held in the estimation of the missionaries. To these might be added an almost endless number of quotations from the Annual Reports of the Boards of Missions working in Mexico. The following statements

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1. Presbyterian Missions in Latin America: p. 14.

represent a few of these.

While some remarked on the great power of the schools to break down prejudice and open the way for the Gospel,¹ another said that fully seven-eighths of the students in his school became members of the church,² and another that every girl not previously converted was in that year baptized into the church.³ Out of the schools as a whole there came not only the lay and ministerial leaders of the Protestant Church, but also a sympathetically minded group of people influential in the social, educational, and political life of Mexico.⁴

2. The Questionnaire Which was Sent to Native Leaders.

In order to obtain as specific data as possible with regard to the participation of former pupils of the mission schools in the work of the Protestant congregations, and to the past influence of the missionaries, and to the future hope of Christian schools, eighty-five questionnaires were sent to representative leaders of the Mexican churches. No effort was made to obtain reports from all the pastors of the Mexican churches, nor was any preference shown for pastors of congregations where formerly there were mission schools. The questionnaires were sent to active leaders of at least six denominations, pastors of small groups as well as superintendents of

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1. Cf. Annual Report, M. E. Church South, 1910. p. 19.
2. From a letter from Dr. J. G. Dale.
3. Annual of the Southern Baptist Conference: 1925. p. 120.
4. Cf. Annual Report, M. E. Church: 1931. p. 152.

of large fields. The questions were as follows:

1. How many Protestant Church members and sympathizers are there in the field under your charge?
2. How many former students of mission schools are there in your field?
3. How many of these help in the Christian work?
4. What is the influence of those who do not take an active part in the work?
5. In what way did the missionary teachers aid the Christian cause?
6. In what way did the native teachers aid the Christian cause?
7. How many years were you yourself in mission schools?
8. What is the Christian influence of the Protestant teachers who are now working in government schools?
9. Is it probable that Mexican Protestants will establish and maintain one or several schools in which the atmosphere will be favorable to the development of Christian tendencies?

Forty leaders of the Mexican church answered the questionnaire concerning the results gained through the mission schools for the church. The percentage of the total number of former students now active in the churches is very low, only 5%, but those who do take part are leaders in the work of the church. Practically all the ministers were brought up in the mission schools. It would seem, therefore, that while the schools as such are no longer generally available as a means for the evangelization of the Mexican people,

they have had an essential part in making the church as strong and influential as it is today. For tabulated data see Appendix B.

a. The Influence of the Missionary Teachers.

In reply to the question about the work of the missionary teachers in the mission schools, almost without exception the Mexican leaders expressed appreciation for their labors. The same man who has been unable to keep hold on his young school teachers writes, "Their (the missionaries') help has been very abundant, but with little result."¹

Others wrote, "They helped by teaching reading, writing, and the whole school course; they instilled the Christian religion by their word, by their example, and by their financial assistance!"² "In my humble opinion their chief help has been: the implanting of the highest ideals of Christian love and of our (Christian) responsibility as Mexicans."³ "For more than forty years they gave their life in this work."⁴ Eight men were impressed especially with the preaching, visiting, and other evangelistic work of the teachers, while nine remembered chiefly the formation of the ideals and character of the young native leaders. Ten mentioned the teaching ac-

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1. Letter no. 1.
 2. Letter no. 33.
 3. Letter no. 28.
 4. Letter no. 41.

tivities of the missionaries, five the financial support of the schools and churches, and five the living Christian example of the missionaries' lives.

b. The Influence of the Native Teachers in Mission Schools.

The native teachers, also, were a great help in the establishment of the Protestant Church in Mexico. The Mexican leaders reporting on this question, although lamenting the recent cooling of the ardor of the former mission teachers, hold them in high honor for their activity in the churches in other years. Twelve of the men cite the native teachers as having done the same type of work and exerted the same type of influence as did the missionaries. Ten recall the labors of the teachers in evangelistic work, especially as teachers in the Sunday School and as officers of the church. Women teachers were active in the Sunday School and in the societies of the church. Seven of the men were in past years impressed with the fine teaching ability of the Mexican teachers, while four recognized their success as formers of ideals and leaders of young people.

c. The Training of the Native Ministers.

Practically all of the Protestant ministers in Mexico are graduates of one or another of the mission schools and of the seminaries. In 1921 there were 148 ministers, and in 1935 there were ¹ 259. Only the most aged of the ministers and a few who were or-

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1. Cf. Camargo and Grubb: *op. cit.* p. 103.

dained after many years of service as lay workers failed to attend the schools. Of the forty men who gave reports on this study, thirty-six attended mission schools for periods ranging from one to fourteen years. Several attended the schools for ten or eleven years, and the average for the forty men is seven years. In some schools it was the custom for the mission schools to give the ministerial students their education free. In others the board and tuition were paid by work done in the school by the pupils. In the Rio Verde School able students in the higher grades taught classes in the lower grades. During the Preparatory and seminary courses the ministerial students always taught Sunday School classes or directed religious work in some small congregation.

d. Protestant Teachers in Government Schools.

The conduct of the Protestant teachers who now have work in the so-called "socialistic" schools is on the whole commendable. All the three of the men reporting mentioned the Protestant teachers as "some good, some gone over to evil practices," at least ten of them commend the teachers for good moral conduct even though these for fear of losing their jobs do not attend Church. More than twenty pronounce the influence of these teachers as good, and in two instances the government teachers teach also in the Sunday School. In other cases they are said to be influential for good through their conduct in general, or more specifically through their competence as teachers, through keeping their word, through discipline, etc. The Protestant teachers in schools with other teachers or under supervisors who are

communists, are in a difficult position in these unsettled years, and must be circumspect, they feel, about antagonizing the head men. This growing band of teachers offers a great field for evangelism.

The two following statements are characteristic of the forty replies to the question concerning the influence of the Christian teachers in the new Federal schools. "I am sorry to say that the Christian influence of the greater part of the teachers that have gone out from our schools in the last ten years is almost none at all."¹ "They are limited to Christian conduct in their private life. Their (religious) activities are restricted by the laws."²

The chief value to the Church of these Protestant teachers in the government schools just now seems to be in their daily practices and teaching of orderly, forward-looking moral lives.

Summary.

Although the budgets of the Protestant Missions in Mexico were severely cut each year from 1930 to 1936, the mission schools closed, not for financial reasons, but because Federal Education laws did not permit the operation of any school supported by money from a religious society. Large schools as well as small ones failed to open in 1934, 1935, and others in 1936. In some of the buildings

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1. From letter no. 44.
2. From letter no. 6.

the native teachers, having formed cooperative societies, continue the work of instruction, supported by the tuition they can collect, while in others of the school buildings, missionaries are continuing their work through social centers and hostels for students who attend government schools. In spite of the sincere efforts of the missionary and native teachers to educate their pupils in high ideals and to bring them to profess Jesus Christ, only about 5% of the former students of the schools are active in the Protestant churches today (1937). However, without the schools, the ministers and other leaders of the church would not have been trained for their work. The schools have been indispensable.

CHAPTER V

CHAPTER V

THE OUTLOOK FOR THE FUTURE.

A. The Outlook for Accredited Schools.

1. The Outlook for Schools under Missionary Management.

Of the former Protestant mission schools in Mexico only three of the largest, Instituto Laurens, in Monterrey; The Turner-Hodge School, in Merida; and Colegio del Pacifico in Mazatlán are now (1937) in operation under missionary auspices and supported openly by mission subsidies. Others, under native management, are charged a merely nominal rental for the use of the former mission school buildings. In these three schools the classes are taught chiefly or entirely by native teachers, according to the so-called "socialistic" plan of studies required by the government. After a period of two years, during which government officials, school supervisors, missionaries, teachers, and others have been questioned, no consistent definition of the term "socialistic" as applied to the course of study has as yet resulted. Nobody knows. An examination of the programs of studies, text books, classes at work, together with statements by persons interviewed seem to indicate that the "Socialistic School" is merely a "School with an aim to social betterment." The instruction is that of the "activity school" of which there are many examples in the United States. The method is experimental and practical as compared with the traditional dogmatic teaching of the old schools;

in the school, the teaching is not necessarily anti-religious. In Merida the Protestant pupils study the Bible in the dormitories and in Monterrey the boarding students attend church whenever they wish. due to this separation between religion and education, the solution of the question whether the Christian leaders in charge can bridge the gap between the two depends largely on them.

Apart from this one case of the school at Merida, the jealous vigilance of the Mexican school authorities against the participation of religious people, especially foreigners, in the educational work in Mexico seems to preclude the resumption of school work by missionaries at any time in the near future. While missionaries are loath to give up a long established type of labor until the work is closed out from under them, the operation of schools by missionaries seems to be definitely at an end. Seeing that schools taught by natives are increasing in number and in quality, Christian and non-Christian Mexicans, jealous of their new power, keep a mission school in imminent danger of being closed. Instead of battling daily to keep the privilege of teaching lay subjects in schools, missionaries are now giving attention to various methods of religious instruction.

2. The Outlook for Schools Under Native Management.

In Puebla, Queretaro, Pachuca, Torreon, Saltillo, Tampico, Rio Verde, San Luis Potosi, Chihuahua, Mexico City, and other places, cooperative societies of Mexican Protestant teachers supported by tuition fees from the pupils are carrying on primary schools in the buildings formerly occupied by the missionaries. Resident mission-

aries, of course, may pay the tuition for a number of poor children as long as they consider the money well spent. If the native teachers can continue to give the children better training than do the government schools, possibly Protestant schools can serve their purpose best in this form.

To obtain the opinion of the Mexican Protestant Church on this question one of the questions of the questionnaire sent the Mexican pastors was, "Is it probable that Mexican Protestants will establish and maintain one or several schools in which the atmosphere will be favorable to the development of Christian tendencies?"¹ Sixteen of the forty men consider the establishment of Protestant schools by native teachers as dependent entirely on the duration of the present laws. Most of the sixteen think that these schools will appear in the not distant future. Seven being affected, no doubt, by the way the educational laws are interpreted in their states give a decided "no". Six claim that it is possible for such schools to exist under present conditions, and six affirm that they now have schools under native Christian teachers, which are exerting a favorable Christian influence over the pupils.²

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1. Infra Chapter IV.
2. The following statements are taken from the letters.
 - a. "Probably a little later it will be possible, for right now the laws are strictly opposed to them."
 - b. "I think that when the present moment has passed, if the workers have faith and courage, it will be possible to teach the Gospel of Christ in some form."
 - c. "The bolsheviq government which unfortunately rules the destinies of Mexico makes the existence of private schools utterly impossible."
 - d. "Some teachers are already doing so; but without this work's being of any help to the Protestant cause. Its flavor is entirely commercial. I judge that Protestant schools as a means of Christian propaganda can no longer exist in Mexico. Some of our schools are open....but they do not have a decidedly evangelical tone; nor can they."

If a large number of native Protestants come to feel their responsibility for the education of the Mexican youth in a Christian atmosphere, this work can probably continue even against great difficulties. And if the schools are supported entirely by the Mexicans themselves, the results will be more wholesome for the church than they were when the missionaries managed and supported them.

B. The Outlook for the Religious Training of Students.

1. The Outlook for Religious Training in Hostels.

Some of the missionaries have made an effort to conserve the advantages of the Christian home life of the mission schools, without the actual teaching of classes. Into the dormitories or hostels they gather Protestant and non-Protestant students to live, and send them out to attend classes in the government schools. In the dormitory the students are under the same religious instruction and guidance as they were in the former mission school. Regular study hours cooperative housework, hygiene, attendance at religious services, all these have part on the program of the hostel. This means of evan-

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2. Continued from preceding page.

e. "Legally it cannot be done in any part of the country. Due to the social conditions of the country I believe that the mission school has fulfilled its purpose, as also has the Mexican Protestant school. Now our labor, in order to be successful, must be socio-proletarian.

f. "Teachers and pupils are being prohibited from going to church, regardless of what religion they may profess."

g. The pastor of the Protestant church in one of the cities where one of the mission schools is still in operation writes "Under present conditions it is impossible. It would be necessary to change completely the present tendencies. At present not one Mexican teacher takes part in the evangelical work nor even sustains the slightest relation with it."

h. "The Mexican teachers here, who were graduated from the mission school, are the ones who have charge of the Religious Education in our church."

gelization is by no means an innovation, as the one in Oaxaca was established in 1923. In Oaxaca in 1936 of the 23 girls in the hostel, 22 attended public school, and 1 attended Bible School (full time). From the boys' hostel, 2 attended public school, 1 attended Bible School, and 1 attended commercial school. ¹ Of the 88 girls who have been enrolled in the hostel since it was founded 35 have finished grammar school, 2 are graduate nurses, 16 are school teachers, 18 are married. Of the 88 girls 41 joined the church. ² In 1930 there were 106 students in the Presbyterian hostel in Toluca. ³

A hostel for girls in Mexico City closed after one year, for as the missionary in charge wrote, "In spite of writing letters to many of the ministers in different parts of the country and of speaking personally with many students here in the city, we had only two girls during the year." ⁴

On account of the large number of primary schools which have been established in the country, with the same program of studies as the city schools use, probably the hostel patronage cannot become great but in such places as there is a school managed by native Protestant teachers, and especially if there is a nucleus of students entirely supported by mission funds, the hostel may have an important part in the missionary program. In Monterrey, Chihuahua, Guadalajara, Toluca, Oaxaca, and other places the hostel is giving good results.

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1. Cf. Annual Report, Presbyterian U. S. A. 1930. p. 64.
2. Ethel R. Doctor, Oaxaca Field Report. Aug. 1936.
Cf. Mexican Moments. Fall of 1936.
3. Cf. Mexican Moments. Fall. 1936. p.
4. Mexico City Girls' Hostel Report. 1935.

2. The Outlook for Religious Training in Social Centers.

The social center, companion to the hostel, is giving excellent results in Aguascalientes, Durango, Chihuahua, Guadalajara, Saltillo, and Monterrey, Toluca, and other places. As early as 1920 the Centro Cristiano of Chihuahua provided a nursery, organized games for young people, a men's club, cooking classes, music classes, and a full night school. Recently numerous similar centers have been organized, adding clinics, play grounds, reading rooms, clubs for boys and girls, personal visitation, etc. according to the training and equipment of the missionary or native in charge. In the House of Good Will, in Guadalajara, there are 13 activities, reaching 330 people. In San Luis Potosi, in 1935, more new members of the church were won from those who frequented the reading room than from those who attended the school. The mission school buildings are well adapted to this type of work, and through it considerable work in evangelization and character building is being done.

C. The Outlook for the Training of Ministers.

One of the chief aims in the founding of the mission schools was the training of Protestant ministers. After the Union Seminary was formed in 1919, the schools prepared candidates to enter the Seminary. In 1930 there were in the Seminary:

17 Students in the 3 year course.

2 students in the 1 year course.

6 students in the 3 months course.

12 students in the special classes.

144 students in the correspondence courses.

Shortly thereafter the Presbyterians (2 bodies) reorganized the Presbyterian seminary. Due to the danger of Nationalization of any building that a Seminary might occupy, special means have been devised for the holding of classes.

"The preparation of ministers," writes Camargo, "is turning out to be a problem, but really that is not due so much to (legal) restrictions as it is to the lack of candidates for the professional ministry. The United Evangelical Center (Seminary) is studying the problem seriously, but the indications are that more time will be given to the preparation of lay preachers and workers without abandoning the preparation of the candidates for the Ministry. The present course of study....seems adequate for the moment, but undoubtedly it will undergo important changes as various needs and problems present themselves."¹

Prof. R. A. Brown, veteran teacher in school and Seminary, says,

"Of course our not having our own schools will naturally make it much more difficult to get hold of men who are willing to dedicate themselves to the ministry, and the fact that they will come in contact first with the commercial and industrial world in the secular schools will start them off in almost any direction except that of the ministry. But this may result in a finer quality of those who do have the call."²

In brief, without the mission schools to bring up a number of men with the purpose of preaching the Gospel, there are exceedingly few candidates for the ministry, and the leaders of the church just do not know what to do about the situation.

D. The Outlook for Short Courses.

1. Institutes led by Missionaries.

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1. Quoted from a letter from Prof. Camargo.
2. Quoted from a letter written by Prof. Brown.

The Union Evangelical Seminary led the way in promoting the "Institute" as a method of religious instruction. Revivals in local churches are not new, and weeks of prayer have been observed from time to time. But for a group of Christian people to give their attention for three to five days of continuous Bible study is new. In 1935, after a hundred Christian ministers and lay workers attended an Institute for a week in Mexico City, a group of missionaries and native leaders went to Tampico and Ciudad Victoria to hold similar Institutes. This new method of teaching was popular from the start. An Institute was held that same year in Rio Verde with Prof. G. Baez Camargo and two other natives helping.

Mr. R. A. Brown, for many years head of the Coyocacan Preparatory School, on beginning his new work as director of Institutes in the north of Mexico writes,

"The Institute had to be held at night, for everyone was busy at work during the day. The average attendance was about 40 persons and they showed real live interest in the two courses that I gave. These were a study of the book of Deuteronomy and an introduction to the great doctrines of the evangelical church...."¹

The eagerness with which this new method has been adopted may be seen from excerpts from two letters. Dr. Hauser writes,

"Last fall Dr. Mendoza and I visited the Congregational field. Now Davis and I are this week at La Luz, a rural work of our Church. Later we will go to.....Chihuahua and Monterrey. Huguel and Mendoza, I believe, are going to Valles in July...."²

Prof. Camargo writes in summary,

"With respect to Institutes,several have been held in each

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1. Mexican Moments, Fall, 1936.
2. From a letter dated March 23, 1937.

field (by regional leaders). The Union Seminary has been exceedingly active in this work. The Department of Christian Education has held 3 Institutes for Christian Parents... Institutes and Bible Schools of several weeks' duration have been tried and they were a great success. The brethren from one of these schools went home with so many new ideas to put into practice in their local churches that the pastors became alarmed lest these laymen take their jobs away from them."¹

In the Institute the classes are held in the local church, with an attendance of interested local Christians augmented by visitors from nearby villages. A school dormitory is an admirable place to house these visitors. One great advantage of this short course, whether Institute or camp, is that the instruction requires the students' undivided attention for a very few days, and ceases before they become tired of the study.

2. Camps Under Missionary and Native Leadership.

Especially valuable for its inspirational atmosphere in connection with Bible study is the camp. For five days boys or girls live in tents in some well-chosen location, charmed by the life in the open and uplifted by the camp-fire associations. Daily devotions and interesting Bible study form good habits in young people who have heretofore considered such things burdensome. "The camp is no longer an experiment", says Camargo, "but the realization of an ideal."² Mackay writes, "I am convinced that there is nothing more fruitful from a Christian viewpoint than what can be done

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1. From a letter dated March 6, 1937
2. Tlanextepec, p. 8.

in this way.¹"

Kiutlan, near Guadalajara, Miahuatlan near Toluca, Huentepec near Aguascalientes, Ameliztoc near Rio Verde,—these and many others off-shoots from Tlanextepec, the first camp, are holding up high ideals of service before the young Mexican Christians. The camp offers a very fine field in Christian training; it can be more effective when used more generally so that every young person might attend a camp once a year.

3. Weekday and Daily Vacation Bible Schools.

While the law forbids the teaching of religion in schools there is no restriction whatever on the teaching of religion in churches or in educational departments in church annexes. There is ample opportunity, therefore, for the teaching of the Bible and other religious subjects every day of the week. And though the week-day Bible School has not become widely used in Mexico, the interest shown in such a school in Rio Verde in 1935 indicates that it has great possibilities. In any place where a few families want the Bible taught, and where the teachers can be counted on to attend these classes without fail, this work has a great future.

The same church annex is suitable for Daily Vacation Bible Schools. These schools sometimes hold their sessions under a tree if a house is not available. Catholic families as well as Protestant send their children to Vacation School hoping that through the

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1. John A. Mackay, quoted in Tlanextepec. p. 7.

exercises in the school the children will be taught a better way of living. In Rio Verde a vacation school planned for 40 pupils had to take care of 85 the first day. The development of this means of teaching the Christian religion depends chiefly on the diligence with which it is used, for if there is an interesting program of studies, large attendance is assured.

4. Home Teaching by Pastors and Missionaries.

Another method of labor little used in Mexico is that of Bible teaching in the homes. While it entails a great amount of traveling on the part of the teacher, the need of unlettered parents and of untaught children is much greater than the amount of labor involved.

Teaching in the homes of the people, however, would surely be resented by the minister in charge of the congregation if done without his complete authorization and sympathy, for if the Bible teacher should become too well loved among the people, the prestige of the pastor would be lowered. This method of teaching is peculiarly adapted for use by the pastor himself, and by missionaries in regions which the pastors cannot reach.

Summary

Due to the general closing of the mission schools on account of laws adverse to their functioning as centers of religious training, the missionaries and native leaders have been active in trying out a number of other methods leading to the religious instruction

of the young Mexican Christians. Of the schools formerly operated by the missionaries only three are still going on under missionary auspices, but a larger number of them are being carried on by native Christian teachers. For the religious training of the students and others, missionaries in a few cities have established hostels in the dormitories and social centers in the school buildings. The hostels, poorly attended as yet, are serving well their purpose of providing a Christian home for boarding students. The Social centers also are exerting a favorable influence on those who take part in the activities.

Plans for the training of ministers, one of the principal aims of the mission schools, must take into consideration a great paucity of candidates for the ministry. To meet this lack of students is as yet an unsolved problem. But for the instruction and stimulation of the youth and leaders in the local churches, Institutes, camps, and Vacation Bible Schools provide effective courses at long intervals. For the steady, consistent teaching of the Bible to believer and unbeliever in general more attention must be given to the week-day teaching of children in educational rooms in the churches, and to the teaching of families in their own homes.

CONCLUSION

CONCLUSION.

Mission Schools have been one of the principal means of Protestant missionary activity in Mexico for sixty years. Finding there a whole nation of people nominally Catholic but in reality heathen and exceedingly oppressed by an outmoded feudal system in society and exploited by a corrupt hierarchy in the Catholic Church, the missionaries have rightly devoted a great deal of attention to the removal of the widespread ignorance and superstition by means of teaching in the children in schools. This was the natural and necessary thing to do to advance the work of the Protestant Church in Mexico, for in the face of the vigorous opposition from a hostile priesthood, schools offered an effective means to break down popular prejudice against the Protestant religion. They also gained through the children of non-Protestant families a way to bear the Gospel to their homes. In the face of almost total illiteracy among the common people, schools offered the only means of developing the capacity and disposition to independent thought, as well as the only effective means to the development of preachers of the Gospel.

A large number of men and women received their instruction in mission schools during the period from 1875 to 1935. Besides this direct contribution of the mission schools to the educational uplift of the Mexican people there is the indirect contribution of numbers of teachers trained in the mission schools, and doubtless the presence of the mission school in their midst awakened in the hearts of the Mexican people the desire for the nationwide education

of their children.

It would be difficult to determine how great an influence Protestant ideas of liberty had in setting off the spark of the 1910 revolution, but certain it is that some of the most active men in the present constructive work of the new government were pupils in mission schools for many years.

While the operation of the mission schools has been expensive, both in money and in labors on the part of missionary teachers, a glance at the lives of the ministers in charge of the churches shows that without the schools the church would hardly be in existence at all. This, added to the fact that the most able of the lay leaders of the church were educated in the mission schools, shows that these were indispensable to the growth of the church. These leaders testify that had it not been for the influence of the missionaries and native Christian teachers, they would not be active in the church now.

Seeing that neither missionary nor native leader can find any hope for an early annulment of the laws which caused the mission schools to close, and that new missionaries are not allowed to enter Mexico to take the place of those who have returned to the United States, we conclude that the operation of the schools under missionary auspices is definitely at an end. In the cases of the schools in operation by Mexican Protestant teachers, past experience teaches that even if missionaries should return to take their places as heads of the institutions, great resentment and losses to the church would result by the removal of the present school heads from their

positions.

The Camps have proven themselves a means of deepening the spiritual life of the young people who attended them. But camps and other short courses, while good within their limits, do not occupy the time of the participants more than five to ten days during the year. Therefore their chief value cannot be in the instruction given in them. The value of the Institute and camp is in the awakening of a keen desire on the part of the camper to devote his whole energy to the work of the Kingdom of God, and in the sowing of practical ideas in his mind,—ideas that he can put into practice in his home community. The young Mexican is using his initiative in matters of labor and politics. It is time that he began to use his mind and soul in matters of the church. Camps and Institutes should be held at such times and places that they are available to every member and sympathizer of the church. In addition to being joyous seasons of refreshing they should be times for the awakening in them of that dominant impulse and for directing it into the useful channel of Christian service.

The question of ^{teaching} secular subjects is beside the mark; for the teaching of these is being done by the government schools. What the people as a group can do for themselves, there is no need for missionaries to do for them. They need that the Bible be taught to them by every means possible, in day-school, vacation school, hostel, camp, Institute, and in their homes; but they need guidance rather than supervision, directed initiative rather than authority.

The mission schools have developed leaders in the Mexican

Protestant Church to such a degree that they are strongly disposed to order their own affairs in education and in church government. The end of the mission schools marks the beginning of the epoch in which the native Mexican should undertake moral responsibility for the vigorous growth of the church. The Mexican is capable of great effort when he wants something to be accomplished. It is the missionaries' task now to provide motivation for the Mexican church.

APPENDIX

APPENDIX A

The Variation of the Annual Appropriation for Missions in Mexico.
A Typical Case.

The variation of the annual support of the Mexican Missions by the home churches can be seen in the annual appropriations of the Presbyterian U. S. A. Mission, as a typical case. The support of the other missions working in Mexico rose and fell in about the same proportion, with minor individual fluctuations.

The Presbyterian U. S. A. Appropriations for Mexico.

Year	Amount
1875	\$25,692.58
1880	41,513.38
1885	82,632.30
1890	79,958.00
1895	58,999.98
1900	47,967.41
1905	68,041.31
1910	50,170.41
1915	55,237.49
1920	74,606.46
1925	132,678.89
1930	112,099.22
1935	43,159.23
1936	38,304.22

In an ordinary year on the field, probably about half of the total annual appropriation was spent for educational missionaries and schools.

APPENDIX B

Tabulated Answers to Questions 1, 2, 3, and 4.

Letter	Members and Sympathizers	Former Students	Active in work	Influence of non-participants
1.	70	11	1	indifferent
2.	200	15	12	good
3.	180	5	2	indifferent
4.	135	1	1	attend occasionally
5.	200	16	14	indifferent
6.	212	15	1	none at all
7.	60	8	4	worldly
8.	21	40	1	not contrary
9.	200	40	18	fair
10.	200	10	3	violently inimical
11.	2100	150	17	out of nineteen native workers were educated in mission schools
12.	250	10	2	one hostile others indifferent
13.	50	200	35	good
14.	2206 (?)	40	10	none
15.	150	4	4	good
16.	few	3	3	bad
17.	150	200	50	favorable
18.	250	50	20	good in government
19.	105	40	14	none
20.	many	0	0	
21.	12000	1200	5 to 10%	
22.				in political influence
23.	120	4	3	very bad (saloon)
24.	150	20	0	
25.	350	60	30	some good, some bad
26.	120	35	6	favorable
27.	65	1	1	
28.	200	27	12	do not attend church
29.	243	12	5	good
30.	30	3		
31.	400	10	3	indifferent
32.				
33.	200	100	25	none
34.	100	10	10;	favorable
35.	3224	not 20%	not 3%	negative in greater part
36.	262	49	24	mostly passive
37.	300	200	20	indifferent
38.	100	0	0	
39.	280	4	4	
40.	1800	100	very few	mostly indifferent
41.	1000 plus	3000	300 plus	sympathetic
41.	5574	4800	6%	
43.	150	8	2 with	little enthusiam. almost none
44.	500	200	3	Moral lives
45.	350	2	1	inactive

APPENDIX C

The Percentage of Former Students of Mission Schools in Mexico Who are Active in the Work of the Protestant Church in 1937.

Reverend Sixto Avila, Superintendent of the Methodist Church in Mexico, estimates that the following percentages of the former students of the mission schools of the Methodist Church are active members of the Protestant Church in Mexico.

Name of the School	Number of former students still living	Percentage of these active in churches
Puebla Girls' School	600	8%
Puebla Boys' Schools	1000	5%
Pachuca Girls' School	500	11%
Pachuca Boys' School	600	6%
Mexico City Girls' School (Keen)	600	6%
Mexico City Girls' School Indus.	400	5%
Queretaro Boys' School	800	3%
Guanajuato Girls' School	300	5%
Eight Schools, North Mexico	7000	2%

Prof. R. A. Brown, estimating the proportion of former students of the Presbyterian schools now active in the church, finds the proportion to be from 5% to 10%. Rev. Sanchez, of the Puebla District of the Methodist Church, taking into consideration the twenty-four villages where there were formerly Christian day schools, finds the 10% of the former students active in the church now. This compares very favorably with the estimate made by a veteran missionary to South America where, he says, less than 5% of the former pupils of mission schools take part in the Protestant church work.

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