(Continued from Page B)

tion and respect, are often necessary to support the hardships of life, the daily weight of misery, growing want and restrictions on a scale never before experienced, whose reason and necessity are not always apparent.

Whoever has the care of souls and can search hearts, knows the hidden tears of mothers, the resigned sorrow of so many fathers, the countless bitternessof which no statistics tell nor the mass of sufferings ever on the increase, he knows how the powers of disorder and destruction stand on the alert ready to make use of all these things for their dark designs.

No one of good-will and vision will think of refusing the State, in the exceptional conditions of the world of today, correspondingly wider and exceptional rights to meet the popular needs But even in such emergencies the moral law established by God, demands that the lawful ness of each such measure and its real necessity be acrutinized with the greatest rigor according to the standards of the commo

In any case the more hurdenmanded of the individual and the family by the State, the more must the rights of conscience be to it sacred and inviolable Goods, blood it can demand, but the soul redeemed by God never The charge laid by God on parents to provide for the material and spiritual good of their off-spring and to procure for them a suitable training saturated with the true spirit of religion, can-not be wrested from them without grave violation of their

Undoubtedly, that formation should aim as well at the preparation of youth to fulfill with understanding and pride those offices of a noble patriotism which give to ones earthly fatherland all due messure of love self-devotion and service But on the other hand, a formation which forgot or, worse still deliberately neglected to direct the eyes and hearts of youth to the heavenly country would be an injustice to youth an injustice against the inalienable duties and rights of the Christian family and an excess to which a check must be op-posed in the interests even of the people and of the State it-

Sacred Charge

Such an education might seem perhaps to the rulers responsible for it, a source of increased strength and vigor it would be in fact the opposite, as sad experience would prove The crime of high treason against the "King of Kings and Lord of Lords" (I, Timothy 6, 15, cf Apocalypse 19, 6) perpetrated by an education that is eit er indifferent or opposed to Christianthe reversal of Suffer the little children to come unto me (St. Matthew 19, 14, would bear

most bitter fruits. which lifts anxiety from the bleeding and torn hearts of fathers and mothers and restores their rights only promotes its own internal peace and lays foundations of a happy future for the country The souls of children given to their parents by God and consecrated in Baptism with the royal character of Christ, are a sacred charge over which watches the jealous love of God. The same Christ Who mounced the words "Suffer pronounced the words little children to come unto me" mercy and goodness, with fearful evils those who give scan dal to those so dear to His heart

Now what scandal is more per manently harmful to generation after generation, than a formation of youth which is misdirected towards a goal that alienates from Christ "the Way and Truth and the Lafe and leads to open or hidden apostasy

That Christ from Whom they want to alienate the youthfu generations of the present day and of the future, is the same Christ Who has received from His Eternal Father all power in Heaven and on earth. He holds in His omnipotent Hand the destiny of States, of peoples and of

nations. His it is to shorten or prolong life: His to grant increase, prosperity and greatness.
Of all that exists on the face of the earth, the soul alone has deathless life. A system of education that should not respect the sacred precincts of the Chris tian family, protected by God's holy law, that should attack its foundations, bar to the young the way to Christ, to the Saviour's fountains of life and joy ic.f. Isaiah 12, 3), that should consider apostasy from Christ and the Church as a proof of fidelity to the people or a particular class' word: "They that depart from thee shall be written

n the earth" (Jeremiah 17, 13) Unlimited Authority

The idea which credits the State with unlimited authority not simply an error harmful to their prosperity, and to the larger and well-ordered increase in their well-being, but akewise it injures the relations between peoples, for it breaks the unity of sunra-national society, robs the law of nations of its foundation and vigor, leads to viola tion of others' rights and im-pedes agreement and peaceful

intercourse.

A disposition, in fact, of the divinely-sanctioned natural order divides the human race into social groups, nations or States, which are mutually independent

in organization and in the direction of their internal life. But for all that, the human race is bound together by reciprocal ties moral and juridical, into a great commonwealth directed to the good of all nations and ruled by special laws which protect its unity and promote its prosperity
Now no one can fail to see how

the claim to absolute autonomy for the State stands in open opposition to this natural way that is inherent in man-nay, denies it utterly—and therefore leaves the stability of international re-lations at the mercy of the will of rulers, while it destroys the possibility of true union and fruitful collaboration directed to the general good.

So. Venerable Brethren, it is indispensable for the existence of harmonious and lasting contacts and of fruitful relations. that the peoples recognize and observe these principles of in-ternational natural law which regulate their normal develop-ment and activity Such principles demand respect for corresponding rights to independence to life and to the possibility of continuous development in the paths of civilization they demand, further, fidelity to compacts agreed upon and sanctioned in conformity with the princi-ples of the law of nations.

Mutual Trust Is Vital The indispensable presupposi-ion without doubt, of all peaceful intercourse between nations. relations in force among them is mutual trust the expectation and conviction that each party will respect its plighted word: the certainty that both sides are convinced that "better is wis-dom than weapons of war" (Ec-clesiastes 9, 18) and are ready to enter into discussion and to avoid recourse to force or to threats of force in case of deputes because all these things can be the result not of bad-will, but of changed circumstances and of genuine interests in con-

But on the other hand to tear the law of nations from its an-chor in Divine law to base it on the autonomous will of States is to dethrone that very law and deprive it of its noblest and strongest qualities Thus it would stand abandoned to the fatal drive of private interest and collective selfishness exclusively intent on the assertion of its own rights and ignoring those of

passage of time and the aubstantial change of circumstances which were not and perhaps ould not have been foreseen in the making of a treaty such a treaty or some of its clauses can to become unjust impracticable or too burdensome for one of the parties.

obvious that should such be the case, recourse should be had in good time to a frank dising the treaty or making another in its stead. But to consider treaties on principle as ephemeral and tacitly to assume the authority of rescinding them unilaterally when they are no be to abolish all mutual trust among States In this way, nat-ural order would be destroyed and there would be seen dug betions trenches of division impos-

sible to refill. What of the Future?

Today Venerable Brethren all men are looking with terror into the abvas to which they have been brought by the errors and principles which We have mentioned and by their practical consequences. Gone are the proud Illusions of limitless progress Should any still fail to grasp this fact the tragic situation of today would rouse them with the prophet's cry "Hear ye deaf and ye blind, behold" (Isaias 42 18) "Неаг

What used to appear on the outside as order was nothing but an invasion of disorder confusion in the principles of moral life These principles once di-vorced from the majesty of the Divine law, have tainted every

field of human activity

But let us leave the past and turn our eyes towards that future which, according to the promises of the powerful ones of this world, is to consist, once the bloody conflicts of today have reased in a new order founded on justice and on prosperity
Will that future be really dif-

ferent: above all, will it be better" Will treaties of peace, will the new international order at by justice and by equity towards il by that spirit which frees and pacifies? Or will there be a lamentable repetition of ancient and of recent errors?

To hope for a decisive change exclusively from the shock of war and its final issue is idle, as experience shows. The hour of victory is an hour of external triumph for the party to whom victory falls, but it is in equal measure the hour of temptation In this hour the angel of justice strives with the demons of violence, the heart of the victor all too easily is hardened, moderation and far-seeing wisdom ap-pear to him weakness; the excited passions of the people, often inflamed by the sacrifices and sufferings they have borne. obscure the vision even of re-sponsible persons and make them mattentive to the warning voice of humanity and equity, which is overwhelmed or drowned in the

inhuman cry, "Vae victis, wee to the conquered." There is danger lest settlements and decisions born in such

conditions be nothing else than injustice under the cloak of jus-

Must Come from Spirit

No. Venerable Brethren, safety does not come to peoples from external means, from the sword. which can impose conditions of peace but does not create peace. Forces that are to renew the face of the earth should proceed from within, from the spirit.

Once the bitterness and the oruel strifes of the present have ceased, the new order of the world, of national and international life, must rest no longer on the quicksands of changeable and ephemeral standards that depend only on the selfish interests of groups and individuals. No they must rest on the un-shakeable foundation, on the solid rock of natural law and of Divine Revelation. There the human legislator must attain to mored responsibility, without which it is easy to mistake the boundary between the legitimate

use and the abuse of power. Thus only will his decisions have internal consistency, noble dignity and religious sanction, and be immune from selfishness and passion

Source of Evila For true though it is that the evils from which mankind suffers today come in part from economic instability and from the struggle of interest regarding a more equal distribution of the goods which God has given man As a means of sustenance and progress, it is not less true that their root is deeper and more intrinsic, belonging to the sphere of religious belief and moral convictions which have been perverted by the progressive alienation of the peoples from that unity of doctrine, faith, customs and morals which once was promoted by the tireless and beneficient work of the Church,

If it is to have any effect, the reeducation of mankind must be above all things, spiritual and religious Hence, it must proceed from Christ as from its indispensable foundation, must be actuated by justice and crowned by charity

The accomplishmen of this task of regeneration, by adapting her means to the altered conditions of the times and to the new needs of the human race, is an essential and maternal office of the Church Committed to her by her Divine Founder, the which is inculcated to men truth. justice and charity and the endeavor to implant its precepts solidly in mind and conscience. is the most noble and most fruitful work of peace. That mission would seem as if it ought to discourage by its very grandeur the hearts of those who make up the

Church Militant But that co-operation in the spread of the Kingdom of God which in every century is effected in different ways, with vary-ing instruments, with manifold hard struggles, is a command incumbent on everyone who has an anatched by Divine Crace from the slavery of Satan and called in Baptism to citizenship

of the Kingdom of God And if belonging to it living according to its spirit, laboring for its increase and placing its benefits at the disposition of that portion of mankind also which as yet has no part in them, means in our days having to face obstacles and oppositions as vast and deep and minutely organized dispense a man from the frank. Rather it spurs one to stand fast in the conflict even at the price of the greatest sacrifices Whoever lives by the spirit of Christ refuses to let him be besten down by the difficulties which oppose him, but on the contrary feels himself impelled to work with all his strength and with the fullest confidence in God. He does not draw back sities of the moment but faces their severity ready to give aid with that love which flees no sacrifice is stronger than death, and will not be quenched by the

rushing waters of tribulation

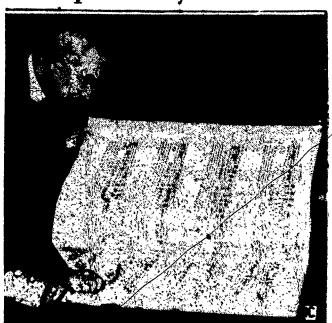
Face Gigantic Tasks It gives Us. Venerable Brethren, an inward strength a heavenly joy for which We daily render to God Our deep and humble thanks, to see in every region of the Catholic world dent signs of a spirit which boldly faces the gigantic tasks of Our age which with generous decision is intent on uniting in fruitful harmony the first and essential duty of individual sanctification and apostolic activity for the spread of the Kingdom of From the movement of the Eucharistic Congresses furthered with loving care by Our prede-cessors and from the collabora-tion of the laity formed in Catholic Action towards a deep realization of their noble mis-sion, flow forth fountains of grace and reserves of strength, which could hardly be sufficiently prized in the present time. when threats are more numer ous, needs multiply and the conflict between Christianity and anti-Christianism grows intense.
At a moment when one is forced to note with sorrow the disproportion between the num-ber of priests and the calls upon them, when one sees that even today the words of Our Saviour apply The harvest indeed is great, but the laborers are few" St Matthew 9, 37, St Luke 10, 2), the collaboration of the laity in the Apostolate of the Hierarchy, a colloboration indeed

by many and animated

with ardent zeal and generous

self-devotion, stands out as a

A Pope's Library in America



Believed to be the only Pope's library outside of the Vatican, the 20,000 books in the Clementine Library of Catholic University of America were in the private collection of Pope Clement MI, who reigned from 1700 to 1721 Rev Francis A Mullin, director of the library is pictured with the largest and the smallest volumes in the priceless collection, which is accessible only to the interested bibliophile Photo copyright by Harris & Ewing. (N.C.W.C.)

eroism'

precious aid to the work of priests and shows possibilities of

development which justify the brightest hopes The prayer of the Church to Lord of the Harvest that he send workers into his vineyard of St. Matthew 9, 37, St. Luke 10, 2) has been granted to a degree proportionate to the present needs, and in a manner which supplements and completes the powers, often obstructed and inadequate of the priestly aposto-late. Numbers of fervent men and women of youth obedient to the voice of the Supreme Pastor and to the directions of their Bishops, consecrate themselves with the full ardor of their souls to the works of the apostolate in order to bring back to Christ

the masses of peoples who have been separated from Him To them in this moment so critical for the Church and for mankind go out Our paternal greeting. Our deepfelt gratitude. Our confident hope These have truly placed their lives and their work beneath the standard of Christ the King, and they can say with the Paalmist 'I speak my words to the King ' (pialma, "Thy Kingdom come" is not simply the burning desire of their prayers, it is besides the guide of their activity

Noble Mission

This collaboration of the laity with the priesthood in all classes, categories and groups reveals precious industry and to the laity entrusted which noble and loyal hearts could desire none higher nor more consoling. This apostolic work, carried out according to the mind of the Church, co crates the layman as a kind of "Minister to Christ" in the sense which St. Augustine explains as follows "When, Brethren, you hear Our Lord saying where I am there too will My servant be, do not think solely of good Bish-ops and clerics. You too in your way minister to Christ by by almsgiving by preaching you can. Thus every father should recognize that it is under this title that he owes paternal affection to his family. Let it be for the sake of Christ and for life everlasting, that he admon-ishes all his household, teaches, exhorts, reproves, shows kindness, corrects, and thus in his own home he will fulfill an ecclesiastical and in a way an

with Him" (on The Gospel according to St. John, tract 51, n. In promoting this participation by the laity in the apostolate. which is so important in our times, the family has a special mission, for it is the spirit of the family that exercises the most powerful influence on that of the rising generation As long as the flame of the Faith burns on the domestic hearth, and the parents forge and fashion the lives of their children in accordance with this Faith, youth will he ever ready to acknowledge the royal prerogatives of the deemer, and to oppose those who wish to exclude Him from society or wrongly to usurp His

episcopal office ministering to

Christ, that he may be for ever

rights Impregnable Refuge When churches are closed. when the Image of the Crucified is taken from the schools, the family remains the providential and, in a certain sense, impreg-nable refuge of Christian life. And We give thanks to God as We see that numberless familles accomplish this, their mission, with a fidelity undismayed by combat or by sacrifice. A great host of young men and women, even in those regions where faith in Christ means suffering and persecution, remain around the Throne of the Redeemer with a quiet, steady de-

glorious days of the Church's struggles What torrents of benefits would be showered on the world what light order, what peace would accrue to social life. unique and precious energies would contribute towards the

termination that recalls the most

betterment of mankind, if men would everywhere concede to the Church, teacher of justice and love that liberty of which in virtue of the Divine Mandate she has a sacred and indisputable right' What calamities could be averted, what hapniness and tranquility assured, if the social and international forces working to establish perace would let themselves be perme-ated by the deep lemmans of the Gospei of Love in their struggle against individual or collective

There is no opposition between the laws that govern the life of faithful Christians and the mostulates of a genuine humane humanitarianism, but rather unity and mutual support. In the in-terests of suffering mankind, shaken to the depth both materially and spiritually. We have no more ardent desire than this: that the present difficulties may open the eyes of many to see Our Lord Jesus Christ and the mission of His Church on this all those who are in power may decide to allow the Church a free course to work for the formation of the rising generation

justice and peace. This work of pacification presupposes that obstacles are not put to the exercise of the maission which God has entrusied to His Church, that the field of this activity is not restricted, and that the masses, and especially youth are not withdrawn from her beneficient influence.

Append to Rulers

Accordingly We as representa-tive on earth of Him Who was proclaimed by the Prophet "Prince of Peace" (Issies 9 A) appeal to the rulers of the peoples, and to those who can in any way influence public life. to let the Church have full liberty to fulfill her role as educator by teaching men truth, by inculcating justice, and inflaming hearts with the Divine Love of Christ. While the Church cannot renounce the exercise of this, her mission, which has for its firmal end to realize here below the Di-

vine pian and to "re-establish all things in Christ, that are in heaven and on earth ' (Enhesians shown to be indispensable as perience teaches that external means and human provisions and political expedients of themselves bring no efficacious healing to the ills which affect man-kind.

Taught precisely by the sad

failure of human expedients to stave off the tempest that threatens to sweep civilization sway, many turn their gaze with renewed hope to the Church, the rock of truth and of charity, to that Chair of Peter from which, they feel, can be restored to teaching and of the moral code which of old gave consistency to pacific international relations. Unity, towards which, so many, answerable for the destiny of nations, look with regretful years. ing as they experience from day to day the vanity of the very means in which once they had placed their trust! Unity, the desired of those many legions of Our sons who daily call upon "The God of Peace and of Love" (2. Corinthians 43, 11). Unity, the hope of so many noble minds separated from us, who yet in

tice and peace turn their eyes to the See of Peter and from it swait guidance and counse! Test of 2.000 Years

These last are recognizing in the Catholic Church principles of belief and life that have stood the test of two thousand years; the strong cohesion of the Ecclesiastical Hierarchy, which in union with the Successor of Peter spends itself in enlightersing minds with the teaching of the Gospel, in guiding and sanc-tifying men, and which is gen-erous in its material condetension towards all but firm wheri,

even at the cost of torments or

martyrdom, it has to say: "Non Ticet; it is not allowed!"

And yet, Venerable Brethren, the teaching of Christ, which alone can furnish man with such solid bases of belief as will great-ly enlarge his vision, and divine-ly dilate his heart and supply an efficacious remedy to the very grave difficulties of today—this and the ackivity of the Church in teaching and spreading that Doctrine, and in forming and modelling men's minds by its precepts, are at times an object of auspicion, as if they shook the foundations of civil authority or unurped its rights.

Against such suspicions We sodemnly declars with Apostolic sincerity that—without prejudice to the declarations regarding the power of Christ and of His Church made by Our predecessor. Pius XI, of venerable memory, in his Encyclical "Quas Primas" of December 11, 1925—and auch aims are entirely alien to that same Church, which appeads its maternal arms towards this world not to dominate but to serve. She does not claim to take the place of other legitimate au-thorities in their proper spheres, the example and in the spirit of her Divine Founder Who "went about doing good" (Acts 10, 38).

The Church preaches and inculcates obedience and respect for earthly authority which de-rives from God its whole origin and holds to the teaching of her Divine Master Who said: "Ren-der therefore to Caesar the things that are Caesars" (St. Matthew 22, 21); she has no desire to usurp, and sings in the liturgy. "He takes away no earthly realms who gives us the

Respect for Authority

celestial" (Hymn for Feast of Epiphany). She does not suppress human energies but lifes them up to all that is noble and generous and forms characters which do not compremise with conscience. Nor has she who civilizes the nations ever retarded the civil progress of mankind, at which

on the contrary she is pleased and glad with a mother's pride. The end of her activity was ad-The end of her activity was admirably expressed by the Angela over the cradle of the Word Incarnate, when they sang of glery to God and announced peace to men of good will: "Glory to God in the highest; and on earth peace to men of good will" (St. Luke 2, 16).

This peace which the most

This peace, which the world carnot give, has been left as a cannot give, has been left as a heritage to His disciples by the Divine Redeemer Himself; "Peace I leave with you, my peace I give unto you" (St. John 14, 27); and thus following the sublime teaching of Christ, summed up by Himself in the two-fold precept of love of God and of the neighbor, millions of souls have reached, are reaching and have reached, are reaching and shall reach peace. History, wise-ly called by a great Roman "The Teacher of Life," has proved for close on two thousand years how true is the word of Scripture that he will not have peace who remists God (cf. Job 9, 4). For Christ alone is the "Corner Stone" (Ephosians 2, 20) on which man and society can find

stability and salvation. On this Corner Stone the Church is built, and hence against her the adversary cannever prevail. "The gates of hell shall not prevail" (St. Matthew 16, 18) nor can they ever weakon her; nay, rather, internal and external struggles tend to augment the force and multiply the laurels of her glorious victories. Hour of Darkness

On the other hand, any other building which has not been founded solidly on the teaching of Christ rests on shifting sands and is destined to perish miserably (cf St Matthew 7, 26, 27).

The hour when this Our first

Venerable Brethren,

Encyclical reaches you is in many respects a real "Hour of in which the spirit of violence and of discord brings indescribable suffering on mankind. Do We need to give assurance that Our paternal heart is close to all Our children in compassions ate love, and especially flicted, the oppressed, the persecuted? The nations awept into perhaps as yet only at the "be-ginnings of sorrows" (St. Mat-thew 24, 8), but even now there reigns in thousands of families death and desolation, lamenta-tion and misery. The blood of countiess human beings, even nom-combatants, raises a piteous dirge over a nation such as Our dear Poland, which, for its fidelity to the Church, for its services the defense of Christian civilization, written in Indelible characters in the annels of his-tory, has a right to the gener-ous and brotherly sympathy of the whole world, while it awaits, the whole world, while it awaits, relying on the powerful inter-cession of Mary, Help of Chris-tions, the hour of a resurrection in harmony with the principles of justice and true peace. What has already happened

and is still happening, was pre-sented as it were in a vision be-fore Our eyes when, while still some hope was left. We left nothing undone in the form sug-gested to Us by Our Apostolic office and by the means at Our disposal, to prevent recourse to arms and to keep open the way to an understanding honorable to both parties. Convinced that the be answered by recourse to arm. on the other. We considered it a duty inseparable from Our Apostolic office and of Christian Charity to try every means to spare mankind and Christianity

ing Our intentions and Our aims misunderstood. Our advice, if heard with respect, was not however followed and while Cur pass toral heart looks on with sorrow and foreboding the Image of the Good Shapherd comes up before Our gaze, and it seems at though We ought to repeat to the world

gration, even at the risk of have

in His name: "If thou hadet known . . . the things that are to thy peace; but now they are hidden from thy eyes" (St. Luke

Hour for Eldelity

In the midst of this world which today presents such a sharp contrast to "The Peace of Christ," the Church and her faithful are in times and in years of trial such as have rarely been known; in her hatever of retainments. in her history of atruggle and suffering. But in such times aspecially, he who remains firm in his faith and strong at heart knows that Christ the Ring is never so near at in the hour of trial, which is the hour for

With a heart torm by the sufferings and afflictions of somany of her sons, but with the
courage and the stability that
courage and the stability flat
courage and the spouse at Our
Lord, the Spous of Christ goes
to meet the gathering storms.
This she knews, that the truth
which she breaches, the charity
which she teaches and practices,
will be the indispensable course
sellors and aids to men at good
will in the reconstruction of a
new world based on justice and
love, when manicied, weary from
its nourse along the way of error,
has tasted the bitter fruits of
hate and violence.

hate and violence. In the meantime however, In the meantime however, Venerable Brethren, the world and all those whe are airledon by the calamity of the war must knew that the obligation of Christian lave, the very feundation of the Kingdom of Christ, is not an empty word, but a living reality. A vast: field opensup for Christian Charity is all forms. We have full confidence that all Corporational ly these who are not being tiped by the nectures of war, will be mindful in imitation of the Divine Samaritan, or all those who, as victimals of the war, have a right to compassion and help.

a right to sompassion and help.
The "Cathelid Church, the Cityof God, whose King is Truth,
whose law Java Rid whose measure sternity" [8], Augusting EpCXXXVIII Ad Marcellinian C. The whole truth of Christ and toiling as the leve of Christ and toiling as the leve of Christ and mands with the hear of mather, stands as a blessed vision of peace above the atom of arror and massion awaiting, the mand ment when the all-powerful Hand of Christ the King shall quief the tampest and banks the spirits of discord which have provoked it.

Trust in God

Whatever We can do to hasten the day when the dove of peace may find on this sarth, submerged in a deluge of disord, somewhere to alight, We shall continue to do, trusting in these continue to do, trusting in these attatemen, who before the outbreak of war, nobily toiled to avert such a scourge from the peoples; trusting in the millions of souls of all countries and of every sphere; who sail not for justice alone but for leve and

mercy; above all trusting in God Almighty to Whom We daily address the prayer. In the shadow of thy wings will I hope until iniquity pass: away Pasims 06, 2).

God can do all things, As well-

as the happiness and the fortu-mater of nations, He holds in His hands, human counsels and awards than a human counsels and award traction life willes even the abstacle are for his Omnipetence means to mould affairs and events and to direct minds are fees wille to His all-high pureases.

tree wille to His all-high purposed.

Pray here, Venerable Spathren,
pray without coasing; pray aspenially when you effect the Devine
Sacrifics of Lovi. Do you to
pray you whose coaragreess prefeasion of the falsh entails inday hard, painful and not veryly,
narole sacrifices! pray you suffering and asphaling; nembers of
the Church, when Joses serves
to console and to heal your pains,
and do heat forget with the aid
of a trie spirit of mortification
and worther practices of penames
to make your prepries more occoptable in the eyes of Him Whe
"liftelt up all that fall and settoth up all that fall and settoth up all that fall and settoth up all that are can down
(Pasing 15t 4) that He is His
metry may aborter the days of
trial and that this the words of
the Pointset may be writing!
Then they gried to the Lord is
their affliction; and He deliveved them sut of their distresses
Pasing, 16t, 1).

Ander Children's Prigners

Practice, 196, 19.

Asien Children's Pringues

And you white legions of children's who me as peved and detrice land who me proved and detrice land. The legions who is needed in the Life, raise up your stingle and is needed by the legions of Life, raise up your stingle and is needed by the legions of Life, raise up your stingle and is needed by the property and make their with these of the Universal Church Type Hener of John, Who legy express the model your supplies in heart of John, Who legions for the provide the provide the provide had seen with the provide the provide had not all the provide had not all the provide had not all the provide had been been from the provide had been from the provide had been from the provide had well and of her file Chinese.

The Chinesh had not been for the work of the better had settless and provide with these assistances of the training of the provide with these assistances which provide with these assistances which provide and provide had supplement that the perfect her is the provide to provide the provide the free from the fire withing and the power had anticipe and collect her from the factor which the provide had not fire provide the free the fire world for her been from the form that the perfect her is the provide for her been and Lever of Passe will have the fire the sentification that God, the Author and Lever of Passe will have the author the two will have the model they been and the perfect that the provide her been formed the provide for her been sentificate that God, the Author and Lever of Passe will have the model the perfect had been the the fire the perfect of the perfect had been for the perfect that the perfect had been the the fire the perfect her in the perfect had been the the fire the perfect had been th Author and Lever of Point, will hear the supplication of the Church, We impart to you all as a pledge of the abundance of Di-vine Green, Irola the Juliane of Our pairmal hotel, the 'Arges-all's Department.

Gives at Cairti Gandolfs, Nest, Rossi, on the westleth for of Cotober, in the year of Our Lord, 1909, the first of Our Penaliti-tate,

Confidence of Prison Chaplain Gave New Life To Young Inmate

The full story was revealed by Father Francis J. Lane, Chaplain of Elmira Reformatory. He was in love with the youth was waiting at the 68th annual congress of the for his felease. Dering his its American Prison association. In the midst of the gathering stood Father Lane, a young lady and a young man. The three were smilling and radiating happiness. The young couple planned to be married and had come to their friend of kelping these in most.

NEW YORK—In the lives of many are centained stories of humany are centained stories of humany. After the weeding they would still to Precte. Rise the prisons.

The confidence of a prison chaplain in one young man cetulted in a short prison stay, secial rehabilitation and a happy marriage.

The full story was revealed by Father Francis J. Lane. Chaplain

All this time a year selection and an interest of the control of the c

CATHOLIC PRESS BOOKLETS Community Choir GIVE MUCH INFORMATION

NEW YORK. - An impressive fund of information is contained in ester, directed by Cornellin we two booklets which have just been Manuella, launched its "Now Manuella, la issued by the Catholic Press Asso- her" campaign, Monday avaning, cistion of the United States. Both October 18, and will continue all publications relate to the twenty-ninth annual convention of the C.P.A., held in New York last June, One booklet is a report on the groups of its kind is the country, various sessions of the convention having members at all, sees, as

College Makes Notable Galis Loudonville, N. Y.—A gain of \$45 new students in three years is the record of Slenn College, new Cath-

Seeks New Members

The Community Choir of Rechester, directed by Cornelius M.

weeks. The choir is one of the large various sessions of the convention and embraces excerpts from papers and addresses, a resume of the proceedings, the presidential report of Charles H. Ridder, Publisher of The Cathelic News of this city; resolutions, a picture of the banquet session, a list of those who attended the convention, and other features.

The other booklet contains full reports on the Advartising Round Table and the Circulation Round Table and the Creulation Round Table and the convention.

1889—Goldan jubilee—1922.

College Makes Netable Gain Loudonville, N. Y.—A gain of \$48 ing at Regreton P 1919

record of Siena College, new Catholic institution of higher learning
for men here. Founded and conducted by the Franciscast Falker
of the New York Province of the File
Most Holy Name It and the Siene Siene
student enrollessat of Sc.

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