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Bishop of Rochester.

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Bishop of Rochester

Editorials

Contentment

[illegible] to contentment, and [illegible] there is lordship. It need not be [illegible] need not call for large domain [illegible] that a man can love and call his [illegible] but his back to and fight for it needs [illegible]

There is no chance, there can be no chance, [illegible] with a Communism when the principle [illegible] property, the principle of personal and [illegible] generally in force among us [illegible] principle is not as in force here [illegible] lowing before a caricature. What we [illegible] have is the possession of vast holdings [illegible] and great wealth of other kinds by a [illegible] city.

Those who see and feel and appreciate [illegible] indefinable sweetness and commanding [illegible] native favor about land, its unfailing [illegible] its varied yield of beauty. It is a true- [illegible] folk cannot stay away from it. At [illegible] opportunity they yield to its urge, fleeing [illegible] to countrysides where the land is [illegible] lovingly free to the view.

[illegible] of those who live in the wide spaces [illegible] they [illegible] Could they [illegible] is the kind of independence and [illegible] generally possible there that makes [illegible] a man a man? Hardly, since [illegible] farms are being [illegible] Yet nothing could be more [illegible] could better contribute to [illegible] than an agriculture based [illegible] family owned farm.

[illegible] the governmental interfer- [illegible] for adjusting ownership of property to [illegible] the public good, the civil au- [illegible] says Pope Pius XI, "not as an ene- [illegible] the friend of private owners, for thus [illegible] prevents the possession of private [illegible] intended by Author of His wis- [illegible] containing of human life, from cre- [illegible] burdens and rushing to its own [illegible] It does not, therefore, abolish but [illegible] ownership and far from weaken- [illegible] private property, it gives it new [illegible]

A political letter on the "Condition of [illegible] XIII had said that "the law [illegible] and its policy should be [illegible] people as possible to become [illegible] document, the Pontiff had [illegible] efforts that would accrue "if [illegible] encouraged to look for [illegible] in the land [illegible] tenants, share-work- [illegible] on the land but now [illegible] with others desirous of [illegible] conditions than now [illegible] a project worthy [illegible]

[illegible] Leo's ill- [illegible] personally [illegible] Corpo- [illegible] It aims [illegible] aid of [illegible] farmers with pri- [illegible]

"Every man [illegible]

Let us hope [illegible] A day is coming in which we [illegible] we have not done a whit too much [illegible]

The child and support of the human will is [illegible] faith, hope and charity, for [illegible] of all

CLOTHES

We would save our friends and acquaintances from the clutches of the law. Avoiding such in these days is like avoiding weeds on a cross-country hike. Life is "an unweeded garden." We are quoting Hamlet, who thought he knew. We ourself are not of thought much dissimilar at times.

At any rate, there is no want of weeds. Of weeds, like books, there is no end. There are many forms of them, cumbering the earth. But for the present we are considering only the vegetative sort.

One form of weeds is poison ivy. True, the generous, sheltering ivy that clings to a man's home even more faithfully than he does himself is linked up with poison. A sad mis-naming here.

Perhaps before venturing further, we should say that we have not gone into technical terms to decide whether or not poison ivy is in reality a weed. Let others decide that, just as others will decide whether or not there is justification for our bringing up the matter of poison ivy at all.

Toward one decision we can help. Already there has been mention of the clutches of the law. They are bad enough, but the clutch of poison ivy, or clutches at it if it has clutched you—but why intensify the horror?

Be it sufficient to say that a law has been recently passed in New York State which will lessen the chance of the dread weed getting under the skin of wandering mortals. Its name is the McCall Anti-Nudism Bill, which makes it a misdemeanor for any one to appear nude in the presence of two or more similarly exposed persons of the opposite sex. Last week it received the approval of Governor Lehman.

There is no warrant for thinking that when signing this bill Governor Lehman was thinking of the ravages of poison ivy to the attacks of which nudists might easily prove especial victims, as there is no reason for believing that when vetoing the Kelly-Corbett Bats bill he was thinking of the severities of wintry blasts to the effects of which little Catholic boys and girls might easily succumb when denied a ride to a Catholic school in a tax-paid school bus — paid by Catholic as well as non-Catholic money.

A while ago a subscriber to this paper wrote us, denouncing "the Gannett policy." The Rochester Democrat and Chronicle, it seems, had been charging Al Smith with inconsistency. Al was opposed to legislation against alcohol. But now it appeared he was not opposed to legislation against nudism. In fact, he was for such legislation. When the McCall Anti-Nudism bill was approved last week by Governor Lehman, the aforementioned correspondence was recalled.

Our correspondent will do well to remember that Al Smith is not a Puritan, for which he is not necessarily to be praised, as others are not necessarily to be condemned for being Puritanistic. People just sort of grow up different. Some are warm and human and understanding, others are cold and not so human, nor understanding. Al Smith just happens to be a "natural" whom both men and the gods needs must love.

People, as we say, differ. For some alcohol is an eye sore, while, for the same people, nudism is an eye joy, despite the threat of law — and poison ivy.

J. E. M.

Current Comments

STATE FAVORED

Archbishop McNicholas in his recent pamphlet on the subject of Catholic high schools has stated the argument of State aid for Catholic schools as clearly and as concisely as it can be put: "I ask every Catholic," says the Archbishop, "every home, every society in the Archdiocese to become thoroughly interested in this vital issue. The Supreme Court of the United States has decided that parents have the right to determine how their children shall be educated, that private schools have the same right to exist as public schools. The duty of the State is manifest — to make every reasonable effort to assist the children of all schools to become good citizens. We can say without fear of justifiable contradiction that there are no better and can be no better citizens than those who are loyal to the training received in Catholic schools. Nevertheless, according to the manner in which schools are at present supported in the State of Ohio, the pupils of public schools are treated as children of predilection, and the pupils of Catholic schools are treated as step-children who are merely tolerated." This is indeed true. The children in Catholic schools have the same right to be supported by the State as the public school children, and they are asking no favors, but only justice, when they demand that right from State authorities. — *Ave Maria.*

"The papacy is the balance wheel of the world." — Msgr. E. A. Kirby.

There are two kinds of freedom — the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.

It matters little how we are judged by men, and especially by men who judge of matter before they understand them.

Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes and longings under any pretext.—Saint Francis de Sales.

Without the Church the Middle Ages would have had no law; as without the Church, the Reformation would have had no Bible. — Gilbert K. Chesterton.

In Memory of Fr. Hudson

FATHER EUGENE HUDSON

The death of Father Hudson last Tuesday evening must bring grief to his intimate friends, even though they admit that it was a merciful release from arduous suffering. His personality was so intense, never more so than in his sickness, that those few who knew him best must feel the pain of his absence even while they offer thanks to God that his racked soul is finally at rest.

It is the privilege of most priests to be blessed with the veneration of hundreds of people whose firm devotion they have won by their Christ-like ministrations. Father Hudson was exceptional in the intensity of his zeal to be of service to the souls of Christ's flock. He had an extraordinary perception of the spiritual risks and dangers besetting the men and women and children of this our day; and his active mind was ever at work praying and reflecting upon the ways and means of bringing them closer to Jesus. But he was one of those few priests whom God calls to serve in hiddenness, detached from the love and regard of those people whom only his long and fatal sickness could keep him from serving.

His death occurred almost on the fourth anniversary of his ordination. Over two years of his priestly life were spent in the sick-bed, waiting patiently and with admirable control of will for God's solution of the illness which had first laid him low in early seminary days. His severest trial was the frustration of his hopes for active work in bringing his priestly help to needy souls. But even in the darkest moments of that awful discouragement which creeps upon a man waiting through long days for a remote and tediously slow release, his strong faith buoyed him up with the thought that he was giving his best service in the sacrifice and detachment of his sickness. It is only Catholic faith which sheds such a light and courage upon what the world regards as a senseless frustration. Father Hudson's persevering realisation of it will be a heartening memory to his devoted friends.

As I write this, the Cathedral bell is tolling for the second anniversary memorial Mass of Bishop O'Hern. The coincidence is striking, because it was Bishop O'Hern's deep confidence in the young deacon who had determinedly fought his way through sickly student days, that was mainly responsible for overruling the prudent fears of the seminary authorities and allowing him to be presented for ordination. The deep insight of that beloved Bishop has been immensurably justified. Father Hudson has fulfilled many years in brief.

May he rest in peace!

BENEDICT A. EHMANN

Indomitable Spirit

To my lot falls a most painful duty, that of writing of the death of the Rev. Eugene B. Hudson. We were close friends for many years, and a better friend no one ever had. Few know the struggle he put up to become a priest of God and satisfy a life's ambition. An invalid for some fifteen years he never knew what it meant to quit. Even in those darkest moments, when his life was despaired of a cheery smile wreathed his countenance and in a feeble whisper he was heard to say "I won't give up." It was his indomitable spirit that finally brought him to the realization of his goal. Frequently he remarked "If only I can say Mass just once, I will be satisfied."

Father Hudson entered St Andrew's Preparatory Seminary in 1918. His progress was greatly impeded by inflammatory rheumatism, which left him with a serious cardiac ailment. Upon the completion of his preparatory course, he went to St. Bernard's Seminary in 1925. God was good to him during these years, for, although he was often compelled to forego his studies for a time, he was ordained to the priesthood June 6, 1931, by the Most Rev. John Francis O'Hern in St. Patrick's Cathedral.

His first assignment was at St. Charles Borromeo Church. However his health would not permit him to endure the rigors of parish work; and scarcely a year later he was stricken with a serious heart attack. As soon as he was well enough to return to active duty, he was made chaplain of St. Mary's Hospital. Here again his ambition and zeal for souls got the better of him, and he was forced to give up. Anxious to place him in less strenuous work, the diocesan authorities assigned him to the CATHOLIC COURIER. For a few months he wrote the editorials for the paper and assumed charge of the Catholic Radio Hour.

One year ago in February marked the beginning of his last sickness. He was stricken in Atlantic City, and returned as far as Elmira. There he remained in St. Joseph's Hospital; and was brought back to Rochester only three months ago.

Father Hudson will be kindly remembered by priests and people alike. He was all things to all men. Inconsiderate of his own well-being, he labored solely for those intrusted to his care. May his soul rest in peace.

JOHN S. RANDALL

STRANGE BUT TRUE
Catholic Facts But Little Known

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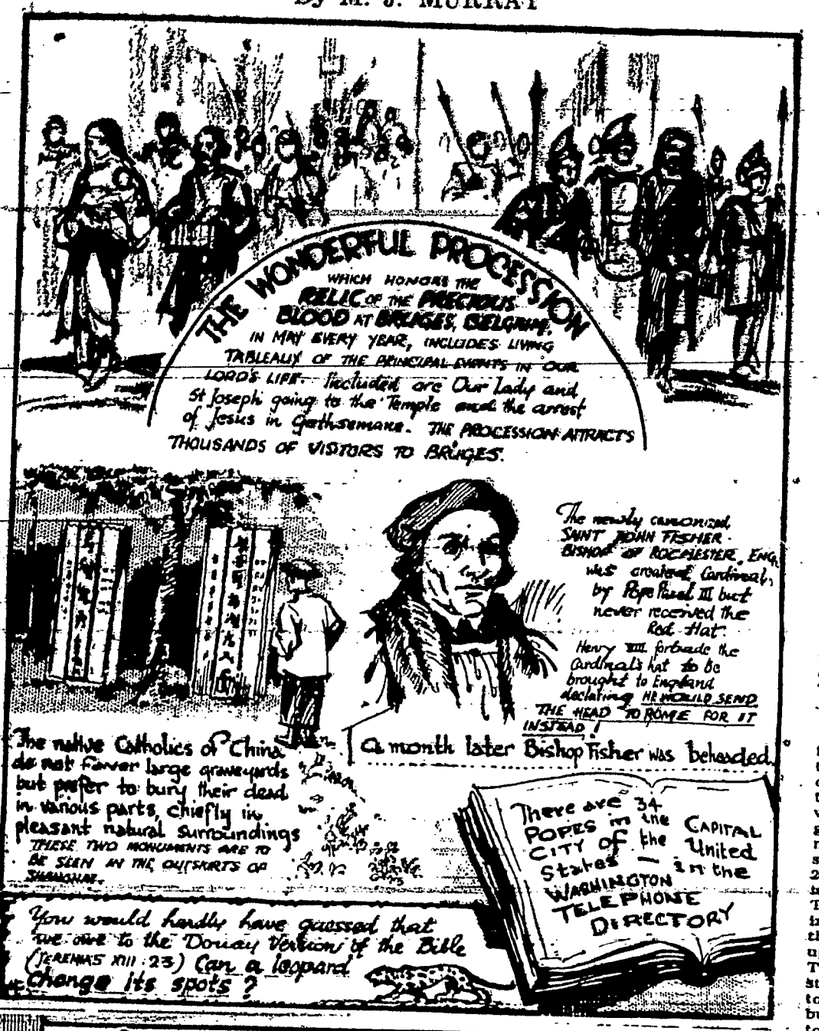
By M. J. MURRAY



THE LIBRARY SIGN POST

When anything is wrong in a paper, blame it on the editor. He is the most obvious target for the barbs of criticism. But did you ever think how much he is at the mercy of circumstances beyond his control? The most persistent editor has assistants who bring their copy in only at the zero hour (myself, for instance, who am often grateful for the COURIER editor's leoning patience); the most wary editor can hardly detect all the oversights of sleepy proof-readers (you don't know what treadmill slavery is until you've corrected a stack of proof-sheets); and all the editors of the world are at the total mercy of the printers.

* * *

All of which is a conciliatory preface to a mild protest I wish to make about a misprint in last week's Signpost. It was only one small letter, a 'b' instead of a 'f': but I am afraid it jarred some critical readers who know that St Thomas More's family had no boys. Yet, after all, why blame a plodding proof-reader for failing to know that Sir Thomas spoke of his three girls as "my joys"? As I reflect upon the difference one little letter can make, there comes to mind the Greek iota which made all the difference between heresy and orthodoxy in the Council of Nicea. But small things have a way about them. It is little things that make up most of our daily life; it is little tokens that are so eloquent in friendship; it is only as little children that we enter into the kingdom of heaven.

* * *

Someone wrote recently to ask that the Signpost give more information about the kind of books which the Library carries and the kind of readers it is trying to reach. The writer quoted a local priest as saying that the majority of people will not be interested in books on religion alone, and therefore will not look to the Evidence Library for service. He goes on then to ask whether "the reading matter to be found there would be as interesting to a young man as it is to a young lady."

A steady reading of the Signpost and especially of the weekly BOOK recommendations must certainly dispel any wrong notions about the Library's stock and purpose. Patrons of the Library include men and women, young and old, from many walks of life. Priests and doctors and lawyers, uptown secretaries and clerks, men and women in the evening of life, have placed their names upon its registration cards. When they sign, they indicate their occupation or position in life, and, if they wish, their age. Some of the Library's most enthusiastic subscribers are men.

And what do all these people find in the Library? They find not only books on religion, but also books on philosophy and economics and history, they find essays and biographies and fiction. And these are not musty tomes brought to light out of some attic seclusion. There is much wisdom in antique volumes of course, and may I be the last to cavil at their value. But some people like their wisdom done up in neat packages, with color and trimmings; nor will I deny that a book is no more enjoyable to me because it is beautifully gotten up. Most of the books of the Evidence Library combine good looks with wisdom.

The word 'evidence' in the Library's name can be misunderstood if too loosely considered. It might be construed as limiting the Library to a specialist run of books on the evidences of religion, and, as such, making an appeal only to philosophers and theologians. But everything good and true and beautiful can be regarded as an evidence of religion and a mirror of the eternal Good. Every good novel and play contributes its share to religious evidence. Every fair biography bears unfailing witness to the spiritual realities of life. Every good poem thrusts down into the deep reaches of the soul. Here surely is evidence of the good and true and beautiful, which makes men and women fitter to receive the word of God. It is in this inclusive sense that the Library is called the Catholic Evidence Library.

MORE INFLUENCE

According to a prominent eugenist, nine out of ten of the leaders in every branch of endeavor are college men. We do not question these statistics because we are not in a position to check up. The percentage may be correct but we might point to a few men who have not received a college education and wield more influence than that vast number in this 90 per cent. These names would include leaders not only in our economic development but also our literary and scientific advancement.—Indiana Catholic and Record.

* * *

Some may have failed to "Be A Good Neighbor" The campaign is over but the Community Chest office is still at 70 North Water Street.

* * *

It is no common honor that is conferred on the mouth that receives the Body of the Lord.—St John Chrysostom.

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

OUT OF THE WHIRLWIND. By *William Thomas Walsh.* A novel of twentieth-century United States, powerfully presenting the spiritual regeneration of an industrial worker who is falsely accused of murder. The May selection of the Catholic Book Club, it promises to be one of the most discussed Catholic novels of recent years; it is only for adult reading.

ELEMENTS OF PSYCHOLOGY. By *James Frances Barrett.* Father Foery, of the Rochester Catholic Charities, told me that this is the finest and most up-to-date book he has ever read on the subject.

LIFE OF CARDINAL MERCIER. By *John A. Gade.* The great Belgian war Cardinal is here appealingly portrayed by an enthusiastic non-Catholic admirer.

COME BACK, COME ROPE. By *Monsignor Robert Hugh Benson.* With its locale in the England of Elizabethan persecution, this novel of an older day remains a hardy perennial favorite.

Note to patrons: The Library will be closed on Thursday, Decoration Day.

CATHOLIC EVIDENCE LIBRARAY

HOURS—Afternoon—3:30 through to 9:00 Monday, Tuesday, Wednesday, Thursday and Friday.

PLACE—Lobby of Columbus Civic Centre Building, 50 Chestnut Street, Rochester, N. Y.

DAILY RENTAL—One cent for each book.

Diocesan Recordings

Don't miss Mass, next Thursday It is a coincidence that Memorial Day and Ascension Thursday are both on May 30, this year

* * *

Things are getting better. Bill posters for four circuses booked for Elmira, clashed there last week seeking advantageous places for their posters.

* * *

"If I go to hell now it'll be my own fault." Clarence Darrow is quoted as saying last week after learning that some 200 persons were praying for him. Since he claims he does not believe in God, how come the possibility of a hell. Self avowed atheists slip this way often.

* * *

The same morning this week, Wednesday when Mass was being celebrated for the repose of the soul of the late beloved Bishop O'Hern sixty Masses were being said in Buffalo on the 60th anniversary of the ordination of the Rev Thomas J Carther, 85, oldest priest in the Buffalo diocese Bishop O'Hern was one of three "boys" who served Father Carther as altar boys who later became Bishops, the others being the late Bishop John J McMahon of Trenton N J and Bishop Thomas J Walsh of Newark, N J

* * *

Last week we presented figures from the Official Catholic Directory showing the extent of this diocese These figures showing that there are 221,986 persons within the diocesan boundaries give some idea of the group this newspaper is endeavoring to serve. Among these more than 200,000 Catholics are varied tastes, ideas, learning and background They represent a wide range of interests. Each and everyone has the right and privilege of calling upon this newspaper for service. To the best of our abilities, the staff of this newspaper is trying to serve all. However, we print but once a week We are limited to the pages that advertising patronage makes possible each week If only half the population were to send in articles for us to print, we would not be able to enter our offices for the mail that would be there. While we are here to serve all the only fair method is to consider first the news value of what is sent in, its importance to the largest number of readers, and whether it comes in early enough to be handled by our limited staff To those whose notices do not get in we say it is not because we do not give them consideration but that the demand is too great in a territory where there are 221,986 Catholics

* * *

Fortunately Catholic organizations in this diocese so far as we know have been most careful in selection of speakers for Communion Breakfasts and other like affairs In New York City, however, a Council of the K of C we are sorry to learn recently booked Magistrate Louis B Brodsky, who a writer in the Brooklyn Tablet stated "O'd naked women as entertainers and did it right from the bench" There is always a danger in procuring a speaker for a Catholic affair whose life does not measure up to the dignity of the occasion. Good example is the main idea of such gatherings, and speakers should exemplify the best procurable if the Church's standards are to be maintained

* * *

Arrangements are being made by the K of C Scout Troop under the leadership of Scoutmaster George Burt to train Catholic boys as Scout leaders for parish troops This is a crying need and we hope the K of C troop located in Columbus Civic Center is successful beyond the expectations of those in charge of the troop.

* * *

The Rev. Dr. Frederick J. Zwierlein of St Bernard's Seminary will have an article "No Popery 100 Years Ago" in the June, 1935 issue of "Thought" Jesuit publication.

CATHOLIC EVIDENCE

WHEN WATER RAN UPHILL—

Imagine great rivers rushing uphill - cows munching from tree tops as they lazily lay in the air - would-be suicides thwarted in their endeavors to leap from heights!

But why imagine? Were not such things commonplace up until some 200 years ago, when Sir Isaac Newton first formulated the law of gravity?

"Nonesense!" you exclaim. "Newton did not create the law. He merely authoritatively clarified it."

Nonsense, of course—and dear Neighbor, we state this false and foolish logic merely to demonstrate how equally false and foolish it is to believe that the Catholic Church when it defines a Dogma, creates a new supernatural Truth.

God made the universe and the unchangeable laws that govern it. Man can merely discover these laws, and when proved, define them authoritatively, so that the world may believe with confidence.

God made man and revealed to him all supernatural truths necessary to salvation. Before the sun had set on the first Pentecost Sunday, these all-saving truths were in the possession of God's Church — an indestructible and everlasting church, with which God promised the Spirit of Truth would abide forever.

Now the Holy Ghost or Spirit of Truth obviously cannot err. So when the Pope, as Head of the Church, defines a religious truth, he creates nothing, but with the authority of God and by the direction of the Holy Ghost, he clarifies a supernatural truth so that the world may believe with confidence.

So after all, dear Neighbor, a Dogma is not so dreadful a thing. To the Catholic it is God's Word, given to us through the lips of a divinely authorized human being—God's Own Truth—a binding truth—THE Truth which makes us free.

Catholic Information Society of Narberth, Pa.