MEXICO PUTS ITS FAITH IN EDUCATION.

Dr. Puig Casaurane, the present Secretary of Education in Mexico, tells a story of how on one of his tours of inspection he stopped one day to visit the frontier town of Nogales in the State of Sonora. "My eye was caught", relates Dr. Casaurane, "by a splendid building in the process of construction on a little hill in the poorest and most miserable section of the town. When I enquired about this building, I was informed it was a school being built by the City Council. Most of the work, however, it later developed, was being done by the inhabitants of the little community around the school; for it was these poor people who carried the stones up the steep hill - working like peons, without pay or recompense of any sort. I immediately decided I must visit the school and talk to some of these volunteer workers. Among others, I met one old man almost seventy years of age. Don Isabel was his name, and he had come to Nogales from the State of Guanajuato. I started to compliment him for the work which he was doing for the school, but in the midst of my remarks, he stopped me and said: 'Señor, there is no reason for you to congratulate me; when I used to live in my 'pueblo' in Guanajuato, there also I carried many rocks and stones - but it was to build a church that I labored. Now I labor to build a school, for I have learned that when we Mexicans are obliged to cross the border into the United States in search of work, they do not ask us, if we know how to pray; they ask us, if we can read'."

Often it is the Don Isabels who express more clearly

than many a learned tome or column of statistics, the changes that are taking place in a country. And so it is in this case. Modern Mexico has put its faith in education. The Mexican nation is at the present time conducting an experiment in public education, unprecedented in the history of the country. Like old Don Isabel, Mexico is carrying rocks and stones up a hill to build a school.

The bill for public education in Mexico for the year 1926 was 49,576,166 pesos. Of this amount, 27,613,905 pesos was spent by the federal government; 19,923,560 pesos by the state governments; and 2,038,700 pesos by the municipal governments. For the federal government, this meant that 7.37% of the national budget was devoted to education. The average percentage of the state budgets devoted to educational purposes was 34.02%. Although the statistics for the current year (1927) have not yet been published, it is estimated that an even greater amount has been spent for public education in 1927 than in 1926. In other words, translating these figures into American dollars, Mexico is spending for public education at the present time approximately $25,000,000 a year. With twenty five million dollars a year a goodly number of rocks can be carried up a goodly number of hills. It is the purpose of this article to survey briefly, first, the nature of the "hill" which Mexico is trying to climb, i.e. the nature of the educational problem; and, second, to describe in summary fashion what manner of "rocks" Mexico is building into the foundation of its new educational system.

In the narrower sense, the problem of education in

Mexico is a problem of illiteracy. The 1921 census gives the total population of Mexico as 14,334,780. Of this number, 6,879,348 or 65.27% of the population above 10 years of age cannot read or write. In several states the percentage of illiteracy of the population above 10 years of age rises as high as 80%, and even in the Federal District the percentage is 24.09%. To put the matter the other way around, out of a total population of 10,538,621 above 10 years of age, only 3,564,767, or a little over one third, are known to be able to read and write.

It would be difficult to imagine from the point of view of our modern standards in such matters, a worse state of affairs than these statistics disclose. But even figures, such as these, cannot give a true understanding of the real educational problem with which the Mexican government is faced. As a matter of fact, in any predominantly agricultural country the inability of a large per cent of the population to read and write might no be so important as it appears at first blush. The chief reason why the high percentage of illiteracy in Mexico at the present time is a matter of serious moment is that this percentage happens to be not only an index of the ability of the people to read and write, but, what is vastly more significant, an index of the standard of living of an overwhelming majority of the population.

In other words, the fact that 65% of the poeple of Mexico cannot read and write also corresponds with the fact that at least 65% (and probably more) of the population is living at a level where the most strenous efforts barely suf-

fice to keep body and soul together. And although it is not to be denied that political, economic, and historical factors are partly responsible for this unfortunate condition, the modern educational leaders of Mexico are firmly convinced that at the root of the evil lies the ignorance of the people. That the poeple cannot read and write, is a minor matter compared with the fact that the majority of Mexico's rural population (and at least three fourths of the people are rural) is ignorant of all but the most primitive agricultural techniques; that the people are without knowledge of how to care for their physical well-being and innocent of hygiene; that they do not know how to use the natural resources lying at their very door steps; and that their homes, their clothes, their food are still of the crudest and most primitive type.

Lest it appear that the foregoing statement is only the reaction of a foreigner, let me quote from a report recently published by the Sub-Secretary of Education, Señor Moisés Sáenz, after an official tour through the mountainous regions of the State of Puebla.

"The climate of this region is varied...the rainfall very generous and the land, if well cultivated, of enormous fertility. The people are hard working...men, women, and children, like ants from sun to sun. And yet, despite the fact that nature has been prodigious in its gifts...that the land is well distributed amongst the population, that they have peace and for some time past have had a benevolent government still the standard of living of these people is of the very lowest type.... Using the methods of the neolithic age, the

Indians work their lands and gather its fruits. On the market day of the nearest "pueblocito" ('nearest' oftimes means a whole day's walk) the men, the women, and even the poor little children come carrying on their shoulders the meager harvest... As did their father and their grandfathers and all their ancestors, so also do they; thus do they sow and reap, thus bargain and sell..."

"For the most part, they know of no other way to renew the fertility of their lands than to allow them periodically to rest. The year in which the land lies fallow, the family simply suffers more hunger. In one place, Zapotitlan, there was a man who cultivated his land very well...This man wished to teach the Indians his secret. They listened to him with their usual apathy, but when the harvest came and they witnessed again the miracle of his greater yield, forgetting the practical instruction which he had given them, they asked to what saint he prayed in order to obtain such an abundant harvest and to what priest he said his masses."

In order to get the full significance of this quotation, it must be remembered that its author is not describing conditions in the State of Chiapas or Oaxaca or any other region far removed from the center of activity and as yet relatively undeveloped. On the contrary, the State of Puebla is one of the richest of the central plateau region and as well equipped with means of communication as any other state in the Republic. The conditions which characterize the life of the inhabitants of the "sierras" of Puebla are not the exception in Mexico, but the rule. Since this is true, the problem of

education in Mexico is a social problem in the widest meaning of the term. The people need to be taught to read and write, but, more than this, they need to be shown a way of life. Literacy is only the first step; reading and writing only a means to achieving the higher end of raising the standard of living and "incorporating the masses of the people in the civilized life of the nation".

If the question which confronts the educational leaders of Mexico is, from one point of view, a matter of how the school can best aid the economic and material rehabilitation of the people, from another point of view, quite as important for the future of Mexico, it is a question of what part the school can play in creating a spirit of national unity and cultural homogeneity in a country where as yet these things are aspirations rather than accomplished facts. Mexico, in the words of a former Secretary of Education, José Vasconcelos, is a land of contrasts and differences. "Mexico's most striking feature is the extreme difference in the appearance of the inhabitants, the nature of the soil, in the climate of nearby sections, abysmal differences in the thought of the people and in the landscape of the country. Perhaps there is no nation on earth where you can find in the same accentuated form a coexistence of human types separated by centuries and even epochs of ethnographical development - people different in blood, race tradition and habits."

Geographically, racially, and culturally, Mexico is not one, but a half dozen different countries. In the south and in a relatively narrow strip along both coasts are the

"tierras calientes", with the excessive heat and torrential rains of the tropics. Rising gradually from the great Sonora desert in the north and attaining an elevation of 7,500 feet in the Valley of Mexico, is the great central plateau. The climate of this region varies from cool to very cold and, although for the most part semi-arid conditions prevail, when the land is properly irrigated, due the great elevation almost any product of the temperate and north temperate zone can be raised. Between the Great Central Plateau and either coast can be found on the slopes and in the valleys of the two great mountain ranges which traverse Mexico from north to south, almost any climate which may be desired. In the fourteen hour trip, for example, between Mexico City and Vera Cruz, you pass through as many varieties of climate as if you journeyed in the United States from Estes Park, Colorado, to Palm Beach, Florida.

Ethnologically, present day Mexico presents as heterogenous a picture as it does geographically. Conventionally, Mexican population is divided into three classes: whites, Indians, and "mestizos" (i.e. the results of crosses between the indigenous groups and the whites). The 1921 census gives the following classification of the population:

Pure indigenous groups (Indians).....	4.179,449	or 29.16%
Mestizos.....	8.504,561	or 59.33%
Whites.....	1.404,718	or 9.80%
Race unknown and foreigners.....	246,052	or 1.71%
Total population.....	14.334,780	or100.%

These statistics can, of course, be only approximately correct; but at least they serve to indicate the larger outlines of the racial composition of the population. When one stops to consider

that no one of the three major clauses indicated above represents a "pure" or homogenous racial stock, the picture becomes even more complex. The term "whites", for example, refers in the main, of course, to the Spanish conquerors and their descendants. But the Spanish, it must be remembered, are a hybridization of all the racial stocks of Europe plus whatever is represented ethnologically by the historical terms "Moors" and "Jews". On the other hand, what the Census lists as "pure indigenous" population, is made up of at least three widely different types of Indians, in turn divided into an undetermined number (probably fifty or more) sub-types. The mestizos are anything that cannot be put into one of the other two classes.

Considered in relation to the problem of education, the geographical and racial diversity which characterizes Mexico would not necessarily appear as a significant factor, were it not also true that levels and varieties of cultural development can be correlated with these geographical and biological differences. Without entering into the moot questions of geographical or racial determinism, one may simply state that there is in Mexico at the present time an almost one to one correspondence between cultural diversity and environmental and biological diversity.

For convenience, one may speak, for example, of the indigenous (Indian) population of Mexico as a single "race"; but one must be careful not to imply thereby a cultural unity which in reality does not exist. This "single race" includes over 49 well distinguished ethnical groups, speaking almost 100 different and distinct languages or dialects, and exhibiting

markedly different customs and habits of life. After four hundred years and more of domination by Spanish culture, there are still in Mexico some 2.000,000 Indians who cannot even speak the Spanish language. The cumulative effects of social isolation in a mountainous country without adequate means of communication plus the different types of adjustment called forth by the many varieties of geographical environment, have inevitably given rise to cultural differentiations which to this day characterize Mexico.

Another basis for estimating the extent of these "abysmal differences in thought" and levels of cultural development, may be gained by considering the following division of the population into "types of civilization" recently published by the Secretariat of Education:

Primitive or Indigenous Civilization

Indians	3.504,332
Mestizos	4.330,452

Intermediate Civilization

Including a small percentage of Indians	4.000,000

European or Modern Civilization

Including a large percentage of Mestizos	1.556,799

Until more complete studies have been made, these figures may be accepted as a fairly adequate representation of the "cultural map" of Mexico.

With this brief survey before us, we are now in a position to understand why the problem of education in present day Mexico is not only one of how to improve the economic well-being of the people, but also a problem of how the schools may be used for the "integration of the nation". The unity of human

groups depends upon their possession of a common background of experience and tradition and their reaction to communally held symbols and collective representations. If Mexico is not a nation, it is because the symbols of nationhood do not yet possess any meaning or significance for the vast majority of the population. The flag, the national anthem, the national heroes have not entered into the experience of the people. "The historical tradition, which imposes uniformity on the customs and aspirations of a people", writes the Mexican sociologist, Daniel Cosio Villegas, "properly speaking, does not exist in Mexico...There are no popular legends, no popular heroes...Even our great bull-fighters and our great bandits, heroes of the middle class, are known only to those few individuals who read the daily newspapers." The "gran familia nacional" is yet to be achieved in Mexico; the responsibility for its creation lies with the public schools.

Turning now from our consideration of the nature of the educational problem, let us review in summary fasion the means which have been devised for its solution. Specifically, let us see what kind of schools are being established, and what type of pedagogical procedure is being followed. In a word: what is Mexico doing in its schools to raise the standard of living of the masses of the people and to create a spirit of national unity and cultural homogeneity:

Before undertaking to answer these questions, it is necessary to state that in Mexico, public education is carried on by the federal, state and municipal governments. As a matter

of fact, however, at the present time, with the exception of a few of the larger cities, municipal schools are of little importance. Each state is autonomous in regard to its educational system and may develop its program from the kindergarten to the university. The federal government has charge of the schools in the federal district and in the territories and also has the right to establish schools in any state. This means that the federal school system, working under the direction of the Secretariat of Education functions independently of the state school system. Duplication of effort is avoided by a careful co-ordination of the federal and state programs.

Since what John Dewey has called "Mexico's educational renaissance" has been undoubtedly very largely due to the work of the national authorities, it is appropiate that we should devote our attention mainly to the achievements of the federal government in this field.

The educational efforts of the national government in the country at large outside of the federal district and the territories, dates from the year 1921. At this time Mexico faced an educational crisis. The thirty years dictatorship of Díaz was, to put it mildly, not distinguished for achievements in education, and during the years of revolution and social disorder following the downfall of that regime, the whole system had become completely disorganized. Almost an entire generation had grown up without advantages of public schools. In the larger cities, schools continued to operate after a fashion, but in the vast rural districts of Mexico, where 75% of the population lives and has its being, hardly a school was to be found. In the face of this situation, the federal government very wisely decided

to direct its first efforts to establishing educational centers in these neglected rural communities. Beginning with the Obregon administration in 1921, this work has proceeded rapidly. In October, 1927, the Secretary of Education was able to report that 2,952 federal rural schools had been established, with a total enrollment of 206,383 students, and 3,540 teachers. For rural schools alone, the national government spent in the year 1926-27 the sum of 3.001,590 pesos.

The program which is being followed in these federal rural schools is admirably adapted to the educational needs of the agrarian communities. Departing from the traditional three "R's", the authorities have placed the emphasis in the four year course upon teaching the children (and through them their parents) those things which will serve immediately to increase productivity and raise the standard of living. Accordingly, each school is equipped with a small plot of ground. Courses in farming, gardening, the care of chickens and rabbits, and courses in weaving, tanning, pottery making, the preservation of fruits and vegetables, and carpentry bulk quite as large in the curriculum as reading, writing and arithmetic. Night classes are held for adults and every effort is put forth to make the school the center of the community life. In all the activities of the rural school, the principle of "acción" is in force. This means that the students are encouraged to "learn by doing" rather than relying, as in the past, upon books and the words of the teacher for the sources of their knowledge. No opportunity is neglected to propogate the spirit of nationalism and group unity. The Indians are being taught to speak Spanish, and the national anthem may be heard in

little mountain villages where,before the coming of the school, it is doubtful if even the meaning of the word "Mexico" was known. The states are following in the foot steps of the federal government and the last census reports the existence of 6,000 state supported rural schools.

In order to train teachers for the rural schools, besides establishing a series of regional normal schools (there are 9 of these now with a total enrollment of 625 students), the federal government has devised a most ingenious system of movable teachers' institutes, known as "Cultural Missions". These so-called "Cultural Missions" consist of a group of experts in education, agriculture, social work, small industries (weaving, carpentry, etc.) and physical culture. Six such groups are now at work in the various states of the Republic. A Mission remains in a given community for three weeks. During this time, the rural teachers of that district receive intensive training in the theory and practice of rural education. In 1926 and the first quarter of 1927, 44 such Missions or institutes were in 13 different states. Approximately 3,000 teachers were reached at a total cost of 114,742 pesos or, on an average, 19,123 pesos (c. $9,400) per year, per Mission.

A more specialized and advanced type of education is being offered in the new federal regional agricultural schools. During the administration of President Calles, "Escuelas Centrales Agrícolas" have been established in the States of Guanajuato, Michoacán, Hidalgo, and Durango. The average total cost of each one of these four schools is estimated at 1.000,000 pesos (c. $500,000). At the present time, the enrollment totals

675 students or an average of 168 per school. These institutions are open to the sons of small farmers or "ejiditarios" (those who live in the villages that hold their land communally). Briefly, their purpose is to furnish a means whereby benighted Mexican peons can be transformed into self respecting intelligent farmers. Each school has a large tract of land, is stocked with high grade animals and equipped with modern farming and dairying machinery. It is no secret that the "Escuelas Centrales Agrícolas" are the apple of President Calles's eye, and, if present plans do not fail, three new institutions of this type will be established during the coming year. The agricultural banks, the partition of landed estates and the Central Agricultural Schools are the three major planks in the President's platform of agrarian reform. Next to the rural schools, the "Escuelas Centrales Agrícolas" represent the most important educational innovation of the present regime.

One other very interesting experiment which the national government is conducting in its general campaign to improve the conditions of the agrarian communities deserves to be mentioned. In 1925 there was inaugurated in Mexico City a school known as "La Casa del Estudiante Indígena" or "School for the Indigenous Student". This institution admits only "pure" Indians and has as its avowed purpose "the incorporation of the Indian as an integral part of the life of the nation." At the present writing there are enrolled some 200 Indian students, representing 21 states and 25 or more different tribal groups. As an experiment in racial psychology the institution has already proved a marked success, for it has shown once for all that the Mexican Indian

is equal not only in capacity to other racial groups, but that he possesses many virtues and gifts of unique value. The school hopes, by sending its graduates back "to leaven the loaf" in their native village, to become, in time, a great social force for reclaiming the Indians for Mexican national life.

It must not be concluded from the foregoing that Mexico's educational rewakening has been entirely in the interest of the rural districts. Both inside and outside the federal district, the Department of Education has carried on an intensive campaign for the improvement of the city schools. Part of this campaign has been to establish "Escuelas Típicas" or model primary schools in the capital of each state. Also, the government maintains some 30 industrial and commercial schools in various cities of the Republic. In the federal Capital, the institutions of higher learning - the National University and the Preparatory Schools - have been reorganized along more modern and more democratic lines, and in the field of primary education the 8 new "Escuelas al Aire Libre" (Open Air Schools) represent a most original and novel contribution to school architecture and pedagogical practice. If space permitted, it would be interesting to treat in detail these and other aspects of the work of the Department of Education. What has been set down here, however, is perhaps enough to reveal the major tendencies of the modern Mexican educational movement.

By way of summarizing the foregoing and balancing the books for Mexican education, the following facts may be rehearsed:

DEBITS.

65% of the population of Mexico above 10 years of age (over 6.800,000 people) cannot read or write.

Of the total school population of 2.750,000 children, over 1.500,000 are without any schools to go to.

Nearly 2.000,000 Indians cannot speak the Spanish language.

Nearly 8.000,000 people in Mexico are classed by the Department of Education as having a "primitive" standard of living.

The vast majority of the people are in urgent need of citizenship training, if Mexico is to become a unified, democratic nation.

CREDITS.

The federal government is spending 7.37% of its total budget or 27.613,905 pesos a year on public education.

The state governments are spending on an average of 37% of their yearly budgets for the same purpose.

In all, more than 49,500.000 pesos per year is being spent for public education in Mexico.

The federal government is at the present time maintaining over 3,574 schools of which 2,952 are rural.

The state and municipal governments are maintaining 9520 schools of which 6,232 are rural and 3,067 are primary schools.

The total number of schools in Mexico, public and private, is 15,479.

The total enrollment in all schools is 1.183,333 students, of which number 1.165,405 are in public schools.

Surely, no nation was ever faced with a greater educational problem than is Mexico in the year of our Lord 1928. Not only must the nation struggle with ignorance and nescience on every side, but in education, as in every other public enterprise in Mexico, war has to be constantly waged against the age-old traditions of political graft and incompetence. There is an ever-present temptation to sacrifice the funds, so badly needed for education, to other and less worthy objects.

What for convenience we have called here the "problem of education in Mexico" is only one aspect of that much larger

and more difficult job which the revolutionary governments have tackled - the social reconstruction of the whole nation. It would be naive and even foolish to hope that in any educational program, of whatever kind, Mexico will find the solution of all the social ills to which it is heir. But if the present activities of the state and federal governments are in earnest for the future, it is clear that Mexico is determined to give education a fair chance to do its part in creating the new nation. The rest lies in the lap of the gods. "It must be recognized and said very loud and very clear", wrote the Secretary of Education in 1924, "that the work of popular redemption is now securely launched, and that it has its roots deep in the conscience and heart of Mexico". If this was true in 1924, it is doubly true in 1928. Mexico has put its faith in education!

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Send the following message, subject to the terms on back hereof, which are hereby agreed to

January 9th,1928

Mr. Eyler N. Simpson
Apartado 538
Mexico City, D. F.
Mexico.

Now plan to be with you early March Greetings

Rogers

WSR..ENS

January 11th,1928

Dear Eyler:

Until recently my plan was to go to Mexico promptly. With that in view I did not write. I am not going to now at any length. I leave shortly for Boston.

Now, as I telegraphed, I expect to be with you early in March. The delay has been due to the possibility of Mr. Charles R. Crane also going. He leaves here on the twenty-fifth for California. After being there for a couple of weeks he will let me know his final decision.

Langdon-Davies is at work in Spain. A recent letter from him includes the following paragraph:

> "Since I saw you I have had time to think a great deal about the Institute and there is much that I shall write to you in the near future. It seems to me, although I may be wrong, that true perspective is only gained when one ceases to think of the idea as an experiment in <u>academic craft</u> and sees it as an experiment in <u>state craft</u>. If for example in five years I know all the key men in Spain, if they can be convinced that I have as good an objective view of their problems as anyone, if they know that I am trusted by all the leading Americans interested in Spain, then it is absurd to think that the final product is nothing more than a course of lectures at a university; that is a bye-product; the end product is a position of power in Spain and in Hispano-American affairs; multiply that by the number of your men and you have the power of your cooperative institute. Or so it seems to me."

The Hoppers I will tell you about in detail when I see you. He has been very ill, but seemingly was on the upgrade.

Will write again in a few days.

Sincerely,

WSR/FC

Columbia University
in the City of New York
DEPARTMENT OF PHILOSOPHY

Jan 11 / 28

Dear Sir Rogers

Thank you & Mr Crane very much for sending me Mr. Simpson's letters. I enjoyed reading them & learned much from them.

I think the Institute is fortunate in having Mr. Simpson as its Mexican representative

Sincerely yours

John Dewey

I reached a conclusion similar to his about the Indian Ques[illegible]. Many Mexicans I saw were Indians on the same ground

HARVARD UNIVERSITY

GEORGE GRAFTON WILSON
PROFESSOR OF INTERNATIONAL LAW

CAMBRIDGE, MASSACHUSETTS

Dear Mr. Rogers:-

Let me thank you for sending to me copies of the letters of Mr. Simpson in regard to Mexico. It seems to me the one relating to mass education is particularly significant and I am sure some of my colleagues will be greatly interested.in both letters.

It seemed to me that the Washington meetings were better than usual.

Very sincerely,

Geo. G. Wilson

Mr. Walter S. Rogers,
522 Fifth Avenue,
New York City

THE CARNEGIE FOUNDATION
FOR THE ADVANCEMENT OF TEACHING
522 FIFTH AVENUE
NEW YORK

OFFICE OF THE
PRESIDENT

January 12, 1928.

My dear Mr. Rogers

Thank you very much for sending me the two interesting papers dealing with popular education in Mexico. I have read them with much pleasure and I agree with the author that this development of rural schools is the most hopeful feature of the modern Mexican situation. I should be pleased at any time if I might have a chance to see other reports.

Yours very sincerely,

Henry S. Pritchett

Walter S. Rogers, Esq.
Institute of Current World Affairs
522 Fifth Avenue, New York City.

P-R.

ENS..WSR..25.

Mexico City,D.F.,
Apartado 538,
January 12,1928.

My dear Mr. Rogers:

I am not one to deny the importance in international relations of what some of my Mexican friends are pleased to call "the god-damned good willers". But, when all is said and done, there is a limit to the amount of ambrosia that even the gods can eat; and the signs that this limit is rapidly being approached in Mexico are becoming more and more apparent. Like the dormouse in "Alice in Wonderland", here and there, even at the risk of being "suppressed" by the court, the Mexicans are beginning to shout "treacle!". If I sense the matter correctly, the leaders of Mexican thought are not fooled by the coincidence within their fair land of the amiable and friendly Mr.Morrow, the pleasantly indiscrete Will Rogers, the heroic Lindbergh family, and, during this last week, of the flying Rotarians from Houston,Texas. (The last mentioned, by the way, were refused permission only a few months ago by Secretary Kellogg to make the very trip which they have just completed)

And, in all thuth, why should the Mexicans be fooled? Hav'nt they witnessed the same sort of performance just before election time in the United States by every administration from the days of Rutherford B.Hayes on down? The present show, to be sure, has been "bigger and better" than any of the previous ones, but it is nonetheless the same old show. This time, it just happens, that the occasion is more important; for, not only does the Republican party face doubtful prospects in the coming election, but there is also that embarrassing

little matter of the good Calvin scheduled to drown out the noises of battle in Nicaragua by singing a song of "peace on earth and good will to man" before the Pan-American Conference.

Yes, the reaction is beginning to set in. The smoke screen of good will, whatever may have been its effect in the United States, has not entirely succeeded in clouding Mexican eyes to the fact that matters remain very much as they were before. Scarcely had the irreproachable Lindbergh sailed away to spread the soothing balm over the troubled lands of Central America than someone dared to write on the editorial page of El Universal:

"In spite of the fact that..Pedro Henríquez Ureña discovered a "medium tone"even somewhat melancholy was the predominant characteristic of the Mexican spirit... we are accustomed to abandon this excellent virtue of moderation when it comes to welcoming some one from another land.

" We'lay the honey on sothick" that our guests can only end by being disgusted at the forced regime of sugar eating...

"Lindbergh goes about the continent piloting his airship with an heroic unconsciousness of the contagion of enthusiasm which his presence produces in the docile multitudes that acclaim him. It is to this end that his government pursues its policy of exhibiting him like a rare bird or a precious jewel before the astonished eyes of that "ingenuous America that still prays to Jesus Christ and still speaks Spanish'....

"Señor A.E.Vélez, who proposes an album with millions of signatures as the 'homage of the Mexican family' had best close it and guard it for a more propitious occasion. Señores Mier,Varón, and Marín who ask that 'Balbuena Park' be called 'Carlos A.Lindbergh' would do well to restrain their enthusiasm.

"After all, the North American aviator is a 'millionaire of homages' and he will be none the poorer if we reserve some of our adulations for heroes more obscure and humble, but, withal, our own".

Again, amidst the shouts of "Merry Christmas" and "Happy New Year" it is interesting to hear also this note sounded on the editorial page of the same paper from which the above quotation has been taken:

"Washington has given notice that the coming Pan-American Conference will not deal with: the project for converting the Union into a League of Nations; nor with the proposed agreement that no state shall occupy temporarily or permanently the territory of another; nor the Monroe doctrine; nor the matter of Nicaragua; nor the problems of oil.

"In a word, the Conference will refuse to deal with precisely those matters which are of the most transcendental importance for Spanish America- matters which can all be reduced to the one great question: how to limit the imperialism of our powerful neighbor...

"It may be deduced from the foregoing that the present Pan-American Conference will be a little more solemn and just about as verbalistic as the preceeding ones. President Coolidge will pronounce a magnificent opening discourse filled with good intentions towards the weak states of Hispano-America. And after that, there will continue to flow down the hot streets of Havana an incadescent river of fraternal and Pan-American oratory. All of which will be just about as useful for the future of the Continent as was that flow of oratory in the temple of Solomon to determine whether or not it was a sin to eat an egg laid by a black hen on Sunday."

I repeat, I do not deny that Mr.Morrow and his able assistants have accomplished more to re-establish friendly relations between the United States and Mexico than has ever before been accomplished in so short a time. It may even turn out to be true that Mr.Morrow has done his work so well that the prediction,already being made, that he will recieve the nomination for the Presidency of the United States will happily be fulfilled. But all this should not obscure the fact that up to the present time the achievements of the new ambassador remain in that misty realm in which all such imponderables as "good will" and "friendly spirit" must perforce dwell until they are made real and solid in actual solutions of the difficulties which beset the two nations. The "problems" presented to the United States by the Mexican land and oil laws are yet problems even though President Calles and his cabinet have dined at the American embassy. The fundamental differences between the two nations still exist even

though Colonel Lindbergh has attended a bull fight. A smile on the face of the "Colossus of the North", in the eyes of the Latin Americans, does not reduce the size of the shadow which he casts over the lands to the South.

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I regret very much that you will not find it possible to visit Mexico before March. There are so many questions that must be talked over with you and so many aspects of the situation here on which I would like to have the benefit of your advice. Although some of these questions can very well be postponed until March, others, if my time is to be spent to the best advantage, should be decided at once.

By the time this letter reaches you I trust that you will have before you my report on education. These seven articles fall somewhat short of the complete survey which I had projected in this field, but I believe that they embrace all of the outstanding current tendencies in Mexican education. I really wanted to do an article on the National University and a sketch or two of some of the leaders. I am afraid, however, that I will have to let the matter stand where it is for the present. More time has already been spent on the subject than perhaps its importance warrants. Indeed, when I stop to think that six months and more have passed since I came to Mexico and that these few articles on education are substantially all that I have to show you, my heart drops down to the bottom of my boots. To be sure, there has been a certain amount of unavoidable waste motion during these first months and one whole month will have to be charged off to illness. The first, I suppose, was inevitable (especially here in the land of "mañana"); and the second could

not be helped. But, even so, I find it difficult to escape a persistent sense of failure to live up to the ideals of the Institute. The moral: I must work faster from now on.

And this brings me to my first question. While you were in Europe I received a letter from Dr.Faris in which he mentioned the fact that you had written him suggesting the possibility of my teaching this summer in the University of Chicago. I do not know how far your negotiations went or what has been their outcome, but, if this is your plan for me, I should know the details as soon as possible, for it will mean a reorganization of my present mode of procedure. If I recall the matter correctly, our informal agreement before I left the States was that I was to have 18 months for my preliminary survey of Mexican problems. Accordingly, I have been making my plans on this basis. Although at present, for the reasons mentioned above, I am about a month and a half behind my schedule, I still think that I can complete the job in the time originally agreed upon. As I see it, there remain six major fields for me to acquaint myself with before coming back to the States: Agriculture, Mining, Oil, Labor, Religion, and Foreign Relations. Assuming that I still have until January 1,1929, this means that I can devote on an average of two months to the problems in each of these fields. However, if you plan to have me return in June I will have to re-apportion my time. These same topics will have to be covered,but, of course in a different and withal more superficial manner. Question! Mr. Chairman.

The second problem which I wish to put before the house has to do with my travels. The trips which I have reported in previous letters have, with the exception of the one to

Oaxaca, been entirely restricted to the Central Plateau. It is, I believe, important that I visit during this my first stay in Mexico at least representative centers in each of the other natural regions of the Republic: namely- the north western deserts, the Isthmus, and the Gulf coast tropics and plains. I had planned after your visit in January to go to the state of Yucatan, and, although it is now too late to get a boat this month, I still believe that it would wise for me to take the trip. By sailing on the next boat(which leaves Vera Cruz on February 4th) I will be able to spend some three weeks in Yucatan and still get back to Mexico in time to meet you about the first of March.

There are three reasons for going to Yucatan besides that of becoming acquainted at first hand with a different section of the country: (a.) to study the sisal and chicle industries; (b.) to examine the agrarian movement; and (c.) to study the Indian population and the archaeological investigations which are being carried on under the direction of Morley at Chichen Itza. In view of the fact that this is the longest trip which I will have to make and that I want to take Keith with me (she has not been outside of the Capital yet) it will be rather expensive. I will, therefore, in addition to my regular budget, have to request the sum of $350. for the month of February. If this venture meets with your approval please instruct the office to see that my funds reach me by the 28th of January.

One other trip I have scheduled for the latter part of March. Mr.Saenz, the Sub-Secretary of Education, has invited me to accompany him on a three weeks horse back trip across the Isthmus of Tehuantepec. This trip will begin the week before Easter. I am, therefore, in hopes that you will be

able to arrange your visit to Mexico for the first part of March.

In the third place, I would like to raise with you the question of how we shall regard my weekly letters. Feeling that it is unwise for me to attempt to write "news letters" in any very strict meaning of the term until I have completed my first survey of Mexico, I have, as you may have noted, been using my weekly letters as repositories (a.) for the materials which I collect in the prosecution of any given study; and (b.) for any "impressions" of current events which lie outside of the field in which I am working at the time. Thus, my previous letters have been divided between the materials which finally appeared in revised form in the seven articles on education and sundry notes on current developments in labor, international relations, oil etc.

In other words, I have been disposed to regard my weekly letters as reports on the progress of my work rather than as authoritative statements subject to publication. As I view the matter, only after I have completed my work in a given field am I in a position to take due and adequate precautions to insure the accuracy of my work- i.e. to check up and revise my preliminary findings in the light of the whole and submit them for criticism to the appropriate authorities here.

I am in hopes, of course, that, as I gradually orientate my self in one field after another, ~~that~~ my weekly letters will become more and more "authoritative" and dependable. Unless you prefer some other method of procedure, I will continue following this one in my succeeding letters. I am, for example, now starting my study of the agrarian problem. In the course of

this study I will from time to time include in my weekly letters notes on irrigation, agricultural banks, the agrarian labor movement, etc. When I have completed my survey I will gather these notes together into another group of articles similar to those on education.....and so on until I have covered each one of the major aspects of the Mexican scene.

Sincerely yours,

ENS/h