nary cases he is amenable only at the bar of public opinion; and it is unwise to maintain that public opinion in reference to a man with such power shall neither be expressed nor led. 

'The best judges have ever been foremost to disdain any immunity from criticism. This has been true since the days of the great English Lord Chancellor Parker, who said: "Let all people be at liberty to know what I found my judgment upon; that, so when I have given it in any cause, others may be at liberty to judge of me."... There is one consideration which should be taken into account by the good people who carry a sound proposition to an excess in objecting to any criticism of a judge's decision. The instinct of the American people as a whole is sound in this matter. They will not subscribe to the doctrine that any public servant is to be above all criticism. If the best citizens, those most competent to express their judgment in such matters, and above all those belonging to the great and honorable profession of the bar, so profoundly influential in American life, take the position that there shall be no criticism of a judge under any circumstances, their view will not be accepted by the American people as a whole. In such event the people will turn to, and tend to accept as justifiable, the intemperate and improper criticism uttered by unworthy agitators. Surely it is a misfortune to leave such critics a function, right in itself, which they are certain to abuse. Just and temperate criticism, when necessary, is a safeguard against the acceptance by the people as a whole of that intemperate antagonism toward the judiciary which must be combated by every right-thinking man, and which, if it became widespread among the people at large, would constitute a dire menace to the Republic.

I cannot state my position now more clearly than I stated it then. I continue to uphold the doctrine enunciated fifty-three years ago by Abraham Lincoln as regards criticism of the action of the courts. I feel most strongly that the decisions to which I object, and which I hope will be reversed, are wrong, for the reasons set forth so admirably and with such convincing clearness by Justices Harlan, White, Day, and Holmes. If I am not right in my position as to these decisions, then I err in company with these four Justices of the Supreme Court. If I am not right in exercising the liberty to question these decisions, and as a result to endeavor to form a popular opinion which shall directly or indirectly secure their reversal, then I err in common with Abraham Lincoln. 

Theodore Roosevelt.
immediately made themselves felt. With a population overwhelmingly Indian, suffering from the consequences of centuries of Spanish misrule and oppression, it was not to be expected that the intellectual impulse to further progress would come from within. Like so many other countries of Latin America, Mexico turned to France for intellectual guidance. During the last hundred years France has furnished the models for educational organization. Not only have French pedagogical methods dominated the system of public instruction, but text-books modeled after French standards have been used in both the lower and higher grades. In fact, in both the secondary and higher schools the same text-books are used as in the lycees and universities of France.

The extension of French intellectual influence was not accompanied by a marked increase of commercial influence. In fact, during this period the commerce of France with Mexico has declined when compared with that of the United States. Moreover, the investment of American capital and the consumption of American products have increased so rapidly that the position of other countries is insignificant when compared with that of the United States.

In spite of our commanding commercial position, the spiritual and intellectual influence of the United States in Mexico has been relatively insignificant. Although there is a large American colony in Mexico City, and in almost every one of the smaller towns, there is little or no social or intellectual contact with the native population. In fact, with a few notable exceptions, the attitude is either one of undisguised distrust or of undisguised contempt.

Among the people of the United States there has been within recent years a real awakening of interest in Mexican affairs, but the prevailing ignorance as to actual conditions is still so great that the most sensational reports concerning political and social conditions are accepted without question. This situation involves not only a real injustice to Mexico but is fraught with serious dangers to our international relations. The history of our foreign policy is filled with instances of misunderstandings with Latin-American peoples arising out of our ignorance of the conditions existing in these countries and our inability to appreciate their point of view. Our newspapers are constantly offending the Mexican people by slurring references to the conduct of public affairs, and Americans traveling in Mexico unwittingly give offense by constant references to the superior way in which "we do things in the United States."

It is an interesting and noteworthy fact that, in spite of this attitude of the people of the United States toward Mexico, there is noticeable a growing desire on the part of the leaders of Mexican affairs not only to become thoroughly acquainted with conditions existing in the United States but to profit by the best that we have to offer. This is particularly true of everything relating to educational matters. With each year an increasing number of Mexican youths are being educated in the United States. There is also noticeable a marked tendency on the part of those who are directing the educational affairs of the country to turn away from French models and give increasing importance to American methods. The fact that in the organization of the new National University of Mexico American educators have been freely consulted, and that two American professors have been placed in the faculty of the new institution, is not without significance.

Mexico is, furthermore, celebrating the anniversary of her independence by founding a large number of educational and philanthropic institutions, and in almost every instance American models have been used. The new Horace Mann School to be opened in September, the new industrial school for girls, the school of mechanic arts for boys, are all patterned after the best institutions of the United States.

It is most important that this widespread desire to introduce American educational methods should find a ready response in the United States. During the first century of Mexican independence we have been concerned exclusively with the extension of our industrial and commercial influence. It is now high time that we place at Mexico's disposal the
best achievements of American intellectual and educational effort.

The fact that Mexico is our neighbor carries with it obligations as well as opportunities. If, as we constantly affirm, American civilization stands for the spirit of helpfulness, we must be ever ready to respond to any call. To do this effectively, however, good will must be supplemented by a serious study of Mexico’s needs, and a conscious effort to understand and appreciate the Mexican point of view. In so doing we shall be rendering a real service to our own country as well as to Mexico. Our failure to understand this great country of over fifteen million inhabitants is a constant menace to the preservation of cordial relations between the two nations. The more intimate the relations between the two peoples, and the closer the understanding between the two Governments, the better will we be able to carry out our manifest mission on this continent—to foster the spirit of co-operation and mutual helpfulness between the American Republics.

THE HUMOR OF THE SAINTS

There is one great honor which the world still owes the saints; it has exalted their devotion, extolled their purity, and sometimes followed their example, but it has not recognized their deep and beautiful humanity. The reason is obvious; the mediaeval view of life and the Calvinistic theology so lowered human nature in the scale of being that the sanctity of a saint was measured by the breadth of the chasm which separated the ideal character from normal human qualities and feelings. Instead of perceiving that in a saint the human qualities bloom in the sunniest exposure to divine truth and love, men have too often felt that sainthood involves a dehumanizing process, and that one becomes a saint by ceasing to be a man. This mistaken ideal of spiritual attainment was of a piece with an idea of God, once widely prevalent, aptly defined by Phillips Brooks when he said that some men conceived of God as a gigantic clergyman!

There have been saints without the gift of humor, that creative gift which has been, with rare exceptions, one of the prime qualities of genius, and which is one of the impressive evidences of immortality. The saints have never been frivolous; for humor is not frivolous. The saints have always been tremendously in earnest; and humor is in a special sense the saving grace of earnestness. The holy men and women who have been without humor have not been saints because of but in spite of their lack of it. There have been holy men and women of extraordinary ugliness of feature; but they have achieved sainthood, not because they were ugly, but because they made the inward beauty victorious over the outward unctuousness. In the next stage of life, when our spirits will fashion the outward form they wear, it is safe to predict that the saints will all be beautiful.

And they will all be human as well; they always have been. Those who seem to have risen into thin air and shed their humanity have been the victims of the common idea that not otherwise could they have been saintly. As the early Italian fresco painters, who so lovingly chronicled the miracles of the saints, gave them the look of emaciation to indicate their triumph over the flesh, so we rob them of their deep and beautiful human qualities under the mistaken impression that by so doing we lift them nearer heaven. A few years ago, when the biography of a great preacher appeared, those who knew him well were sorely disappointed to find in it hardly a trace of his deep and spontaneous humor, which was one of the most fruitful and significant qualities of his affluent nature. The biographer had felt, apparently, that the fresh and flowing humor of the great man would somehow obscure the dignity of the great preacher!

At Assisi, in the Church of Santa Maria degli Angeli, which incloses the two primitive chapels especially connected with Saint Francis, there is a little French monk on whose lips the beautiful story of that great and loving spirit never loses its interest. In such places one often hears only tales of conventional goodness; miracles of academic piety, so to speak; but from the little French monk one hears quaint incident, innocent wit, sweet, normal, human good sense and humor. In the case of Saint Francis it is comparatively