

The Catholic Record

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LONDON, SATURDAY, AUGUST 4, 1917

THE HIGH SCHOOL ENTRANCE EXAMINATION

In our editorial of last week under the above heading the word "age" was accidentally omitted from the second sentence of the last paragraph. This sentence should read:

"We want them to reduce the average age of Entrance candidates, and to increase the proportion of the average who write every year."

CONSCRIPTION AND DEMOCRACY

"If democracy fails us now we are indeed undone"—Hon. A. J. Balfour. While this journal has since the commencement of the War consistently welcomed every movement that added to the power and efficiency of the Canadian Forces Overseas, believing as we have that the nation's manhood in such a crisis should stand in the first line of the Empire's defence; yet we refuse to put ourselves blindly at the service of those who would advocate the incriminated doctrine: "The end justifies the means." In other words, that the necessity of maintaining our divisions at the front is a warrant sufficient for contravening the Constitution and for reducing the B. N. A. Act to "a scrap of paper"; that in order to develop greater efficiency we must have conscription though it were to cost us the Constitution of Canada; that as long as we secure peace abroad it matters not if we have war at home. We hold ourselves as much opposed to this unsound principle as we are addicted to the success of the War. Moreover we wish to have no hand in the imposture of appealing to democracy when no such tribunal is allowed to exist.

In the fight of civilization against militarism we are deeply concerned. We know that success or failure on the battlefields of Europe means the life or death of civilization. In wresting victory, therefore, we have no mind to weigh our burdens or count our sacrifices. Canada, having put her hand to the plough, will not look back through the grim spectre that confronts her be conscription.

But what shall it be? A conscription that expresses the self-sacrifice of the people of Canada? Or a high-handed form of militarism that disregards the vox populi while it begets suspicion, hate, disunion, and possibly civil war. For those who watched the recent assaults upon democracy, both in the Parliament at Ottawa and in the press of Toronto, there can be only one conclusion. The Government has refused to consult democracy on account of its inability to think right and its selfishness to act right. Possessed of the same idea the press has gagged or stifled the voice of democracy as unworthy of a hearing, by applauding the riots against free speech operated by returned soldiers in the capacity of military police, and by excluding from its columns every public utterance at cross purposes with conscription.

When the government of a free country aggregates to itself the wisdom and authority of an eastern king by substituting its own will for the will of the people it is smitten with megalomania and should be considered no longer on speaking terms with democracy. Hence the Government at Ottawa took the conduct of the war out of the peoples' hands for fear they might think wrong or act unwisely. By a sudden assumption of power it sets itself up as an institution outside and above those who put it in place and power. With hardly less arrogance the press that till recently claimed to be the exponent and guardian of democracy has not only gone back on it but has discredited its voice to the extent of smothering it, or rating it far below the autocratic will of parliament.

If we accept Abraham Lincoln's definition of democracy—"government of the people by the people for the people," as Canadians "we are undone," for democracy according to Sir Robert Borden, the Conscriptor-Liberal, and the press of Toronto, has failed. During the passage of the Military Act it was declared by all three that democracy should not be consulted, on the contrary it needed to be instructed. They reasoned from arbitrary premises. Their position was based on no admissible fact. Hence they tried during the debate to defend their position by arguments that revolved in a circle incurably vicious: Conscription is lawful because of military necessity and because of military necessity we need conscription. They only met the taunts of being anti-national and unconstitutional by accusing their opponents of disloyalty on the plea that what is not labelled white should be regarded as black. They also bawled "win-the-war" across the House till the cry degenerated into a "smart saying" before the debate was ended.

The disposition of life and limb without the peoples' consent is an open disavowal of democracy and the death-warrant of autonomy. There is no principle known to British law on which the civil government of an autonomous state can legislate for the people, against what the government by its rejection of a referendum admits to be the manifest will of the people. But instead of the vox populi we have the sic volo sic jubeo of an autocratic Parliament at Ottawa. The will of the people is ignored by the wish and the command of an unrepresentative government. True, it may have popular opinion for the moment on its side, but this, instead of the will of the people, is merely the echo of political demagogues and a hired press. The authoritative will of the people is only found and expressed in the Constitution. The members of the government are sent to Parliament to represent this will and no other. As our delegates they are responsible to us who sent them. We give them full latitude within the limits of the Constitution. But whenever they go beyond its ambit by retrenchment or addition their legislature is as unconstitutional as mob law. Conscription being an encroachment upon the Constitution is a gross illegality. Hence Laurier and his friends insisted on first trying to win public confidence by having the people decide for themselves before breaking new ground. They wished to approach the people fairly and squarely on the issue involved, to fully acquaint them of the gravity of the situation; to enlist the whole-hearted sympathy of the Dominion for the cause so dear to us all. They believed they could enlighten and elevate our common patriotism to the height of that self-sacrifice where conscription, if emergency arose could become a readily accepted doctrine of the Constitution by electoral approval.

Canada, never more than to-day, wants a leader endowed with the broad, impartial element of a big mind that will free the present imbrolio from the perturbing antipathies to race and creed; a man who in motive and purpose will be candid and direct; a man who will respect established precedents and appreciate the rich traditions of the office where he presides by taking a foremost place in the succession. We want a leader who, as the true spokesman of democracy, will insist that democracy should and must be trusted.

IRREVERENCE, THE CURSE OF THE AGE

Some years ago the writer, in answer to a commendatory letter addressed to a non-Catholic gentleman, who was a regular contributor to one of our secular papers, received a reply in which appeared the following sentences: "Your remark that my writings were reverent pleased me very much. The curse of this age, and of this country in particular, is irreverence. If any word shall come upon the nation on account of it the Catholic Church can plead not guilty; but I fear that our Protestantism will have much to answer for. The Church of Rome is the only institution which offers a solid front to the oncoming wave of irreverence—irreverence for sacred things, for the marriage state, for the home, for tradition, and worst of all, for women and children." Viewed in the light of present happenings, these words appear to have had a prophetic ring. Is not this terrible war the outcome

of irreverence for God and the institutions that directly or indirectly pertain to Him; and of irreverence for man made to the image and likeness of God, crowned with honor and glory and destined to immortality? We are apt to associate irreverence for God with those persons or governments that blaspheme Him, that would wipe out the name of Christ. Our secular press holds up its hands in holy horror when the Kaiser thanks God for victories, or prays to Him for assistance. If he be guilty of one half the crimes laid at his door by the allied press, he can certainly not expect a favorable answer to his prayers; for God will not harken to the petitions of unrepentant sinners. Would it not, however, be more consistent on the part of the allied nations, that claim to be fighting for the cause of Christianity, if they relied more upon the assistance of the God of Armies, and not so much upon keeping their powder dry? It is well to remember that we can show irreverence for God in other ways than by blaspheming Him or by denying His existence. We can do so by ignoring Him, by speaking of Him as if He had no rights or was not interested in His own creation, or as if we had no obligation towards Him. This ignoring of God is the capital sin of the Anglo-Saxon race. It is the materialism into the slough of which our country is sinking.

Outside the Catholic Church the things that pertain to God have been stripped of their supernatural character. Those sacraments that have been retained are not looked upon as means of grace, but mere ceremonies. The churches, no longer God's dwelling place among His people, are not held sacred. The Bible, the inspired Word of God, has been relegated to the same plane as ancient classic literature. Christ commanded that those who sat in the chair of Moses should be honored and obeyed; but so-called ministers of the New Law have ceased to be honored, and have themselves disclaimed any right to special recognition because of their calling. The result of this is that they are very bitter against the Catholic clergy who claim the double honor due to their office. We see an instance of this in the venomous petitions that have been sent to the government protesting against the exemption of clerical students from military duty. These bigoted firebrands would send not only every church student but every priest in Canada into the trenches, if they could.

The State is an institution that indirectly pertains to God. Our civil rulers, whether they come into power by heredity or by election, are God's representatives in the temporal order, and we are obliged in conscience to honor them and to obey their just laws, to render to Caesar the things that are Caesar's; for "there is no power that is not from God and those that are, are ordained of God." We are admonished to be subject to the King or to governors sent by him for the punishment of evil doers that, by so doing, we may put to silence the ignorance of foolish men. How apt are those words at the present juncture, when Catholics are branded with disloyalty! The Catholic Church has been justly called "The greatest school of reverence in the world," and we need not go beyond the confines of Canada to show how reverent she has been to the civil authority.

When Sir Wilfrid Laurier promised that his co-religionists would obey the will of the majority, he made no vain boast. Twice, at least, since the cessation has the loyalty of Catholics and, above all, of the Clergy and Hierarchy saved Canada to the Empire. We refer to the Montgomery invasion and the War of 1812. True patriotism, like charity, begins at home and those are the only true patriots who look first to the interests of Canada. It is not our intention to discuss the merits or the demerits of the conscription measure. The Government may have the power vested in it by the Militia Act to force enlistment, but certain it is that the framers of that Act, which was passed in days of peace, did not have in mind the sending of troops to Flanders. There are no citizens in the Dominion whose interests should urge them more strongly to defend our institutions than Catholics: for they enjoy unique liberty secured to them by treaty. But who can blame any Canadian citizen for resisting arbitrary action that would reduce us to the condition in which we were before the Mackenzie Rebellion, when we were governed from Downing Street through the Family Compact! When the hysterical and rancorous clamor of pseudo-patriots has died

away, Canada will realize the debt of gratitude that she owes to those who showed reverence for the trust imposed in them by the people.

In a subsequent article we will deal with the irreverence to which man is subjected in our day.

THE GLEANER

NOTES AND COMMENTS

GRAVE AS THE situation is in Russia it would undoubtedly have been much worse had there been no revolution and the Romanoffs still held sway. There seems to be no question that the revolution of last March saved the Allied cause from the catastrophe of a separate peace between the Russian Government and Germany. The consequences which would have surely followed upon such a contingency is the subject of an able article in the New York Journal of Commerce. They may well cause a long-drawn breath in the breasts of all the allied peoples, for such a peace would have meant, in the least pessimistic construction which could be placed upon it, a further prolongation of the War and utter ruin and desolation to every country concerned.

IT IS CERTAIN, as subsequent events have made clear, that the Potsdam party in Petrograd were confident of carrying through a peace agreement which would have left the Teutonic allies secure against further attack on the eastern side. All evidence goes to show that such a pact was nearer consummation than most people, even those best informed on the Allied side, were aware of. The Revolution alone prevented it from being carried through. On June 16th the Provisional Government, which on the deposition of the Czar had taken matters in hand, disclosed the fact that it had learned from an unimpeachable source that a Swiss Socialist, Herr Grimm, then in Petrograd, had received an oral communication from the Swiss Foreign Minister which could only have been transmitted through the Swiss official cypher and the Swiss Legation, that Germany would abstain from attacking Russia if the latter would desert her Allies and make a separate peace.

THE SIGNIFICANCE of this revelation need not be dwelt upon. It was at once fully grasped by the new Government. The Socialist members of the cabinet were requested to demand a prompt explanation from Herr Grimm, which proving unsatisfactory the latter was politely but peremptorily told to leave Russia. The fact that this expulsion was approved by the General Congress of Workmen and Soldiers' Delegates, by a majority of more than five to one, seems to point conclusively to the soundness at heart of the Russian people to the Allied cause. That the one fifth minority, representing the extreme socialist and anarchist group, should have been able to keep the country in turmoil and to imperil the integrity of the Russian arms is not strange when the power of a clique under any circumstances is considered and especially in the very throes of revolutionary change.

THE TERMS of peace which, through the channel mentioned, Germany had made to the Government of the Tsar is stated to have been based on intimate economic and commercial relations, and the undertaking on the part of Germany to place Russia once again on her feet; no interference in the domestic affairs of Russia; an entente cordiale on Poland, Lithuania and Courland; the restitution of the occupied provinces by Germany on the one hand and by Russia in regard to the Austrian provinces which she still holds. The fact that such an offer was promptly and indignantly refused testifies at least to the unshaken fidelity of the Provisional Government to Russia's Allies.

THAT THE internal condition of Russia is still one of extreme peril no one, however optimistic as to the ultimate issue of the War, can deny. The disaffection in the army may be overcome, but the separatist policy of Finland and the Ukraine still remains as a menace to Governmental stability. Dr. Dillon, whose extent and accuracy of information on all that concerns the Near East is generally admitted, is somewhat pessimistic about the situation as it stands. His explanation of the perils to be apprehended from the separatist movement may be summarized as follows: The territory of the great Russians, situated in the North, is separated from the Baltic

Sea by Finland and the Baltic provinces, and from the Black Sea by the territory of the Little Russians or Ukrainians. Since the Finns and the Baltic Russians are friendly to Germany, and seem determined to form themselves into independent republics the Baltic runs the risk of becoming a German lake, while the Ukrainians, backed by the Germans and Austrians might bar Russia's access to the Black Sea. In this way Germany would become mistress of all Eastern Europe, while Russia, foiled of what has been her ambition for centuries—the control, or at least the freedom of the Dardanelles—would become in effect but an appendage of Germany, and her position as a world-power come to an end for an indefinite period.

THAT FAR-SEEING statesmen and real patriots like Kerensky should grasp the significance of these possibilities, and recoil from them with all the earnestness they possess was to be expected. What German domination in the world would mean is by this time pretty well understood by everybody. That it is but the old peril in a new form has demonstrably been perceived by President Wilson, whose every act since the entry of the United States into the War points to his determination as the executive head of a free people that whatever move may be made by the Allies to foil Germany's audacious design shall be a united one. "There is no question here of fighting for the readjustment of the old European balance of power," says the writer in the Journal of Commerce to whom allusion has already been made, "the issue turns upon what the President described as the German plan to throw a belt of military power and political control across the very center of Europe and beyond the Mediterranean into the heart of Asia. From Hamburg to the Persian Gulf the net has been spread, and the so-called Central Powers are in fact but a single power. It would seem as if President Wilson's message to the Provisional Government of Russia of the 11th of June had been carefully pondered by the Executive Councils, since their proclamation breathes the same spirit and expresses similar ideas. Under these circumstances it would seem to be eminently proper that the United States should participate in the conference which has been called for August, at the instance of the Russian Government, to define the war aims and the foreign policies of the Allies."

ONE OF those incidents, trifling perhaps in themselves but which help to redeem one's faith in human nature, is related in the English illustrated weekly, *The Sphere*. A blinded officer with both eyes bandaged was being led along Sloane street. Two young soldiers as they passed, saluted the afflicted man with as much punctilio as though he were, of course, wholly unconscious, but, remarks *The Sphere*, the precision with which it was given, and, indeed, the fact that it was given at all, could not but make an impression on the observer. It seemed to comprise so thoroughly the spirit and the letter of discipline.

PRIEST DISCOVERED UTAH

Who discovered Utah? Ask the question of the first dozen men you meet on the streets and it is safe to say that eleven of them, if not the entire dozen, would promptly answer "Why Brigham Young." But the statement is erroneous, says the Salt Lake Telegram. It was Brigham Young and the Mormon pioneer who first settled in Utah, but Father Silvestre Velez de Escalante, a Franciscan priest, was the first white man to set his eyes on Utah. And the date was not 1847, the year of the Mormon pioneers. It was on Aug. 28, 1776, a little more than a month after our forefathers had signed that immortal declaration that he and his little band of followers first saw the placid waters of Utah lake. Of the Escalante expedition the late Bishop Scamlan said in his work on "The Catholic Church in Utah": "Of these also were the Franciscan priests, Silvestre Velez de Escalante and Anastasio Dominguez, who left Santa Fe, July 29, 1776, for the purpose of exploring the land and discovering a direct route to Monterey, Alta, Cal.

"They explored portions of Colorado, entered Utah, and on the 23rd day of August, first of white men, looked out upon the placid waters of Utah lake. They charted the newly explored land, described the tribes they had visited, the botany of the country, named the rivers and mountains and bequeathed to us an accur-

ate map of the country as it then was.

"They did more. On their return to Santa Fe in January, 1777, they wrote out a history of their expedition which carried them to the Grand Canyon of Arizona and to the Zuni and Hopi villages. They described Salt Lake, gave the names of the tribes living on its shores, and left to the people of Utah to-day an invaluable treatise on the habits and manners of the Indians around Utah and Salt Lake."

ON THE BATTLE LINE

OCEAN-GOING VESSELS of British registry before the War aggregated between seventeen and eighteen million tons. At present, including prizes and the new ships, it is slightly over fifteen million tons. This is the statement made by Lord Robert Cecil, Minister of Blockade. While it shows the futility of the German hope of wiping British shipping off the seas, or so nearly doing so as to starve out the Old Country, it shows at the same time the very heavy toll paid to submarines, mines and raiders. Lord Cecil was frank in his statement that the country generally has had to suffer through the shortage of tonnage caused by submarine losses and war requirements. To the latter the needs of industry, he said, have been ruthlessly sacrificed. In this connection it should be remembered that Great Britain has carried on an enormous sea trade for her Allies in addition to taking men, munitions and supplies to the ends of the earth for her own campaigns. With the increase in British shipping noted by Premier Lloyd George the other day, the shipbuilding program of the United States, and the turning over by the latter country of a number of German vessels for the use of the Allies, the strain on British shipping will soon begin to ease to a certain extent. In the meantime, however, it is the Motherland that must bear the burden in this branch of the War.

THE ALLIED CONFERENCE, in a statement yesterday, declares: "The Allied powers, more closely united than ever for the defence of the peoples' rights, particularly in the Balkan Peninsula, are resolved not to lay down arms until they have attained the end which in their eyes dominates all others—to render impossible a recurrence of the criminal aggression such as that whereof the Central Empires bear the responsibility." This will be taken in many quarters as a definite answer to the rumors that the whole Balkan campaign of the Allies is to be abandoned in favor of a concentration of effort elsewhere, and the Western front in particular. It would not mean that there is to be no change whatever in the method of conducting the Balkan campaign, which may be reshaped now that Greece is an Ally.

RUSSIANS AND Rumanians have continued their advance, capturing a number of villages, prisoners and guns. The Germans admit fresh engagements and the abandonment of ground to the Allies in Transylvania. Unless the Russian retreat in Galicia is halted, however, it would not do to build upon this advance as a real offset for the Teuton drive against the main Russian forces. The Teutons are pressing their advantages, especially from the Tornopol area, with considerable speed, and it is reported that the Russians are now evacuating Czernowitz. The Germans are moving forward on both sides of the Dniester River, and the Kaiser is enjoying the spectacle of a victory such as he could not hope to gain on the West front, and which will stiffen the attitude of the Junkers. It may be taken for granted that the Teuton forward move will be continued to the limit of endurance in order to take full benefit of the demoralized condition of large sections of the Russian army. A breathing spell just now would give our Allies a chance to recover sufficiently to hold the Germans on new lines which some of the Russians have already reached.

INDICATIONS THAT THE Russians may yet make a stand on the Eastern front are conveyed in both the Petrograd and Berlin official reports, but the most that can be hoped for at the present is that such a stand would be temporary, and could not be maintained unless reinforcements are brought up, and the troops now retreating in many sections can be induced to reform and fight with determination. A Washington despatch to the Russian Embassy there throws some light on the causes of the retreat of the Russians in Galicia, saying that from sixteen to twenty thousand men in a Grenadier division mutilated and disabled the Germans to drive in a wedge some twenty miles deep, compelling the retirement of the whole of General Korniloff's forces of 800,000 men. This in turn necessitated the retreat of other Russian armies.

ON THE west front the British report driving the foe from a small village near Warneton, but the enemy counter-attacked in great force and the British withdrew to their own lines. The report comes from London that the drumfire in Belgium can be heard distinctly in some parts of the city, and it is recalled that this was the case prior to the British attack which resulted in the capture of the Messines Ridge. Canadian artillery is reported to have definitely secured the upper hand in the Lens section of the Western front, even the highly-trained artillery of

the Prussian Guard, some batteries of which were brought up to meet the Canadian fire, being put out of action. An interesting announcement from London is the authorization by the War Office of a special Jewish regiment.—Globe, July 28.

MEXICO

THE POPE AND THE MEXICAN HIERARCHY

Since the beginning of his Pontificate, His Holiness Benedict XV. has been keenly interested in Mexican affairs. He has followed events closely and has a remarkable grasp of the great problem, especially as it affects the interests of morality and religion. He has recently given new evidence of his zeal in the cause of righteousness by this letter to the Mexican Hierarchy:

TO THE ARCHBISHOPS AND BISHOPS OF MEXICO

BENEDICT XV. POPE

To Our Venerable Brethren, Health and Apostolic Blessing:

By many a testimony you are well aware of the deep solicitude with which Our mind, from the beginning, has regarded the crisis to which the Catholic Church has been subjected in your country on account of the political convulsions and disturbances; and you know that, despite the great distance which separates Us from you, We are sharing your distresses and sufferings. The motive for addressing you on this occasion is your recently published protest against the new political Constitution of Mexico, promulgated at Queretaro on the fifth of February of this year. Indeed, we have read over and over, and as carefully as the gravity of the subject demands, the document published by your common consent. We see shining forth in it, just as We fully expected, your earnest endeavor to defend the Divine rights of the Church, your effort to safeguard the faith of your peoples, an effort so much the greater as the waves that tossed you about grew the more violent, and your deep seated love of your country, whose prosperity, as you rightly assert, cannot be separated from the reverence due to the ancient religion. While your remonstrance abounds with sentiment which every fair-minded person must approve, every one must admit that it is based on many solid reasons, for some of the prescriptions of the new law utterly ignore the sacred rights of the Church, and others directly oppose these rights. Therefore, in protesting against the injury inflicted on the Church and the wrongs committed against Catholic interests, under the firm conviction of your duty, you have done a work, perfectly consonant with your pastoral office, and most worthy of our commendation. Moreover, let it afford you consolation to learn that, in the midst of your trials and sufferings We abide with you with special tokens of Our fatherly affection, and that We shall leave nothing undone to encourage and assist you. In the meantime, Venerable Brethren, We exhort you, though you need no exhortation, to put on the mark of the Apostle, Christ, the Prince of Pastors, so that, overcoming evil with good, you may show forth that magnanimity, that constancy, and that patience, which, now more than ever before, must abound in you. And since you desire above all things, after the restoration of the Catholic religion to its former splendor, that peace and order may again flourish in the nation, offer to God, as a propitiatory offering, the trials and sorrows which you daily suffer, that He may mercifully bring your desires to their earliest fruition. The Most Blessed Mother of God, who watches over the Mexican people from her shrine of Guadalupe, will not fail you. You may be reassured that, as at other times she often showed herself the solicitous Patroness of the nation, so, in this bitter extremity, she will soon lend her powerful assistance. In union with you, We shall offer Our continual prayers before the throne of the same Blessed Virgin. In fact, that there may be evident token of this union, We take pleasure in announcing to you, Venerable brethren, that on the twelfth day of December, on which day the solemnity of Our Lady of Guadalupe is observed among you, We shall offer the Holy Sacrifice in honor of her whom you venerate with singular devotion under this title, and for the welfare of Our dearly beloved Mexican people. Make known to the Faithful of your dioceses what We have resolved that, by their petitions on that day, united with Ours, they may more readily obtain for their sorely tried country the gifts of peace and tranquility. In testimony whereof, and as a pledge of Our fatherly benevolence, We lovingly impart Our apostolic blessing to you, Venerable Brethren, and to all your clergy and people.

Given at Rome, at Saint Peter's, on the fifteenth day of June, the feast of the Most Sacred Heart of Jesus, in the year 1917, and the third of Our Pontificate.

BENEDICT XV. POPE

The Mexican Hierarchy has reason to rejoice over the Holy Father's approbation of their conduct.—America.

Take it not to heart if men think ill of thee, and say of thee what thou art not willing to hear. Thou oughtest to think worse of thyself and to believe that no one is weaker than thou. What we are in the eyes of God, that we are and no more, said the humble St. Francis.—Thomas a Kempis.