

O Mary, My Mother

O Mary, my Mother, most lovely, most mild,
Look down upon me a poor, weak, lowly child;
From the land of my exile I call upon thee;
Then Mary, my Mother, look kindly on me;
Then Mary, my Mother, look kindly on me.

If thou dost forsake me, ah! where shall I go?
My comfort and hope in this valley of woe;
When the world and its dangers with terror I see,
Sweet hopes come to cheer me in thinking of thee;
Sweet hopes come to cheer me in thinking of thee.

In sorrow and darkness be still at my side,
My light and my refuge, my helper and guide;
Though snares should surround me, yet why should I fear?
I know I am weak, but my Mother is near;
I know I am weak, but my Mother is near.

Bavarian Bishops Demand Religious Supervision.

In consequence of the abolition of religious supervision of schools by the provisional government of Bavaria, the archbishops and bishops of that country have issued a strong memorial. They warn against the radical tendency of the time to ban all religious instruction from the public schools. The Bavarian Hierarchy outlines the minimum demands on which the Church in Bavaria must insist in education. They concede that religious supervision of all schools as practiced for more than a century is not the exclusive task of the Church. "Never, however, can the Church yield the God-given and inviolable right to take part in watching over the spirit of the school. If spiritual supervision to the extent in vogue in the past is abolished, legal recognition of the Church's right to co-operate in supervising education must be demanded most emphatically."

The bishops demand the following: 1) The denominational religious school must stay; 2) Consequently, the teachers must receive religious training; 3) The course of studies and textbooks must be free from anything in opposition to the religious character of the school; 4) The Church and parents must be conceded the right to conduct private schools and institutions in every branch of education and training of youth; 5) The law must recognize religious training as the principal course in all schools; 6) Without permission of the ecclesiastical authorities (Catholic or Protestant) no one may give religious instruction and the Church alone confers or withdraws the *missio canonica*; 7) The teacher of religion must be a member of the teachers' council and the pastor, a member of the local school board; 8) The bishop or a clergyman empowered by him must at all times be free to investigate on the spirit of the school; 9) Provision must be made for meeting well-founded complaints of the ecclesiastical authorities about offences against faith and morals in instruction and training; 10) The authorities of the Church must be guaranteed the right to demand the removal of teachers endangering faith and morals.

The fearless and zealous bishops conclude their memorial to the Bavarian Government by pointing out that the realization of their minimum program is in the interests of public welfare, and will promote the convalescence of Bavaria.

To properly understand the demand of the Bavarian Hierarchy one must bear in mind that a majority of Bavaria's population of seven million souls is Catholic and many of the minority Protestants.

The Letter Of The Holy Father To The German Bishops.

The following translation of the Letter of the Holy Father to the German Bishops is given by the Rome Correspondent of the "Tablet": "Venerable Brethren, Health and the Apostolic Benediction—The day has at last arrived which marks for your nation the end of a long and most distressing war; with the signing of the Treaty of Peace an end has been finally put to the blockade which made so many victims, specially and above all among those who in point of fact were taking no part in the war. We who as the Universal Father have at heart the belligerents on both sides and tried by every means in Our power to put an end to the terrible conflagration or to mitigate its consequences, We give the Almighty thanks for this boon together with you and all your nation. It should be your care now to repair as soon as possible the immense harm produced amongst you by the war, and inasmuch as nothing can be so useful to that end as the work of the Catholic Church assisted by Divine Grace, We have thought it fit to send you this letter, and first of all in order that there may not come to pass in Germany public disturbances which would bring on your nation, and indeed on Europe, the ruin which is overcoming other nations, every effort must be made that the population may not lack food. To that end, Venerable Brethren, by means of the parish priests and such other ecclesiastics as are in the closest touch with the people you should strongly urge the faithful in country districts not to refuse the inhabitants of the cities who are suffering hunger as much food as they themselves can manage to do without. In these hard times that duty is laid on them strictly by the law of charity which, if it embraces all, including enemies, wishes that we should specially love our fellow countrymen. And, in addition, We feel confident that all who belong to civilized nations, and in particular the Catholics among them, will hasten to help the population which they know are reduced to extremities, doing so much on account of the dangers threatening society as from their membership in the family of mankind itself and under the impulse of Christian charity. Indeed, we should call to mind what the apostle St. John teaches: "My little children, let us not love in word or in tongue, but in deed and in truth."

In the second place, Venerable Brethren, each one of you should use all the authority of his sacred office to heal the spiritual wounds which the war either inflicted on your nation or made more sore. It is specially necessary to eliminate every feeling of hatred either towards foreigners with whom the nation was at war or towards fellow-citizens of other parties, and in the place of hatred put the brotherly love which is of Christ, which knows no barrier or limit or strife of class. And We repeat here the hope We expressed in our last Consistory, that "men and peoples may be again united in Christian charity, because if that is lacking every Peace Treaty will be vain." We feel sure that you, Venerable Brethren, as good pastors and ministers of peace and charity, will engage all your care and energy in this task and will not cease to ask pity of the Lord, together with your clergy and your flocks. For Us, Our help will never fail you in these terrible times for your country, because Our heart of a father turns with greater pity towards Our children who are suffering most, following the example of the loving Redeemer Who, taking pity on the sufferings of a great multitude, spoke those memorable words: "To have compassion on the multitude."

Meanwhile, as harbinger of heavenly gifts and witness of Our great benevolence, on you, Venerable Brethren, and on all those entrusted to your pastoral care We impart from Our heart the Apostolic Blessing.

Experience of a Bishop Who Dared To Tell The Truth

Some of our people have been telling us of late to be "constructive" in our efforts at social reform. They do not want us to criticize. They do not want us to be "calamity-howlers." They do not even want us to resent unjust attacks upon our most precious liberties. They want us simply to swim with the current of popular opinion, and meekly to approve of every measure that those in power see fit to propose. Now, sometimes the way for constructive work must be prepared by a little hewing away and demolition. Debris must be carted away before the foundations of the new building can be laid. And so it is in social reform. We must root out evils before we can erect the temple of social justice.

We must do a little such preliminary work today by pointing out a crying evil which exists in a neighboring country and which is there effectively hampering and clogging the path to the upbuilding of solid social reform. Fortunately the terrible abuse does not yet exist to the same extent in our country. But are we not allowed to learn from sad conditions in other lands, in order to be better prepared to stave off such calamities from our own people? "It is right to learn even from the enemy."

AN INCIDENT FROM GUATEMALA.

Bishop Piñol y Batres, Titular Bishop of Faseli, had been directed by the Holy See to preach a series of sermons in the Archdiocese of Guatemala. Large audiences were present at the conferences. These were some of the subjects, which, it should be noted, are not only of religious, but also of social interest:

1. The prevailing sins of modern society;
2. The corrupt administration of justice;
3. The growth of concubinage;
4. The general looseness of morals of students in colleges and public schools;
5. Unjust centralization of power in the hands of a few persons;
6. The unquestioning submission demanded of subjects in matters which are illicit;
7. The misuse of public moneys;
8. The harsh treatment of native laborers;
9. Official sanction of "graft" on the part of public officials;
10. Failure of officials to give account of funds entrusted to them for the common welfare.

Topics of this kind are discussed every day in our leading papers, and the Editor is regarded as an "apostle of righteousness" for doing so. But in Guatemala the press is terrorized. No paper dares to speak the truth.

In touching upon these matters the Bishop spoke only what was of common knowledge, and made no personal attack upon anyone. He said what many wished to say and should have said, but left unsaid for fear of the consequences. The Bishop did not even speak of these questions from the political, but only from the moral viewpoint. The lectures were given from the 1st to the 14th of May of the present year.

During the night of the 16th of May at half past three in the morning, a band of ruffians broke into the Bishop's home, came up to his bedroom, and without any warrant, arrested him. He was taken away like a criminal to Escuintla, and held "incommunicado" by the police. On the 17th he was taken to the Capital. On the evening of the 18th he underwent a preliminary hearing on the subject of the

sermons he had delivered. He was accused of having uttered "subversive words," of having excited the people against the constituted authority, of having made direct, particular and personal allusions against them, and of having directed a conspiracy against the Government.

Seeing that the Bishop was in the hands of the ruling powers, the cowardly papers hurriedly favored the Government, by heaping calumnies upon him. The official and the anti-Catholic press accused the Prelate of being a disturber of the public peace and of public order. On the very day that he was put in prison, the Associated Press published in the "New York Herald" and in other papers, a cablegram, in which the bishop was charged with having preached Bolshevik sermons, and the information was volunteered that severe measures would be taken against such excesses.

The Catholic people protested against the unjust treatment of their Bishop. A document, signed by more than 600 persons, who had either been present at the sermons, or received accounts of them from reliable witnesses, assured the government that "there was no abuse of freedom of speech, and that he (the Bishop) said nothing which might be interpreted as a counsel or a hint to do any thing against the laws or the authority of the Republic." These persons, moreover, affirmed that "if the contrary had been stated to the Government, this is a calumny against the Bishop." They also asked that "in consideration of the dignity of our religion and in accordance with strict justice, the Government should restore the Bishop to liberty."

The result of this loyal declaration in favor of the innocent prisoner was that the President ordered Don Caesar de Garro, a Spaniard, and proprietor of the printing shop where the document was printed, as well as all who had helped to spread it, to be imprisoned. Many persons, among them several ladies of high station, were sent to prison for having expressed a wish to speak with the Prelate.

Tyranny, unjust laws, a corrupt press, graft, bureaucracy—all of which are flourishing in the country where this outrage occurred—are some of the evils which bar and will always bar, the way to real social reform. When those who speak the truth are persecuted, then, indeed, justice must hide her head. Is it not the part of wisdom to prevent the spread of such evils in our land? C. B. of the C. V.

An Infelicitous Analogy.

The allusion in an advertisement in Catholic papers to St. Anne de Beaupre as the "Mecca" of Canada, remarks the Cath. Record, is an exceedingly infelicitous one upon which the promoters of the pilgrimage are not to be congratulated. The far-famed shrine on the St. Lawrence is not a "Mecca" in any sense of the word, nor has it anything in common with the annual influx of Moslem fanatics to the tomb of the "Prophet." On the contrary, the religion of Mohammed is the very antithesis of that of the Nazarene, and in the hands of its chief adherent, the Turk, has for centuries been the sworn enemy of Christianity, and for a time threatened the very existence of the latter as an organized power in Europe. Every time we recite the Litany of Loreto we recall by the invocation "Help of Christians, Pray for Us," that it was inserted by St. Pius V. as an act of thanksgiving for the great victory of Lepanto which marked the deliverance of Europe from this Moslem menace. As for Mecca, it was ever in the days of its power the scene of anti-Christian intrigue and fanatical excess. The application of the term, therefore, to a Christian shrine is woefully out of place.

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