Most Germans Show Charity Bishops Vote To Expellees, Bishop Finds

Fargo, N. D. - (NC) - The tog and one will get a picture of \$500,000 To spirit of charity in Germany to-the gently orleased includes allow ward the dispossessed and home ation. Farger beauty and the dispossessed and home ation. ess expelices is really someth or two rooms are still available Continue NCCS for Furgo, Apostolic Visitator in homeless suitants.

Mermany, his written to the There are some hard solds:

Catholic Action News, Fargo people, who do not want to take the National Catholic Community

Service to continue to serve the

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Sturdy Rosaries with man-sized black beads on a Sterling Silver Chain. Soldered links for cadurance,

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Tuckeris

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rich Silver Medal and Crucifix for beauty.

to this the destruction of several though this were the general Conference. millions of homes through bomb rule."

them in who, having them fore Service to continue to serve the The lot of these 12 to 14 mil- ed on themselves, make life mis- percetime defense forces of the lion outcasts is not easy," the erable for them, but such cases nation are presented in the an-Bishop stated. "Homes could not are the exception," he added "the notal NCCS caput to its Hould. be found for them because in Ger-fortunately, they are played up in of Trustees stembers of the AA many, as elsewhere, the war had the press, create a sensation, and ministrative Board of lishops of prested a housing chartage; add leave on some the impression as the National Catholic Welfare

Presentation of the report to the Bishops at their annual meeting here followed shorty after a meeting of members of the egency's execulive committee.

During the discussions attention was given to identical fatters sent by the committee chairman, Francis P. Maithews of Omaha, in July to the heads of the Army and Navy announcing the con-tinuaiste of NCCS operations at least through 1919.

is was announced efter the meeting that the U.S. Bishups had voted an appropriation of close to a half million dollars for the continuation of the NCCS beyond the end of this year.

THE NCCS ANNUAL report state that service will be con-tinued during 1948 to meet the spiritual education, social and recreational needs of members of the peacetime defense forces. to coordinate and stimulate work of local Catholic groups in propitals; and to offer advisory and consultative services on a limited basis to dioceses request ing assistance in organization and development of Catholic Community Serivce programs for civilians, with particular reference to Catholic Community Centers and adult lessure-time recreational programs."

The War and Navy Depart ments are at present reconstitut ing a joint Army Navy Committee on Welfare and Recreation to consider problems posed. by termination of USO and to work for courdination of the service of member agencies; which will continue during 1943. A summary of activities during the war period indicates that NCCS, as a member agency of USO, supported chiefly by funds. contributed to the National War, Fund, conducted 84 clubs primarily for Negroes, 84 clubs for industrial war workers, 149 clubs serving Army and Navy hospitals, and partly or entirely staffed 674 service clubs and offices, including 79 mobile and maneuvers operations and 17

community-conducted operations. \$152,000 Raised for College New York - (NC) A total of \$152,000 has been collected or pledged to date for the Centenary Fund of Manhattanville college of the Sacred Heart

Cures Reported At Nun's Grave

Kuravilangad, Travameore, In-(NC) Remarkable favors received through the intercession of Sister Alphonsa of the Immac ulate Conception, a Poor Clare nun who died a year ago at Bha rananganan have been reported

The sister's holy life and saintly resignation in the face of suflifering became known after her death and numbers of Catholics and non-Catholics have made her grave a focal point for pilgrim

ages. There are medically certified cases of lame persons being en abled to walk after visits at R.121 rananganan Cerneters On or easion more than LOGO votive candles have been lit over the sister's grave

Text of Statement on Secularism by American Bishops

in the full text of the statement of statement by the Landship of the Landship of the Landship of the Landship

No case can directly and oil -and play a come part in however, there are many men - and their number is daily the their lives without recorciving that this is God's storid. For the most part they do not deay God. On formal occasions they may even mention His name. Not all of them would substrate to the state ment that all moral values derive from merely human conventions. But they fall to bring an awareness of their responsibility to God into their thought and action as individu-

mean by secularism. It is a view of life that limits dischi not to the material in exclusion of the spiritual, but to the human here and now in exclusion of man's relation to God here and herrafter. See ularism, or the practical exclusion of God from human thinking and living, is at the root of the world's travail today It was the fertile soil in which such social monstresities as Fascism, Nazism, and Communism could germinate and grow.

als and members of society.

This, in essence is what we

IT IS DOING more than anything else to blight our herkage of Christian culture, which integrates the various aspects of human life and renders to God the things that are God's. Through the centuries, Christian culture has struggled with man's inborn inclination to evil. The ideals of Christianity have nover been fully realtzed — just as the ideals of our Declaration of Independence and of our Constitution have never been fully realized in American political life. But for that reason these ideals can neither be ignored nor discarded. Without doubt, Christians have often falled to meet their responsibilities and by their transgressions have permitted ugly growths to mar the institutions of their cult-

But wherever, despite their lapses, they have held steadfastly to their Christian ideals. the way to effective reform and progress has been kept open. The remedy for the shortcomings and sins of Christian peopies is surely not to substitute secularism for godliness, human-made expedients for a Godgiven standard of right and wrong This is God's world and if we are to play a mans part in it, we must first get down on our knees and with humble hearts acknowledge God's place in His world. This, secularism does not do.

The Individual

Secularism, in its impact on the individual, blinds him to his responsibility to God. All the rights, all the freedoms of man derive originally from the fact that he is a human per son, created by God after Elis own image and likeness. In this sense he is "endowed by his Creator with certain unalienable Rights." Neither reason nor history offers any other solid ground for man's inalienable rights.

It is as God's creature that man generally and most effectively recognizes a personal responsibility to seek his own moral perfection. Only a keen awareness of personal responsibility to God develops in a man's soul the saving sense of sin Without a deep-feit conviction of what sin is, human law and human conventions

can never lead man to virtue. If in the privacy of his per sonal life the individual does not acknowledge accountability to God for his thought and his action he lacks the only (aundation for stable moral values. Secularism does away with accountability to God as a practical consideration in the life of man and thus takes from him the sense of personal guilt of sin before God

IT TAKES ACCOUNT of no law above man-made law Expediency decency, and proprimy are. In its code, the norms of fruman behavior it blurs. if it does not blot out, the ennobling and inspiring picture of man which the Christian Gospei paints. In divine revelation, man is the son of God as well as God's creature. Holiness is his vocation, and life's highest values have to do with things of the soul. "For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul?" Secularism may quote these words of Christ. but never in their full Chris-

then sense: For that very reason secular ism blights the noblest aspirations in man which Christiently has implanted and fostered. Unfortunately, many who still profess to be Christlans are touched by this blight. The greatest moral catastrophe of our age is the growing number of Christians who lack a Assembled for their massed marries of the Catholics University of America, the Architecture and Bishops of the United Sighes of contentues, place Assistant Medican to ald them. Princed of the National Catholic Wistory Contentues, place Assistant Medican to ald them. Princed of their initial meeting are, left to apply invaled Steining Assistant Mark Cannon of East, Improved Archbithop John T. McNichalas O.P. of Circlis and, reclassed that many a Chicago Archbithop at Division of Division Caronical States. Archbithop of Chicago Archbithop at Division of Division of the Department of Education; Makes Mark J. Alexand Caronic Contents of Education; Makes Mark J. Alexand Catholic Contents of the Department of Education; Makes Michael Contents of the Novik Department Archbithop States to the Contents of the Department of Lay Organizational Archbithop States and Lineary of St. Louis, chairman of the Department of Catholic Acidos States Makes Ministrate of Columbia, chairman of the Department of Catholic Acidos States Makes of Chairman of the Legal Department; Mokes John Pepartment of Kort Wayne, accretion; Makes of Chairman of the Legal Department; Mokes John F. Noll of Fort Wayne, accretion; Mokes Contents of Columbia Archae Spinty.

F. O'Harn, C.S.C., of Bustale, Assistant Bishop of Department of Catholic Archae Spinty. sense of ain because personal training of south. tremeduly, however, secu-larists take this policy, edoptresponsibility to God is not a moving force in their lives. They live to God's world, quile unmindful of flim as their Cre-

ator and Redeemer. The vague consciousness of God which they may relain, is impotent as a motive in daily conduct. The moral regeneration which is recognized as absolutely necessary for the buffing of a better world must begin by bringing the individual back to God and to an awareness of his responsibility to God. This, secularism, of its very nature, cannot do.

The Family

Socularism has wrought havoc in the family. Even the pagans saw something sacred in marriage and the family. In Christian doctrine its holiness is so sublime that It is likened to the Blystical Union of Christ and Hla Church. Secularism has debased the marriage contract by robbing it of its relatton to God and, therefore, of its socred character. It has set the will and convenience of husband and wife in the place that Christian thought gives to the Will of God and

the good of society. A secularized pseudo-science has popularized practices which violate nature itself and rob human procreation of its digafty and nobility. Thus, selfish pursuit of pleasure is substituted for solutary self-discipline in family life.

Secularism has completely undermined the stability of the family as a divine institution and has given our country the greatest divorce problem in the Western world. In taking God out of family life ,it has deprived society's basic educational institution of its most powerful means in moulding the soul of the child. Public authority and the press are constantly emphasizing our grave problem of juvenile de-

linquency ON ALL SIDES is heard the cry that something be done about the problem. Our profound conviction is that nothtoo much will ever be done about it unless we go to the root of the evil and learn the havo that secularism has wrought in the family. In vain shall we spend public monies in vast amounts for educational and recreational activities if we do not give more thought to the divinely ordained stability of the family and the sanct-

ity of the home. God planned the human fam-By and gave it its basic constitution. When secularism discards that plan and constitution it lacerates the whole social fabric. Artificial family planning on the basis of contraceptive immorality, cynical disregard of the noble purposes of ser a sixty-fold increase in our divorge rate during the post century, and widespread fallure of the family to discharge its educational functions are terrible evils which secularism has brought to our country

What hope to there of any effective remedy unless men-bring God back into family life and respect the laws He has made for this fundamental unit of human society?

Education

In no field of social activity has secularism done more harm than in education. In our own country secularists have been quick to explain for their own purposes the public policy adopted a tentury ago of banning the formal teaching of religion from the curriculum of our common schools. With a growing number of thoughtful Americans, we see in this polley a masty and shortsighted solution of the very difficult educational problem that confronts public authority in a nation of divided religious allegiance. But it should even be kept in mind that the original proponents of the policy did not blend to minimize the importance of religion in the

which prounded in its own meetalty and immutability, crossed the dictates of Christed as a practical expedient in difficult riccumstances, and make it the starting point in their philosophy of education. They positively exclude God from the school. Among them are some who amile insulgentlan feeling and teaching with only a limited sense of incon-gruity and still best of looks nation."

GOD CERATERS man and made him brother to his fel-low town. He gave man the earth and all its resources to ly at the mention of the name of God and express wonder that inherited illusions last so be used and developed for the good of all. Thus, work at whatever soft is a social funclong. Others are centent with keeping God closeted in the inner chambers of private life. tion, and personal profit is not the sole purpose of sessential activity. In the Christian tra-IN THE BEARING of children and the forming of Youth, omission is an effective as posdition, the individual has the right to reasonable compensa-tion for his work, the right live statement. A philosophy of education which orsks God, necessarily draws a plan of life to acquire private property, and the right to a reasonable in which God either has no place or is a strictly private Income from preductive invest-ed capital. Secularies taken God out of secularies taken God out of secularies the segaty of the himan person endewed by God will irialismable rights and made responsible to Him for corresponding individual and social duties. Thus, to the security of your and secular the concern of men. There is a great difference between a practical arrangement which caves the formal teaching of

function of private ecoparty, there comes that irrational sca-nomic individualism which

mings misery to millions.

licipies workers are exploited, estimated emperation and

anti-social marketing practices

WHEN MEN In labor organi

izations fore the right social

perspective, which a sense of

they are prope to seek merely the victory of their own group,

in disregard of personal and

properly rights.

The Christian view of economic life supports the demand for organization of man-

agement, labor, agriculture and professions under government

encouragement but not control.

in joint effort to avoid social

conflict and to promote cooperation for the common good.

In default of this free rooper

ation, public applicatly is final-

ly invoked to maintain a meas-

ure of economic order, but it

frequently exceeds the just limits of its power to direct conomics activity to the com-

in the extreme case, where

Morxian Communism Takes

over government, it abolishes

private ownership and sets up

totalitatian state capitalism.

which is even more intoler-

able than the grave evils i

prentends to cure. Surely li

ought to be plain today that

there is no remedy for our eco-

nomic evils in a return either

to nineteenth century individu-

alism or to experiments in

If we abandon secularism

and do our economic thinking

in the light of Christian truth,

we can hopefully work for eco

nomic collaboration in the

spirit of genuine democracy.

Let us be on our guard against

all who, in exiling God from

the factory and the market-

place, destroy the solid founda-tion of brotherhood in owner-ship, in management, and in

International

Communic

In the international commun

ity there can be only one seal bond of same common setten —the natural law which calls

to God, its Author, and derives

from Him its assettions. There is objective right and objective wrong in interestional Rice.

It is frue that positive human the schick course from treation

mon good.

Marxianism.

work.

esponsibility to God gives,

al theory of the secularist, who advisedly and avorpelly ex-cludes religion from his pro-gram of education. social dillies. Thus, is the sel-riment of man and society, the divinely catabolished believe to semicrocardian: thought the work of man is not a seminal-by to be beight and sold, and economy description in ma-portant social functions in which owners, malanger, and which owners, malanger, and The first, reluctantly tolerated under certain conditions as a practical measure of public policy, may actually serve to emphasize the meet of religious insiruction and trainhig, and to encourage public achool administrators fo common good. When slaregard erate with home and church in of his responsibility to Ged makes the swire forget his making it possible. The other strikes at the very core of our stowardship and the social Christian culture and in prac-

religion to the family and to

the Church, and the education-

tice envisions men who have

no sense of their personal and

social responsibility to God.

SECULARISM Dresss with our historical American tradition. When parents build and maintain schools in which their children, are trained in the religion of their fathers, they are acting in the full spirit of that tradition. Secularists would invade the rights of parents and invest the State with supreme powers in the field of education; they refuse to recognize the God-given place that parents have in the educationof their children. God is an inescapable fact, and one cannot make a safe plan for life in disregard of inescapable facts. Our youth problems would not be so grave if the place of God in the were emphasized in the rearing of children. There would be less danger for the future of our democratic institutions if secularism were not so deeply intrenched in much of our thinking on education.

The World of Work

Economic problems loom large in the social unrest and confusion of our times. He search students of varying studes of opinion are seeking the formula for a sound program of economic reform. Their common objective is beneficent social order that will establish reasonable prosperity, provide families with an adequate income, and saleguard the public welfare.

The Christian view of social order rejects the postulate of inexorable economic laws which fix recurring excles of prosperity and depression. It lays the blame for instability in our social structure on human failure rather than on blind and incontrollable economic forces. It faces the plain fact that there is something gravely wrong in our econom le life and sees in secularism. with its disregard of God and God's law, a polent factor in creating the moral atmosphere which has favored the growth

of this evil Pointedly, indeed, has an emlijent modern economist called attention to the fact that "in one hundred and fifty years economic laws were developed and postulated as from necessition in a world apart from Christian obligation and sent-

ment."

And International police of the carry nine is necessary, but even these teenth century was full of eco covonants must be in scores, number of deciring and practice with Conference security in the carry in the continue of the conti

What way area to be expedited as a second will be a selected as a second will be a selected as a second will be a selected with a second will be a second with a

MILIGION III married by cause it stands for breakens we Mer Clod. The west fundament. al human rights are visinted with utter rathinganing in a colonist systematic description tion of man by blind and doe potic leaders. Details of the and and alcheming story and through the wall of accomplish Whiteh curioses police Minist. Men long for peace and prior. but the world stands on the brink of chase. It is sime that godding during histoget it there. Plantens and

Panelson and Japanese mili-lation its intriod in the debris of some of the fadean exist-in the world they record to rule or to rule.

Attaintic Communicate, for a line through into alliance with departments authors through Nati atternature authors through a right juridical arder in the international sequenceity. That in plain for all to not. thoughtful ness persons well that invalingue, w All the second second

mincilly distance by the property of the prope

saltaral law.
There would be more hope for a just and leading peace if the leaders of the nations were really convinced that seculations maich successed Cod. as well as billiant atheres which ultarly dealer Stor, ellers no sound basis for stable international agreement, for enduring respect for human rights, or for freedom under

the strong framework of God's

In the dark days about we care not follow the acquarter pulsescepty. We make he true to sure their realities. If all who believe in Cod would make that helds provided in their workship level [1] in their workship level [1] in their workship level [2] in their workship level [3] in their workship level [4] in the control of their workship level and training [4]. ed in the othervance of God's way of life, if their would been across the real differences which infertunately switch them, to the someone despecting to the someone despecting that threatens, if they would significantly refuse to let a continuous elements of the continuous of social unity, we might begin to see a way out of the choose this threatens. that impende

ANCITEARING MOVEM out of value of being for our or other things for our owner; and the provide of being for our own lives to have been the provided out of the provide

The truck and is not that .





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