Hely Father In His First Encyclical Condemns The Evils Of Statism And Racism

Could be N. C. W. C. seem service)

VAFFICAN CELT Cost. 87—24.

Leaves in the complete of icel English state in the service of Christ (Ephechany S. 5) to the men of our times. Can there has any like from the Service of the King? before the Action of the King? before the Action of the King? before the Action of the Manager of the King? before the Action of the Manager of the King? before the Action of the Manager of the Manager of the Victorious was service of the Manager of the Cross those who make the Land of the Manager of the Cross those who make the Land of the Manager of the Cross those who make the Land of the Manager of the Cross those who make the Land of the Manager of the Cross those who This ways are made at the Valent.

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In the very year which marks he burtleth namelyearnry of the secondary of marking to our field and the secondary of the secondary of marking to our field and field for a marking of the Lord. For a mort of the secondary has more able of the Supreme Feeting on the secondary that general secondary that consecration was presidenced by Our Important secondary of the Holy Year the legislating of the Holy Year which among the last contary. dant the last contury. And We as a rewity arctained wise. She had not perfectly arctained to water of the plan of

As We surrish from the stand-olist of shortly the plat forly only in Ball polaries profits and mangles grandsparents, i phinosolig subdiving male sparins, defining one, the same sparins short short the same statement of their managers, and their same managers, and the same managers, and their same managers, and their same managers, and their same managers, and their same managers, and the same m a parameter whicher which held to parties and to com-all grantes and to com-ness to two spatters, It mittle Brok in Di 1797 in depthy on a manage of compari-ual a phase from Cod pot paly of the Chapman, and then be

R is a service to say which in section of the late in the beautiful of from late in A second of the second of the

have shandoned it?
What heart is not influmed, is not swept forward to help at the sight of memory brothers and sister who, miled by error, passion, temptation and prejudice, have strayed away from faith in the true-Cled and have lost contact with the joyful and lifegiving message of Christ?

Whe among the Beldiers of Christ?

Whe among the Beldiers of Christ?

Onlist?—desiredable or laymandees not feel himself incited and spirred on is a greater vigilance, by the sight of the ever-increasing host of Christs estamined as in parceives the spekeemen of these tendencies deny or in practice nagion, the viviging truths and the value inherent in hellef in Ged and in Christ; and he perceives them wantonly break the

ceives them wantonly break the Tables of God's Commandments to substitute other tables and other standards stripped of the othical pontent of the Revolution ses Misal, standards in which the spirit of the Mermon on the Mount and of the Cross has no

mount and of the Cross has no place?
Who could observe without profound grief the tragic harvest of such desertions among these of sich describes among those whe in days of odin and security were numbered among the followers of Christ, but who is chief and in the hour that of the course of the control of the hour that balts after endurance, for affect, for affering, for a stout heart in fees of hidden or open persecution, fell victims of ownersies, wasknoon, uncertainty; who terror-atrickes, hefers the inociliose entailed by a profession of their Christian Palth, contained the better christian and most the better christian and the better christian shifts obtained awaiting those pathful to Christ.

The reck dispositions of time and comparament. Venerable membrish, may the uppreaching Frank at Christ the King, on which this, Our first Macyclical, will reck pour be aby of grace and of the reck prick of the Kingdom of Christ. May it be a day when the enhancement of the Juviana nees he the Divine Heart, which should be seldwrated in a particularly selome manner, will nather the faithful of all peoples and all mittens around the per set the faithful of all pro-ples and all matters around the shread of the Biernal King, in advention and in reparation, to renew new and for ever their sails of allegiance to Him and to the law of truth and of love. May it be for the faithful a day of grace, in which the fire that Cur Lord came to cast upon the arth will kindle with ever

the sorth will kindle with ever greater light and purity. May it a way of grace for the lukewarm for the weary for the afhave become faint, may give s day of grace also for those who have not known Christ or who have lost Him; a day when from millions of faithful hearts will ries to Heaven the prayer that the Light which enlightenoth every man that cometh into this

verid (St. John, 1, 9) may make clear to them the way of sal-vation, that His grace may stir in the "troubled heart" of the anderers a homesickness for that impels them to return to Him, Who from His sorrowful throne of the Cross thirsts for their souls also and Weo is con-sumed by a desire to become for them too "the Way, and the Truth and the Life" (St. John 4. 4X. As, with a heart full of con-

fidence and hope, We place this lirst Encyclical of Our Pontificate under the Seal of Christ" the Ring, We feel entirely asthusinstic approval of the whole flock of Christ. The difficulties, anxieties and trials of the present hour arouse, intensity and rating, to a degree rarely atained, the sense of solidarity in he Catholic family. They make ill believers in God and in thrist share the consciousness of common threat from a comnon danger. We witnessed a onsetling and memorable display of this Catholic solidarity great-ly intensified in such difficult dreumstances—the servied ranks. the assurance, the resolution the will to win-in those days when, with Taliering step but with con-tidence in God. We took posses-sies of the chair left vacant by the death of Our great pred-

The cheries the memory of the many betimenter of films attachment is the Church and to the Vicar of Christ, and all the ovation so graving, so enthusiastic, and as spectaged to us on the sometime of Our election and so spectaged at Our alocalism and some the constitution of the sometime of our election and sometimes are well as the separation of the sometimes of the second of t

the supreme power given to Us by Divine Providence, it was a composation to see that magnificent and tangible demonstration of the indissoluble unity of the Catholic Church rallying all the closer to the impregnable Rook of Pater, to form around it a wall and a bulwark as the enemies of Christibecome bolder. This same manifestation of This same manifestation of world-wide Catholic solidarity and of supernatural brotherhood of peoples around their Common Father, seemed to Us all the richer, in fair hopes in view of the tragic diremmetances, both material and spiritual, of the moment. That memory has confirst months of Our Pontificate in which We have already witnessed the tell, the anxiety and the trials with which the path of the Brouse of Christ across the world is attent.

Nor can We pass over in si-lener the prefound impression of heartfelt gratitude made on Us by the good wishes of those who, though nef belonging to the vis-lible body of the Catholic Church, have given-poble and sincere ex-pression to their appreciation of all that unites them to Us in leve for the Person of Christ or in belief in God, We wish to exin belief in God. We wish to ax-press Our gratitude to them all. We entrust them one and all to the pretection and to the guid-ance of the Lord and We assure them Solembly that one thought any fills Our mind: to imitate the example of the Good Shepheight in order to bying true hap-piness to all men: "that they may have life, and may have it more abundantly" (St. John 10, 10).

Îralituis lè Slatos But Wa must in obedience to an inner prompting, make spe-cial mention of Our gratitude for cial mention of Cur gratitude for the tokens of reverent homage which we have had from the Sovereigns, heads of States and Governments of those nations with which the Holy See is in friendly relations. Our heart is loyous agnicially at the thought joyous especially at the thought that We can, in this first Ency-clical -directed to the whele Christian people scattered over the world, rank among such friendly powers Our dear Italy, fruitful garden of the Faith, which was planted by the Princess of the Apostles. For, an a result of the Lateran Pacts, her representative occupies a place of thonor among those officially accredited to the Apostolic Sec. "The Peace of Christ restored to Italy," like a new dawn of brotherly union in religious and in civil intercourse, had its beginning in these Pacts. We pray God that, in the serene atmos-phere of that peace, He may pervade, revivify, atrengthen and fortify the hearts of the Italian people, so close to Us. In the midst of which We live, with which We share the very air We breather We hope and trust that that people, so dear to Our predecessors and to Us, may be faithful to its glorious Catholic tradition, and experience through the Divine Pretection ever more that truth of the Psalmist: "Hanpy is that people Whose God the Lord" (Pealms, 143, 15).

Recalls First Blessing This happy new juridical and spiritual position which that achievement, destined to make an indelible mark in history, has sacured and sealed for Italy and for the whole Catholic world. for the whole Catholic world, never appeared to Us so impressive in its unifying effects as when, from the lotty loggia of the Vatican Basilica, We opened and raised Our arms and Our hand for the first time in blessover Rome-Rome, the Scat of the Papacy and Our own dear birthplace-over Italy reconciled with the Church, and over the peoples of the entire world.

As Vicar of Him Who in a decisive hour pronounced before the highest earthly authority of that day, the great words: "For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth My voice" (St. John, 18, 37). We feel We owe no greater dobt to Our office and to Our time than to testify to the truth with Apostolic firmness: "to give testimony to the truth." This duty necessarily en-tails the exposition and confutation of errors and human faults; for these must be made known before it is possible to tend and to heal them. "You shall know the truth and the truth shall make you free" (St. John 8, 32). in the fulfillment of this, Our duty, we shall not let Ourselves be influenced by earthly considerations nor be held back by mistrust or opposition, by re-buffs, or lack of appreciation of Our words, nor yet by fear of misconceptions and misinterpre-We shall fulfill Our tations duty, animated ever with that paternal charity which, while it suffers from the evils which af-flict Our children, at the same lime points out to them the rem-edy: We shall atrive to imitate the Divine Model of shepherds. eass the Good Shepherd. Who a light as well as love: "Doing to this in charity Sphesians 180

At the head of the read which teeds is the appritual and moral energiptcy of the present day many the negative of the second of

First Encyclical of Pope Pius XII Is Entirely His Personal Effort

the Holy Father himself.

Issuance of this important docu-ment marked the second time that an Encyclical Latter has been Principes (first class Papal docu-dated from Castelgandolfo, the summer residence of the Popes.

The Holy Father sent final corrections to Monsigner Bacci yesdated from Castelgandollo, the ments). The Hely Father sent main summer residence of the Popes. Corrections to Monsignor Bacci yesterday, and a confidential section recitation of the Rosary to combat of the Vatican printing office modern world evils, was dated from Castelgandolfo by Pope Plus midnight to turn out the official region of the Vatical printing office midnight to turn out the official region in the various languages.

Newspapermen were called to the Sala Regia at the Vatican, and took the atrictest precautions to at 12:30 o'clock Friday affernoon, avaid any publicatior of the En-Rome Time, texts of the Encyclical oyclical before the hour at which were made available to them in it was released t the newspaper Latin, Italian, English, French, correspondents.

VATICAN CITY. - "Summi; German and Spanish. In addition, Pontificatus," the first Encyclical summaries of the Encyclical were Letter of His Holiness Pope Pius XII, made public October 27, was written personally and entirely by the Holy Esther homes!

The Latin translation of the

Issuance of this important docu-Plus XII to Monsignor Antonio texts in the various languages.

Venerable Brethren, as We write these lines the terrible news comes to Us that the dread tempest of war is already raging despite all Our efforts to

avert it. When We think of the wave of suffering that has come on countless people who, but yester-day, enjoyed in the environment of their homes some little de-gree of well-being. We are tempted to lay down Our pen. Our paternal heart is torn by en-guish as We look ahead to all that will yet come forth from the baneful seed of violence and of hatred for which the sword today ploughs the blood-drenched furrow.

But precisely because of this apocalytic foresight of disaster, imminent and remote, We feel We have a duty to raise with still greater insistence the eyes and hearts of those in whom there yet remains good will to the One from Whom alone comes the salvation of the world-to One Whose almighty and merciful Hand can alone calm this tui Hand can alone caim this tempest—to the One Whose truth and Whose love can enlighten the intellects and inflame the hearts of so great a section of manking plunged in error, self-lahness, strife and atruggle, so as a self-lahness at a give the analy originate in to give it a new orientation in the spirit of the Kingship of Christ.

Medern Errors Perhaps-God grant it - one may hope that this hour of direst need may bring a change of outlook and sentiment to those many who, till now, have walked with blind faith along the path of popular modern errors unconscious of the treacherous and insecure ground on which they trod. Perhaps the many who have not grasped the importance of the educational and pastoral mission of the Church will now scouted in the false security of

No defense of Christianity could be more effective than the present straits. From the im-mense vortex of error and anti-Christian movements there has ant disasters as to constitute a condemnation surpassing in conclusiveness and merely theo-

retical refutation Hours of painful distillusion ment are often hours of grate "a passage of the Lord" (cf Exdus 12 11) when doors which in other circumstances would have remained shut, open at Saviour's words "Behold, stand at the gate and knock (Apocalypse 3, 20)

God knows that Our heart goes out in affectionate sympathy and piritual joy to those who, as a result of such painful trials, feel within them an effective and salutary thirst for the truth, justice and peace of Christ. But for whom as yet hour of light from on high has not come. Our heart knows only love. Our lips move only in prayer to the Father of Light that He may cause to shine in their hearts indifferent as vet or hostile to Christ, a ray of that Light which once transformed Saul into Paul; of that Light which has shown its mysterious power strongest in the times of greatest difficulty for the Church.

A full statement of the doctrinal stand to be taken in face of the errors of today, if neces sary, can be put off to another time unless there is disturbance for the moment We limit Ourselves to some fundamental servations.

Drift Toward Chaos

The present age, Venerable Brethren, by adding new errors to the doctrinal aberrations of the past, has pushed these to extremes which lead inevitably a drift towards chaos. Before all else, it is certain that the radical and ultimate cause of the avils which We deplore in mod-ern society is the denial and rejection of a universal norm of morality as well for individual and social life as for internationand social life as for international relations; We mean the disregard, so common nowadays, and the forgettuiness of the natural law itself, which has its foundation in God, Amignty Creator and Father of all, supreme and absolute Lawgiver, all-wise and just Judge of human actions. When God is hated, every basis of morality is undermined; the rocks of conscience is stilled or voice of conncience in stilled or at any rate grows very taint, that voice which teaches even to the fulfernes and to unclylined tribes what is good and what is bed, what is well what forbid-der, and makes min feel themtions to & Sepreme Judge.

The denial of the fundamentals of morality had its origin, in Europe, in the abandonment of that Christian teaching of which the Chair of Peter is the depos-itory and exponent. That teaching had once given spiritual co-hesion to a European which, educated, ennobled and civilized by the Cross, had reached such degree of civil progress as to become the teacher of other peo-ples, of other continents. But, cut off from the infallthis teach. a few senarated brethren have gons so far as to overthrow the central dogma of Christianity, the Divinity of the Saviour, and have hastened thereby the prog-

reas of spiritual decay. Increduity Deplored The Holy Gospel narrates that when Jesus was crucified "there was darkness over the whole earth" (Matthew 27, 45), a ter-rifying symbol of what happened and what still happens spiritually wherever incredulity. blind and proud of itself, has succeeded in excluding Christ from mod ern life, especially from public life, and has undermined faith in God as well as faith in Christ. The consequence is that the

moral values by which in other times public and private conduct was gauged have fallen into disuss, and the much vaunted civilization of society, which has made ever more rapid progress withdrawing man, the family and the State from the benefit cent and regenerating effects of the idea of God and the mach ing of the Church, has caused to reappear, in regions in which for many centuries shone the splena manner ever clearer ever more distinct, ever more distressing, the signs of a corrupt and cor-rupting paganism "There was darkness when they crucified Jusus" (Roman Breviary, Good

Friday, Response Five). Many perhaps, while abandon ing the teaching of Christ were not fully conscious of being led astray by a mirage of glittering estrangement as an escape from the alavery in which they were before held, nor did they then foresee the bitter consequences bartering the truth that set free, for error which enslaves.

They did not realize that in and paternal laws of God, and the unifying and elevating doc trinss of Christ's love they were resigning themselves to the whim of a poor, fickle human wisdom, they spoke of progress, when they were going back, of being raised, when they grovelled; of arriving at man's estate, when they stooped to servility They did not perceive the ina-bility of all human effort to replace the law of Christ by any thing equal to it. "they vain in their thoughts" (Romans 1. 21)

Disappearance of Order With the weakening of faith in God and in Jesus Christ, and the darkening in men's minds of the light of moral there disappeared the indispensahis foundation of the embility and quiet of that internal and external, private and public or and safeguard the prosperity of States

Europe had a cohesion of brotherhood through identical ideals gathered from Christian preaching, she was not free from divisions, convulsions and wars which laid her waste; but per-haps they never felt the intense pessimism of today as to the not sibility of settling them, for they had then an effective mora sense of the just and of the un-just, of the lawful and of the unlawful, which, by restrainin outbreaks of passion, left the tlement. In Our days, on the contrary, dissensions came not only from the surge of rebellious passion, but also from a deep spiritual crisis which has ove thrown the sound principles of private and public morality.

Among the many errors which derive from the poisoned source of religious and moral agnostic-ism. We would draw your atten-tion, Venerable Brethren, to two in particular, as being those which more than others render almost impossible or at least precarious and uncertain, the peaceful intercourse of peoples.

The first of these permicious errors, widespread today, is the forgetfulness of that law of huforgetrainess of that law of hu-man selidently and charity which is dictated and imposed by our comman stight and by the squal-ity of rational nature is all men, to whatever people they belong, and by the redseming Sacrifice offered by Jesus Christ on the Altar of the Cross to His Heav-enly Father on behalf of sinful Lessons from Scripture

In fact, the first page of the Scripture, with magnificent sim-plicity, tells us how God, as a culmination to His creative work, made man to His Own image and likeness (of Ganesis 1, 28, 27); and the same Scripture tells us that He enriched man with supernatural gifts and privileges. and destined him to an eterna

and ineffable happiness.

It shows us besides how other men took their origin from the first couple, and then goes on, in unsurpassed vividness of language, to recount their division into different groups and their dispersion to various parts of the world. Even when they abandoned their Creator. God did not cease to regard them as His children, who, according to His merciful plan, should one day be reunited once more in His

friendship (cf Genesis 12, 3)
The Apostle of the Gentiles
later on makes himself the herald of this truth which associates men as brothers in one great family, when he proclaims to the Greek world that God "hath made of one, all mankind to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God" (Acts 17, 26, 27)

A marvelous vision, which makes us see the human race in the unity of one common origin in God "one God and Father of all. Who is shove all, and through all, and in us all (Ephesians 4, 6), in the unity of nature which in every man is equally composed of material body and unity of the immediate end and mission in the world, in the unity of dwelling place, the earth, of whose resources all men can by natural right avail themselves, to sustain and develop life, in the unity of the supernatural end, God Himself. to Whom all should tend, in the unity of means to secure that

portrays for us mankind in the unity of its relations with the Son of God, image of the invis-ible God, in Whom all things have been created. "In Him were all things created (Colossians 1, 16), in the unity of its ransom, effected for all by Christ. Who, through His Holy and most bitter Passion, restored the original friendship with God which had been broken, making Himself the Mediator between God and one Mediator of God and men, the man Christ Jesus' (I Timothy 2, 5)

And to render such friendship between God and mankind mor intimate this same Divine and universal Mediator of salvation and of neace, in the sacred si lence of the Supper Room, before He consummated preme Sacrifice let fall from His divine Lips the words which reverberate mightily down the ity in a world devoid of love and torn by hate "This is my com-mandment that you love one another, as I have loved you (St

Supernatural Truths These are supernatural truths which form a solid basis and the strongest possible bond of a union, that is reinforced by the love of God and of our Divine Redeemer, from Whom all receive salvation "for the edifying of the Body of Christ unti we all meet into the unity of faith, and of the knowledge of the Son of God. unto a perfect man unto the measure age of the fullness of Christ Ephesians 4, 12 13)

In the light of this unity of all mankind, which exists in law and in fact individuals do not feel themselves isolated units like grains of sand, but united and by their internal destany, into an organic, harmonious tual relationship which varies

with the changing of times.

And the nations, despite a difference of development due to diverse conditions of life and ruffüre, are not destined to break rather to enrich and embellish it by the sharing of their own pe-culiar gifts and by that reciprocal interchange of goods which only when a mutual love and lively sense of charity unite all the sons of the same Father and all those redeemed by the same

The Church of Christ, the faithful depository of the teaching of Divine Wisdom, cannot and does not think of deprecating or disdaining the particular character sties which each peo-ple, with jealous and intelligible pride, cherishes and retains as a precious heritage Her aim is a supernatural union in all-embracing love, deeply felt and practiced, and not the unity which is exclusively external and superficial and by that very fact

The Church hails with joy and follows with her maternal blessing every method of guidance and care which aims at a wise and orderly evolution of partic-ular forces and tendencies hav-ing their origin in the individu-al character of each race, provided that they are not opposed to the duties incumbent on men from their unity of origin and common destiny.

Missionary Activities She has repeatedly shown in her missionery enterprises that her missionery enterprises that such a principle of action is the guiding star of her universal apostolate. Ploneer research and investigation, involving sacrifice, devotedness and love on the part of her missionaries of every age, have been undertaken in order to facilitate the deeper appreciative insight into the most scale. tive insight into the most varied civilizations and to put their spiritual values to account for a living and vital preaching of the Gospel of Christ. All that in such usages and customs is not inseparably bound up with re-ligious errors will always be sub-

ject to kindly consideration and, when it is found possible, will be aponsored and developed. Our immediate predecessor, of holy and venerated memory, ap-plying such norms to a particu-larly delicate question, took some generous decisions which are a moment to his insight and to the intensity of his apostolic spirit. Nor need We tell you, Venerable Brethren, that We intend to proceed without hesitation along this way. Those who enter the Church, whatever be their origin or their speech, must know that they have equal rights as chil-dren in the House of the Lord, where the law of Christ and the peace of Christ prevail.

In accordance with these principles of equality the Church devotes her care to forming cultured native clergy and gradually increasing the number of na-tive Bishops. And in order to give external expression to these, Our intentions We have chosen the forthcoming Feast of Christ the King to raise the Episcopal dignity at the Tomb of the Apostles twelve representatives of widely different peoples and races In the midst of the disruptive contrasts which divide the human family, may this solemn act proclaim to all Our sons the spirit the teaching and the work of the Church can never be other than that which the Apos tle of the Gentiles preached "putting on the new (man) him who is renewed unto knowledge according to the image of h that created him Where there is neither Gentile nor Jew circumcision nor uncircumcision bar-barian nor Scythian bond nor free But Christ is all and in all' Colossians 3, 10, 11;

Exercise of Charity Nor is there any fear lest the consciousness of universal brotherhood aroused by the teaching of Christianity and the spirit which it inspires, be in contrast with love of traditions or the glories of ones fatherland. or impede the progress of prosperity or legitimate interests For that same Christianity teaches that in the exercise of charity we must follow a Godgiven order vielding the place good works to those who are bound to us by special ties. Nay the Divine Master Himself gave an example of this preference for His Own country and fatherland, as He wept over the coming destruction of the Holy City

But legitimate and well-ordered love of our native country should not make us close ouf eyes to the all-embracing nature of Christian Charity which calls for consideration of others and ing light of love

Such is the marvelous doctrine of love and peace which has been such an ennobling factor in the civil and religious progress of mankind And the her alds who proclaimed it, moved by supernatural charity, not only tilled the land and cared for the sick but above all they reclaimed moulded and raised life to divine heights, directing it toward the summit of sanctity in which everything is seen in the light of God

They have raised mansions and temples which show to what lofty and kindly heights the ('hristian ideal urges man above all they have made of men wise or ignorant, weak living temples of God and branches of the very vine which is Christ. They have handed on to future generations the treasand have secured for them that inestimable gift of eternal wis-dom which links men as brothers by the common recognition

of a supernatural ownership. Venerable Brethren, forgetfulcharity-of that charity which alone can consolidate peace by extinguishing hatred and softening envies and dissensions—is the source of very grave evils for peaceful relations between

Another Error But there is yet another error no less pernicious to the well-be-of the nations and to the proserity of that great human clety which gathers together and embraces within its confines all races. It is the error contained in those ideas which do not hesitate to divorce civil authority from every kind of dependence upon the Supreme Being-First Source and absolute Master of man and of society-and from every restraint of a Higher Law derived from God as from its

Thus they accord the civil authority an unrestricted field of action that is at the mercy of the changeful tide of human will. or of the dictates of casual his-torical claims, and of the inter-

ests of a few Once the authority of God and the sway of His law are denied in this way, the civil authority as an inevitable result tends to attribute to itself that absolute autonomy which belongs exclu-sively to the Supreme Maker. It puts itself in the place of the Almighty and elevates the State or group into the last end of life. the supreme criterion of the moral and juridical order, and therefore forbids every appeal to the principles of natural reason and of the Christian conscience.

We do not, of course, fail to recognize that, fortunately, false recognize that, fortunately, false principles do not always exer-cise their full influence, especia-ly when age-old Christian trad-tions on which the peoples have been nurtured, remain still deep-ly, even if unconsciously, rooted in their hearts.

None the less, one must not forget the essential insufficiency and weakness of every principle of social life which rests upon a purely human foundation, is inspired by merely earthly motives and relies for its force on the sanction of a purely external authority.

Where the dependence of human right upon the Divine is de-nied, where appeal is made only to some insecure idea of a mere-ly human authority, and an au-tonomy is claimed which rests only upon a utilitarian morality. there human law itself justly forfeits in its more weighty appliation the moral force which is the essential condition for its acknowledgement and also for its demand of sacrifices. Material Successes

It is quite true that power based on such weak and un-steady foundations can attain at times, under chance circumstances, material auccesses apt to arouse wonder in superficial

observers. But the moment comes when the inevitable law triumphs, which strikes down all that has been constructed upon a hidden or open disproportion between the greatness of the material and outward success, and the weakness of the inward value value and of its moral foundation Such disproportion exists whenever public authority disre-gards or denies the dominion of the Supreme Lawgiver. Who as He has given rulers power, has also set and marked its bounds

Indeed, as Our great predeces-sor Leo XIII wisely taught in the Encyclical "Immortals Dei. it was the Creator's will that civil sovereignty should regulate social life after the dictates of an order changeless in its universal principles, should facili-tate the attainment in the temporal order by individuals, of physical intellectual and moral perfection, and should aid them to reach their supernatural end.

Function of the State Hence, it is the noble prerogative and function of the S: to control, aid and direct the private and individual act vities of national life that they converge harmoniously toward, the common good That good neither be defined according to arbitrary ideas nor can it accept standard primarily the material prosperity of society but rather it should be defined according to the harmonious development and the natural fection of man. It is for perfection that society is designed by the Creator as a

To consider the State as something else should be subordings. ed and directed, cannot fail to harm the true and lasting prospen either when unrestricted dominion comes to be conferred on the State as having a mandate from the nation, people, or even a social order, or when the State arrogates such dominion to itically, without any mandate

Whatsnavar If, in fact, the State lays claim to and directs private enterprises, these, ruled as they are by delicate and complicated in tee and assure the realization of their special aims, may be dam aged to the detriment of the Dublic good, by being wrenched from their natural surroundings, that is, from responsible private

Firther, there would be danger lest the primary and essen-tial cell of society, the family with its well being and its growth, should come to be considered from the narrow standpoint of national power, and lest it be forgotten that man and the family are by nature anterior to the State, and that the Creator has given to both of them powers and rights and has as-signed them a mission and a charge that correspond to undeniable natural requirements.

The education of the new generation in that case would not aim at the balanced and harmonious development of the physical powers and of all the intellectual and moral qualities, but at a one-sided formation of those civic virtues that are considered necessary for attaining political success, while the virtues which give society the fragrance of nobility, humanity and reverence would be inculcated less for fear they should detract

from the pride of the citizen. Before Us stand out with painful clarity the dangers We fear will accrue to this and coming generations from the neglect or non-recognition, the mini and the gradual sholition of the rights peculiar to the family. Therefore We stand up as determined defenders of those rights in the full consciousness of the duty imposed on Us by Our Apostolic office. The stress of our times, as well external as in-ternal, material and spiritual alike, and the manifold errors with their countless repercus-sions are tasted by none so bitterly as by that nable little cell.

lardships of Life

True courage and a heroism worthy in its degree of admira-(Continued on Page C)