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Friday, August 2, 1929.

REV. J. EDWARD BAYER, Ph.B., S.T.B.

Like so many lives spent in the service of
others, his one was snuffed off premature-
ly. Well might Milton return and sing to
his Lycidas. But these few years in the
priesthood of Jesus Christ were full to over-
flowing with things accomplished for others.
True, it was a short life in the saddle, but
the journey he took was long and difficult,
and he was doing great things all along the
way.

Father Bayer was marked for his schol-
arly sincerity. From early days he gave
promise of great things. He knew the value
of a moment and never wasted it. He knew
the value of his talents and did not bury
them. His kindness was more than natural;
it was supernatural, it attracted people to
him and won souls for Christ.

We sympathize with his mother and
family, with his flock and friends. All must
rejoice in his memory and pray for his soul,
Bishop O'Hern and the Diocese of Rochester
have suffered a loss. The city of Rochester
will miss the inspiration and good of this
gentle preacher. Many a time and oft did
he preach Jesus Christ and Him crucified
from the city pulpits. The Catholic Courier
and Journal suffers a great loss in the pas-
sing of Father Bayer. There was no limit to
his ability, nor to his generosity. His pen
was assisting his Bishop to carry on the
work of this editorial page. May God rest
his soul.

ALWAYS UNDER A CLOUD

We say that the pessimist lives not in the
clouds, but always under a cloud, and that a
dark and heavy one. To him life is essen-
tially evil. In the world there is more pain
than pleasure, more evil than good. Queer,
it is not difficult to make many of us believe
this, because pain and evil being the excep-
tion rather than the rule attract our atten-
tion. Pain indicates abnormal function, and
is therefore exceptional in normal life.
Moral evil indicates a departure from those
rules of conduct which experience has shown to
be necessary for social welfare. Since
social groups usually survive and prosper,
moral evil must be the exception rather than
the rule.

A certain German scholar of the nine-
teenth century has been called the prince of
pessimists. He attempted a logical proof
that this is the worst possible world. He
says that all life is suffering, because it is
striving, and striving is suffering. Life is
by no means all striving, though striving
accompanies it. That striving is suffering is
not true; it may be and usually is quite the
opposite. Successful striving may be counted
as life's greatest joy; striving that is not
successful is still a pleasure. Great is the
joy of a vision of a coveted goal; greater
the joy of trying to attain it; and great
the satisfaction of having attained it.
Even if we fail, there is joy in trying. The
most of the pessimistic or optimistic
attitude depends much upon the emotional
state of the individual, and it is easy to
see either the philosophy of despair or
the philosophy of joy by seizing upon, em-
phasizing, and exaggerating either the sor-
row or the joy of life.

Optimism may be considered as a dis-
eases diagnosed and its cure pre-
sented. It was formerly said, to be due to
liver, but now it is attributed to
the endocrine glands to function.
It may be, when it becomes
a habit to cure. Perhaps some-
times called Carlyle. It is related
to the man walking with Leigh Hunt
in conversation to the beauty of the
scenery of the heavens, but
"it's a sad sight." Stu-
dents suffer from a melan-
choly. Many of them need
the function of extra-
curricular athletics, some of
the opportunities for
those who can keep
themselves busy while they
study and do not
allow their minds to
wander.

Teaching

When you've mastered all the methods,
Penetrated all the ways,
Wherein those who were successful
Justified their claim to praise—
Very precious the possession
Of the technique and the art,
But you can not substitute it
For a sympathetic heart!

Learning will be useless lumber
If it does not make you see
That the verb "to know" is never
More important than "to be."
And take heed of what you're saying,
For the Pupil, wiser far,
Will be thinking while you say it
Of the kind of man you are.

'Tis the understanding spirit,
'Tis the soul resolved to give,
'Tis the love behind the lesson,
That can make the lesson live.
Garner every bit of knowledge
As a miser does his pelf,
But remember that the core of
All your teaching is YOURSELF!
—By Dennis A. Mc Carthy, LL.D., in the
Journal of Education.

of adolescent years are often quenched and
dimmed when the first real contact comes
with life. Disillusionment and disappoint-
ment follow, sometimes with thoughts of
suicide.

Another cause for pessimism is found in
the attempt to fill our lives with unearned
joys. These abound in a civilization like
ours when a highly organized and wealthy
society showers upon us comforts and con-
veniences which we have not earned. Wealth
which is inherited, not earned, sometimes
has a similar effect upon individuals. The
good old-fashioned doctrine of hard work
cures pessimism of this kind, especially
creative and constructive work. You and I,
if we have found our work, are happy. But
what about the drudgery of the industrial
laborer, or the uninteresting housework
dragging out through long hours, or the
perpetual thumping of a typewriter? When
a great many people want a great many
things to satisfy their ever-increasing de-
mands, somebody will have to work hard to
provide these things. Whether we have
gone astray in our manner of living since
the discovery of coal, iron, and oil, revolu-
tionizing society as they have done; whether
our present industrial system is a boon or a
curse; whether this system might be mod-
ified so that creative labor could be substi-
tuted for drudgery, or whether the hours of
labor might be so reduced that all men could
find a real joy of life in eight or ten hours
of leisure which might then be provided,
are questions that do not enter here.

But we would suggest that even this
problem might be solved if only a part of
that amazing inventive power of thought
which has produced the airplane and the
wireless telephone should be turned in the
direction of social and industrial better-
ment. We are living in a transitional time
when serious readjustments are necessary.
It is worth much to be a citizen of the
world now in this day of testing, and per-
haps to participate in creating the new world
order. If love can conquer hate, and co-
operation take the place of rivalry and dis-
trust, a great future lies before us, in the
making of which we may be proud to have a
part. But in playing this part, Religion,
Revealed, Pure and Divine must come. It is
the great adjuster between pessimism and
optimism, it is the mighty leveller and tester
of humanity.

REVOLUTIONARY HEROES

At Stony Brook, on the Hudson River, a
few days ago, the 150th anniversary of the
capture of Stony Point by General Anthony
Wayne—Mad Anthony—was celebrated with
great popular enthusiasm. The capture of
this powerful fortress, held by a strong
British garrison, in the dead of night, and
with scarcely any loss of life, was one of the
outstanding feats of generalship in the
whole war. It made Wayne a popular hero,
and it put new life into the discouraged
American cause.

Within a few days the sesquicentennial
of the campaign in which General John Sul-
livan destroyed the power of the Iroquois
Indians, and put an end to their murderous
incursions upon the colonists, will be cele-
brated with great popular enthusiasm
throughout this section of the State. This
campaign, too, was considered one of the
most brilliant of the war, and it gave new
courage likewise to the American cause.
It is not out of place, at this time, to
speak of the nationality of these two great
Revolutionary leaders; these two trust-
worthy comrades-in-arms of George Wash-
ington. "Mad Anthony" Wayne's father
came from Limerick, Ireland. His ancestors
had fought British tyranny there, and had
seen a solemn treaty made with England
broken ere the ink with which it was signed
had dried. It was natural, then, that An-
thony Wayne should be found on the side of
the Colonists, and in the inner circle of
Washington's chosen military family. His
blood, and the memory of his ancestors, put
him there.

John Sullivan's father likewise came
from Limerick, Ireland, in the year 1723.
The Penal Laws were in violent force at the
time. For 18 years the city of Limerick had
been without a Catholic Bishop. Every
Catholic Church in the city had been
destroyed. Catholics were forbidden to live
in the city unless they registered. A price
was put upon the heads of their priests.
The people themselves were little better than
outcasts; many of them outlaws in the eyes
of their conquerors. Out of this tyranny
came John Sullivan to America. He settled
in Belfast, Me., and his sons grew up with
the liberty-loving spirit of their Irish

BAPTISM

The Catholic Church teaches that the Sacrament of Baptism is absolutely
necessary for salvation. Christ Himself—not the Catholic Church—imposed this
condition. John 3-5. "Verily, verily, I say unto thee, except one be born of
water and the Spirit, he cannot enter into the kingdom of God." Since Baptism
is so necessary, any person, in case of grave emergency, can baptize another, by
having the proper intention and pouring water on the head of the person, saying
at the same time, "I baptize thee, in the name of the Father and of the Son and
of the Holy Ghost." Matt. 28-19.

CATHOLIC MISSIONARIES FIRST DISCOVERED OIL IN PENNSYLVANIA

The first blow for American liberty
was struck by young John Sullivan, who
raised a force of patriots and captured Fort
William Henry, near Portsmouth, N. H., be-
fore Concord or Bunker Hill. When George
Washington later took command of the
American army it was natural that John
Sullivan and Anthony Wayne should be
among his best and most trusted lieutenants.
Nor were they alone of their country-
men. Jack Barry—of Wexford, Ireland—
first Commodore of the American navy, and
Father of the Navy—was there. The Brit-
ish General Howe had offered Barry \$10,000
and the command of the best frigate in the
British navy if he would desert the Ameri-
can cause. "Not if you gave me command
of the whole British fleet," was Barry's
answer. Washington loved him, trusted
him and was proud of his heroic leadership
on the seas.

Henry Knox, son of a Belfast immigrant,
was there. Washington made him master
of ordnance for the entire army, and he was
the first Secretary of State when the
American government was organized in
1789.

The first quartermaster of the Con-
tinental Army was Stephen Moylan, native
of Cork, and brother of the Catholic Bishop
of that city. He afterwards commanded
"Moylan's Dragoons," a regiment made up
mainly of Pennsylvania Irish.

General Richard Montgomery, native of
Donegal, a princely leader, was there, and he
gave his life to the American cause in a mad
charge on the fortress of Quebec, December
31, 1775. General John Stark, hero of Ben-
nington, was a native Irishman. Daniel
Morgan, hero of Cowpens, and one of the
most heroic figures of the whole war, was a
native of Ballinascree, Ireland. General
George Clinton, who served all through the
war, and afterwards became Governor of
New York State for 21 years, then Vice-
President of the United States, was a son of
Charles Clinton, native of Longford, Ireland.
Al. Smith's blood is no more Irish than was
George Clinton's.

Thirteen Irishmen signed the Declara-
tion of Independence—Charles Carroll of Car-
rollton, Maryland; Matthew Thornton and
William Whipple, of New Hampshire; James
Smith, James Wilson and George Taylor of
Pennsylvania; Thomas Lynch, Jr., and Ed-
ward Rutledge, of South Carolina; George
Read and Thomas McKean, of Delaware;
Thomas Nelson, Jr., of Virginia; William
Hooper, of North Carolina, and Philip Liv-
ingston, of New York. Charles Thompson,
secretary of the Continental Congress, a
native-born Irishman. Colonel John Nixon,
son of a County Wexford immigrant, first
read the Declaration to a great concourse of
people in the State House yard, Philadel-
phia, and this immortal document was first
printed on the press of another Irishman,
John Dunlap, a Tyrone immigrant.

Dan Morgan's riflemen, famous sharp-
shooters, and the terror of the enemy, were
nearly all Irishmen or sons of Irishmen. The
famous "Pennsylvania line" was the same
blood. Anthony Wayne commanded troops
known as "The Line of Ireland." The "Mary-
land Line" nearly all came from the old soil.

From Concord to Yorktown there was not a
field of battle that was not reddened by
Irish blood and sanctified by Irish lives.

The Irish absorbed the American spirit
instantly. They brought with them from
their own unhappy land an inborn, inherited
hostility to tyranny, to persecution and to
British domination. To a man, they were
loyal to the Colonists, and to a man they were
loyal to the American cause. They remem-
bered Limerick and its broken treaty; they
remembered the Penal Laws and the awful
degradation they caused; they remembered
how a great land, their home land, had been
crushed and broken by tyrannical oppres-
sion, and they were determined that these
things should not be repeated here. This is
why the Waynes, the Sullivans, the Morgans,
the Barrys, the Moylans and a great
host of other Irishmen fought and died,
many of them, for American liberty, justice
and equality. People who boast about one-
hundred per cent. Americanism had better
look back and lift their hats reverently to
these "foreigners." For without them
America would never have won her fight for
freedom.

Nor was this loyalty limited. The Ger-
man people were of kindred type, equally
brave, loyal and aggressive in the American
cause. So were the French and other na-
tionalities. Their blood, shed in a common
cause, formed a leaven for the amalgamation
of many races and many peoples in this land
of ours. When we celebrate historic events
of the American Revolution we honor all
these peoples, their loyalty and their patri-
otism. When we celebrate the sesquicentennial
of deeds inspired and directed by An-
thony Wayne and John Sullivan we pay, in-
directly, loving tribute to their ancestors in
the Catholic city of Limerick, Ireland. For
there, and in other parts of Ireland, were
sown the seeds that formed the roots of the
American Revolution—the roots that
reached downwards to the heart of the world
for the sustenance that nourished Liberty.

"You have lost America through Ire-
land!" Lord Mountjoy shouted at the British
Parliament shortly after the Revolution,
when they were debating the continuance of
the Penal Laws. And thus was the story
written, in blood and in suffering, but most-
ly in love for America and its ideals.

A talk given by Archbishop Edward J.
Hanna of San Francisco to Catholic Chinese
students is recounted in The Field Afar. In
his tribute to the Chinese race, the Arch-
bishop is quoted as saying: "You come to
us of a race honored for its noble traditions
of the past and its promise of a glorious
civilization in the future. There is no race
around the Pacific with greater traditions
than the Chinese."

The Rev. Dr. G. Campbell Morgan, an
English expository and Bible lecturer, in a
sermon in Brooklyn last Sunday, expressed
emphatic criticism of seclusion in religious
life. The reverend gentleman should stay in
America and fill a void in some political pul-
pit. That would keep him out of seclusion.

WAYSIDE WHEAT

By the Managing Editor

The U. S. Treasury Department, it is an-
nounced, will soon authorize the distillation
of 1,500,000 gallons of whisky for medicinal
purposes. A few years later, perhaps, the
Government will pat on the back some heroic
Federal agent who shoots and kills some
brainless youth for trying to sell some of
this whisky. Such are the vagaries of law
and life. The Government whisky will be
allowed to age four years before sold. Boot-
leggers, believing in youth, sell their whisky
before it has aged four weeks. Take your
choice, but be sure your life insurance is
paid up.

Alleged humorists, feature freaks or
sensational columnists, have a hard time of
it when they try their hands at something
that is held sacred in the hearts of people.
One of the cartoonists for the Hearst papers
recently found this out to his sorrow. He is
author of a cartoon feature, "Believe It or
Not", and a recent cartoon of St. Patrick
carried the caption that was supposed to be
funny, likewise startling. It stated that St.
Patrick was "not an Irishman, a Catholic or
a Saint." Catholic papers all over America
made vigorous protest against this libel,
with the result that editors in the Hearst
syndicate were ordered to destroy the car-
toon. Mr. Hearst himself telegraphed all his
papers to this effect. Officials of the syndi-
cate said the cartoon was "unpardonably in-
accurate and should never have received edi-
torial approbation." Editorial apology was
made by some of the papers that had used
the cartoon before the order to destroy it
was sent out. Believe it or not, the cartoon-
ist will eliminate St. Patrick from his list of
eligible humor, and will have a little more
respect for Ireland's patron in the future.

"I love to write", the Rev. J. Edward
Bayer of Genesee said, to the managing edi-
tor the day he agreed to write editorials for
The Catholic Courier & Journal.

And so he wrote his name and his
memory into the hearts of many people.

Respective of religious beliefs, all peo-
ple of Genesee respected and loved him. His
quiet, kindly way; the friendly, neighborly
heart of him; the sure sympathy he brought
to those in trouble or sorrow; the keen,
scholarly mind that looked into the heart of
things and saw God's love blossoming every-
where; the soul of the priest that shone like
sunshine upon the lives of his people—these
and other things endeared him to all who
knew him.

Now he is dead. Tears for him fall to
earth; prayers for him go up to God. Let
us who knew and loved him pray that God
will be merciful to him, and grant him
eternal rest in peace. For it is a holy and
wholesome thought to pray for the dead
that they may be loosed from their sins.

The worst has happened—the exodus.
Frank Ward O'Malley, one of Charles A.
Dana's feature writers on the old New York
Sun, and of late a magazine writer of note,
is shaking the dust of America off his feet.
Bag and baggage, automobile and family, he
is leaving America and henceforth will make
his home in Switzerland. Among the things
in American life to which he objects
heartily is prohibition. In discussing it, Mr.
O'Malley points out that he is a man who
has imbibed almost everything, and has
reformed. He called himself a "prohibitionist,"
and believes the worst evil of prohibition is
the saying "you mustn't do it."

Again, America is bigoted, Mr. O'Malley
says. In Switzerland, they elect a Catholic
or Protestant to the office of President, and
it doesn't matter to what creed a man sub-
scribes. "He is free to believe as he likes."

"In the last presidential campaign," he
declared, "Americans registered 100 per cent
bigotry. The activities of church lobbyists
in the United States are intolerable," he
says. Mr. O'Malley is 53 years old, too old
says, too old to fight these evils, he says,
to fight these evils, he says, and so he is go-
ing where there is freedom and peace.

Sunday's Liturgy

By Rev. Joseph L. Lord

August 4th Eleventh Sunday After Pentecost

"By the grace of God am what I
am" (Epistle). Holy Church is the
loving Spouse of Christ. The Sacra-
ments, outward signs that work in
our souls, which He left her, she
has guarded and administered with
undying fervor down through the
ages. And indelible with love for
her divine Master, she has found in
His ways examples which, like little
sacraments, she has ever cherished
and imitated: thus, as Christ laid
His hands on the children when He
blessed them (Mark 10, 13-16), so
does the Church; as Christ blessed
bread (John 6, 11), so too does the
Church; and as Christ sent the
lepers to wash in the waters (John
9, 7), so the Church blesses water
for her children. So today she re-
minds us (Gospel) of the action of
Christ when He healed the man who
was deaf and dumb.

She would impress upon us that
we too were deaf and dumb before
we were "born again" of water and
the Holy Ghost; we had no ear for
the Word of God, no tongue to
praise His holy Name unto salvation.
Wherefore when her priest wet his
fingers with the saliva of his mouth

and touches the ears and nostrils of
the catechumen, she re-enacts what
her Spouse did to the deaf and
dumb man. To be sure, Baptism
still opens our eyes and ears to the
things of God, but the Spouse de-
sires to imitate her Lord, and
thereby, too, does she tell the cate-
chumen of the miracle of grace
whereby his soul is transformed.

Christ is truly "all in all" for the
Church. Never for a moment can
she forget that she was washed in
the blood of the Lamb, that she
rose again with Him to Life on
Easter Sunday. And so again to-
day, in the Epistle, she reminds us
how our eyes and ears were opened
to the saving word—"the Gospel
which we have received, and where-
in we stand, and by which also we
are saved"—we, the least of the
servants of God. "By the grace of
God I am what I am."

It is in Christ that the Church is
one; it is Christ "who maketh men
of one mind to dwell in a house"
—men who have received one Gos-
pel, who share in one Sacrifice and
eat of one victim (Introl.). It is
Christ who healed us when we were

deaf and dumb to the things of
Life, Christ who put our enemy to
shame by our Baptism, wherein we
were mysteriously washed in His
Blood (Offertory).

If we live with Christ and in
Christ, all things work to our good
—our worst enemies are our best
friends, the injuries we receive and
bear, Christ will turn to our glory;
trials and temptations are but God's
way of uniting us ever more closely
to Himself. These are the first
fruits, the substance, the important
things of life (Communion song).

But it is not we ourselves who
have merited to hear the saving
word, not ourselves who can raise
our voice in praise gratifying to
God. It is God who giveth "power
and strength to his people" (In-
trol.). "By the grace of God I am
what I am."

Famous Old Church Razed
Pasadena, Cal., Aug. 2.—Final
wrecking of one of Pasadena's land-
marks, the original St. Andrew's
Church, which was dedicated twenty-
seven years ago and replaced last
year by a stately new edifice, has
been completed.

C. D. A. Supreme Regent To Visit Pacific Coast

San Francisco, Aug. 2.—Miss
Mary C. Duffy, supreme regent of the
Catholic Daughters of America, will
make an official visit to courts of her
order on the Pacific coast this Win-
ter, according to word received here
by Mrs. Frank C. Moilet, national
director.

Miss Duffy last visited here in
1925, when she was unanimously
elected supreme regent at the con-
vention in this city.

U. S. Priest Wins Louvain Honor
Louvain, Aug. 2.—Father John
Pinnegan, S.T.B., of the Diocese of
Detroit, stood up in the great aula
of Louvain University recently for
the public defense of 20 dogmatical,
scriptural, moral and historical
theses. He performed his task so
effectively that he was promoted to
the Licentiate in Sacred Theology.
Immediately after the promotion,
July 10th, Father Pinnegan left for
his home in Pontiac, Michigan. He
will return to Louvain in the Fall to
prepare for the doctorate.