

# Catholic Courier

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MANAGING EDITOR: Edward J. Mooney  
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## STATISTICS

Statistics like to repeat with approval the saying "Statistics can prove anything." Yet it cannot be gainsaid that there is real significance in the figures recently released by the "Index of the New York Trust Company" showing the close parallel between increasing government taxes and the decline in charitable contributions of all kinds.

In 1931 the total gifts to charitable institutions in five of our largest cities amounted to \$128,758,000. In 1933 the gifts in the same cities fell off to \$42,872,000; while in 1935 they came back to \$55,402,000—still less than 50 per cent of what they had been in 1931 despite improved economic conditions.

Community Chests have likewise suffered during these past few years. In 1931, three hundred and seventy-seven chests raised \$83,210,000; in 1933, they raised \$70,000,000; other philanthropic foundations experienced a similar decline.

After admitting that the depression accounts for much of this decline, the fact remains that the gifts to charity are still far out of proportion to what they were in 1931, while corresponding to this decline, the cost of government relief has steadily increased our taxes.

As long as the Federal Government continues to carry the economic burden of social problems, it seems evident that gifts to private charities will diminish. It is a vicious circle, for if private charity can not take care of the needy, the government must; and if the government takes care of them, fewer funds are donated to private charity. Taxes will have to make up what is wanting because charity is growing cold.

## As Others View It

### MODESTY AND SAFETY

The recent succession of crimes of violence in which women were the unfortunate victims of murderous degenerates should leave more than a passing impression of horror and disgust. The obvious connection between crimes of this kind and current fashion in women's dress should not be overlooked. As a background for the Titterton case, the three fatal murders in Chicago, the Cleveland case in North Carolina and last Saturday's assault case in Brooklyn, the alarming disregard among women of the elementary precautions dictated by modesty appears conspicuously.

Women nowadays are inclined to take entirely too much for granted. Having reduced beach apparel to the almost irreducible minimum, they have carried the same nonchalance about dress on the public streets and into the privacy of their homes. The habit of lounging about the house in extreme negligee and of appearing on the streets in abbreviated costumes that would have shocked buteque audiences not so long ago, coupled with their easy familiarity of mixing with men and of traveling unescorted in trains, on ships and in strange places, leaves them fair game for lawless marauders with murderous minds. Lack of restraint in dress and in manners is interpreted by degenerates as an open invitation to assault.

There may be a reasonable dispute as to the exact line of demarcation between the dictates of fashion and womanly reserve. But an honest appraisal of current fashions cannot escape the judgment that the line of modesty and reserve has long since been passed over. —The Brooklyn Tablet.

### CATHOLIC RIGHTS

In no country in the world does a Catholic minority compel a non-Catholic minority to pay taxes for the support of Catholic schools, and then throw on them the burden of building and keeping up with their own schools. Not satisfied with inflicting this injustice on Catholics, the secularists add insult to injury by the shallow sophistry with which they seek to defend the wrong, on the plea of giving Catholics the same sort of schools as anti-Jews, heretics, infidels and agnostics. The rights of conscience we claim are the rights not of the infidel or agnostic conscience, but the rights of Catholic conscience, which should certainly be of as much value in the eyes of the law as those of agnostics and Jews, heretics and atheists.—Cincinnati Telegraph.

Simple cure for indigestion: When a plow horse plays out, you let him stop and rest a while. —Tacoma Ledger.

Man's place in future history will depend in no small measure on what he decides to eat. —Dr. George R. Minot, Harvard University.

The servants of God would never abandon their holy undertakings for any bodily or temporal fear, not even for the risk of life itself; otherwise they should never attain their end.

The pessimist is a fellow who of two evils takes both.

The effect of patience is to possess one's soul, and in proportion to our patience do we acquire complete and perfect possession of our souls.

He isn't good in athletics and the girls don't like him and he knows being poor, he will be a "wild radical." —Easton Express.

The world which is so much disturbed by the "fundamentalists" is but a faint shadow of the divine justice. —Rene Guenon.

Little old man is over everything. When he is over everything, he is over everything. —Rene Guenon.

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## The Yardstick

### Guild—Government And Not Fascism Nor Communism

By The Rev. Raymond McGowan  
(Assistant Director, N. Y. C. Dept. of Social Action)

The system of guild-and-government to enforce the morality of personal ownership and work, which is outlined in the "Keynote" is one of the best.

Yet every once in a while you hear it said that the Catholic Church does not teach a system of economics. That is true of the economics of economics, but not of the morality of economics, and that goes far and requires the general lines of a definite economic system.

Life, of course, not Communism. Neither is it the Fascist totalitarian State. Nor is it either competitive capitalism, or monopolistic capitalism. Nor is it competitive capitalism modified by the single tax. Nor is it a bit of governmental regulation of either competitive capitalism or monopolistic capitalism.

It is not Communism. It wants common ownership of things too important to the community's safety to be entrusted to individuals. But it wants private ownership to exist, although a private ownership drastically limited in its powers, and diffused. The inner reason for its opposition to Communism is that it does not want the people to stand under the power of a single gigantic Boss and Hangman. No freedom would remain.

The Hangman-Boss would also be a Boss, holding the power to hire and fire and so let people work or starve, and the power as well to let them go free or be forced to stand before a firing squad. There would be no refuge from the all-enveloping State. Human dignity would be swallowed up. This citizen, his talents, his family life, his very thoughts, his religion would be at the mercy of the Hangman-Boss. Knowing religion's care for the individual and his conscience, Communism declares religion its enemy and God a fiction.

That the Hangman-Boss would be chosen by majority rule makes no difference. The power is the thing, and a minority out of favor could be persecuted. Communists themselves have no illusions: to them Communism is to come by violent revolution and the dictatorship of it is a minority which believes in Communism. And yet Communism has the virtue of calling people's minds again to the importance of the other fellow. For it does preach the common good. Individualism distorted individual rights. Communism distorts individual duties. Both have a truth in them. Both have a tragic failing. Communism is a violent swing of the pendulum from the gross evils of today.

The greater menace in the United States today is reaction and a suppression of all striving for justice by federal, state and city government under the rule of the monopolists. Communists are few and far between in this country. There are, however, millions who might for a time be tricked into upholding a government of repression and cruelty so as to maintain in the United States the power of monopolists and bankers and extend that power to foreign war. Here is the real danger. Its life in other countries is called "Fascism." It is in one country the criminals which the Encyclical repeats can be repeated here. It gives government too much power and it serves public purposes rather than justice and the new order of the guilds.

(N.C.W.C. FEATURES)  
And love the offender, yet detest the offense. —A Pope.

## Why Fight For Schools?

### No. 5 Church, Family and State

1. The duty of the State is to defend the rights of the Family and to uphold the rights of the Church. In the field of education the State should support and encourage the initiative of the Church and the Family.

2. If necessary the State should supplement the work of the Church and Family.

3. The State acts unjustly when it tries to monopolize education or to compel parents to send their children to government schools contrary to the dictates of their conscience or to their reasonable preference.

4. The State has the duty of safeguarding the moral and religious education of youth by religious education.

The Catholic Church is the only institution in the world which is not a mere shadow of the divine justice. —Rene Guenon.

# STRANGE BUT TRUE

Catholic Facts But Little Known

By M. J. MURRAY



## THE LIBRARY SIGN POST

Today the Catholic Evidence Library begins its fourth year. It is a good opportunity for its director to make a public acknowledgment of gratitude to Miss Monica Quinn, who has been librarian-in-chief from the beginning, and to the more than thirty volunteers who have served or are now serving as her assistants. The real and fidelity of these librarians, most of whom are alumnus or students of Nazareth College, has been undoubtedly the most encouraging factor in the Library's activity. More times than not, they have spent two hours of an afternoon or evening with no more than two or three patrons claiming their service. And yet, not one of them has asked to be released from the work on the score of monotony. This is a wonderful act of faith in the ideal which the Library represents, and stands as a challenge to the apathy of many of our people who never avail themselves of this easy opportunity to keep in touch with good and interesting Catholic reading.

Since New Year's spent, over 350 people have signed in at the Library. This is a good number, but hardly representative if one considers the more than thirty parishes in Rochester and its vicinity most of whom might be expected to have at least a hundred people actively interested in what the current Catholic literature has to offer them. Where are they? If one supposes the present registration at the Library to be evenly distributed among the parishes it would mean about ten persons to each parish, certainly a pitiable minimum.

I refuse to think that this figure represents all the intelligent book-lovers in our parishes. How can we reach the rest of them? Can anyone tell us what is lacking, and what can still be done which we have not done? We will welcome any feasible suggestions sent to the Library in care of this paper.

To date, the Library has about 1,050 books accessible for circulation. The subjects are theology and philosophy, economics and the social sciences, history and biography, poetry, essays (fiction and general) literature. A cursory survey of the book cards shows the Library patrons interested in all these branches.

## THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

WHAT ARE SAINTS? By C. C. Martindale, S. J. In our saner moments it comes to us with a mild shock of surprise that the Saints were real people of flesh and blood like ourselves, so many feet and inches tall, living and conversing with the folk of their town or countryside, winning the fervent loyalty of devoted friends, sometimes fretted by the hatred and jealousy of enemies. In such moments the disembodied wreaths which our memory conjures up at the mention of their names take shape before us in their human habiliments and speak to us as personalities. It is this task of helping us to REALIZE the Saints in the full tide and color of the life which surged in them and around them, that Fr. Martindale has undertaken in this slender but weighty book. A packed company of Saints from Paul the Apostle to Don Bosco lives and breathes in these pages with an immediacy and vivid urgency which only such a master as this gifted author has the power of compressing into words. Out of these miniature "Lives" there emerges clearly the answer to the question which the title asks. . . . This is timely reading during this season of All Saints.

RELIGION AND THE MODERN STATE. By Christopher Dawson. Thoughtful people who may not find Maritain's books on social philosophy to their taste will perhaps find in Dawson's presentation something much more to their liking. Here is a stimulating and beautifully written statement of such matters as the Catholic doctrine of the State, the coming of dictatorship, Western democracy and the new political forces, the conflict between Christianity and Communism, the religious solution, and religion and politics.

CATHOLIC EVIDENCE LIBRARY  
PLACE—Lobby of Columbus Civic Centre Building, 50 Chestnut Street, Rochester, N. Y.  
HOURS—Afternoon—3:30 through to 9:00 Monday, Tuesday, Wednesday, Thursday and Friday.  
DAILY RENTAL—One cent for each book. Phone, Stone 2837

## Diocesan Recordings

AMERICA WILL HAVE spoken by the time this appears and all good men and true will come to the aid of their President.

TIME WILL AGAIN be available on the air for something else besides claims and charges of political candidates. The most excited politician is preferable, however, to the natty-natty "commercials" some radio advertisers use.

A D D INCONSISTENCIES — Director Joseph Stalin in Moscow has denied the rumor as did Mark Twain that he is dead. The supposedly atheistic head of the Soviets in a facetious statement to the press, asked the world to believe the reports he had died and "don't disturb me in the calm of the other world." Correct us if wrong but we thought atheists believed this was the only world that existed.

PARENTS WHO are sincerely interested in their children will read and reread the annual report of the Rev. John M. Dwyer, co-director of Catholic schools, in this issue. Comprehensive and enlightening the report is satisfying to those willing to be doubly taxed that their children may receive a Christian education. With educators of all creeds realizing more and more the soundness of religion in education, it is gratifying to know that in this diocese have a school system founded well by the pioneer Bishop McQuaid, and carried along to meet the requirements of the State Board of Education while imparting the essential knowledge for character and good citizenship.

YOUTH IS GETTING much consideration in the diocese, especially this and next week. A concerted drive will start Monday to provide membership for boys and girls in the Columbus Youth Association where under Catholic auspices the program is carried on for children of all creeds to develop them physically and morally. The Rochester Diocesan Council, National Council of Catholic Women will devote time to consideration of youth programs basing discussions on the national convention proceedings. A special training course for Catholic men interested in boys in the adolescent stage will be given by a national leader in the Knights of Columbus Boy Life work over the week-end. Participation will be stressed the Columbus Squires movement, junior or organization of the Knights of Columbus. In this diocese the Columbus Squires especially in Auburn and Rochester have made great strides. The advantages of being a young boy between 14 and 18 to carry on a recreational program especially prepared to interest the boys have been readily appreciated by those who have joined. As time goes on Scoutism is becoming more and more appreciated by Catholic parents and our Catholic scouts are winning awards right and left. The crying need in all this work is leaders more men and women willing to sacrifice time and effort to direct the youngsters in free time out of school and outside working hours. Too much credit cannot be given to those leaders already engaged in the work.

IT WOULD NOT BE such a difficult world if the only "ism" that we had to fear was rheumatism.

A non-Catholic friend said the other evening that any Church that can steer such a straight course as has the Catholic Church during more than 1900 years must be using "good common sense."

## A Dictionary Of Catholic Thought

(Compiled by the Rev. Walter F. Lisch.)

LOVE OF NEIGHBOR  
Happy is the man who loves his neighbor as himself when he is absent and when he is present and who never says a word behind his back that he could not with charity say before his face. —Ave Maria.

The more a man loves God, the more love also he shows for his neighbor and allows no enmity to stand in his way just as if one had much love for another, he would love also that man's children for love of him, though they were enemies to himself. —Ave Maria.

Charity is one of the three greatest virtues the selfish one. Charity is love love of others. When self is the motive charity is not pure grace. —Rev. W. G. Hurley, C. S. C.

Love of God and love of neighbor are virtues which go on in the same way as they appear distinct but they are never separate, as long as one is lacking, the other cannot come to bud. —Cardinal Hayes.

## CATHOLIC EVIDENCE

### "EXTRA" MOVIE ACTRESS GETS PAPAL DISPENSATION

"Extra" Read all about wealth and position obtaining Miss Hollywood's Papal dispensation to marry a divorced man. "Extra" Shocking! Yes, just as shocking as the story of a few years ago that money and influence obtained a Papal annulment of the marriage of the Duke and Duchess of Gort.

To the informed Catholic such accounts are ridiculously false, for well he knows that the Pope can no more dispense one from the moral law of abstaining from sin than a doctor can dispense one from the physical law of dying that the Pope can no more annul God's law on marriage than a scientist can annul the natural law of gravitation.

Let us explain. There are certain laws enacted for the spiritual benefit of the faithful. For instance, the law of abstaining from meat on Fridays. The Church made this law. It can, for cause, dispense anyone from its observance, or it can entirely nullify the law.

There are other laws which God made for all men of all ages. For example (and we quote here the words of Jesus Christ, Who is God): "What God hath joined together