

The Catholic Journal

Send us
your
Book and Job
Printing.

Fourteenth Year. No. 5.

Rochester, N. Y. Saturday, Nov. 1, 1902.

\$1.00 per Year, 3c per Copy

CARDINAL GIBBONS.

HIS EMINENCE SOON TO HAVE A NEW AND IMPOSING HOME.

Citizens of Baltimore Propose to Build For the Only American Prince of the Church a Palace to Be Surrounded by Fine Grounds.

It is altogether probable that Cardinal Gibbons will soon have a new home in Baltimore and that it will be far handsomer than the ancient building which now serves as the residence of the only American "prince of the church." The plans for the new structure are as yet incomplete, but enough is known to make it reasonably certain that it will take definite shape within a few months at most.

It would perhaps interfere with the plans of the promoters of the enterprise, all of whom are wealthy Catholic residents of the Monumental City, to go into details at this time, but it may be said that the site of the new "cardinal's palace" will be on Cathedral street, within a few blocks of the cathedral.

It is understood that the promoters of the scheme have in view the purchase of the entire frontage of a city block upon which they will erect an ornate building sufficiently large to amply accommodate the cardinal's household as well as to afford to his eminence full facilities for the transaction of the purely administrative work pertaining to his high office.

The plan also contemplates handsome grounds, with shaded walks, luxuriant flower beds, hot-houses, conservatories, shrubbery and the like, giving opportunities for outdoor exercise coupled with a degree of privacy which is impossible under present conditions.

Among those prominently mentioned in connection with the project are Henry Walters, owner of the Walters Art gallery; William Keyser, one of Baltimore's wealthiest citizens; and Charles J. Bonaparte, the well known leader in all movements for municipal reform. The cost of the new house and grounds is estimated at \$1,000,000 or more.

The present home of the cardinal is an old fashioned structure at the corner of Charles and Mulberry streets, immediately in the rear of and almost adjoining the cathedral. Both buildings were erected in the early part of the present century with money raised in great part by means of a series of lottery drawings. The residence is severely plain both internally and externally, no suggestion of architectural beauty being visible anywhere. It is brick, covered with stucco to imitate stone and painted the color of lead. On the second floor, immediately above the front reception room and on the right of the wide hallway which runs east and west through the center of the building, is the cardinal's study.

It is by far the most cheerful, comfortable room in the house. It is lighted by two windows, one facing the south, the other the east, both of which admit the morning sunlight. An open fireplace helps to furnish and add to the comfort of the room. Two or three easy chairs, a roll top desk of oak, a revolving desk chair, a large rug which covers almost the entire floor and four bookcases of black walnut filled with books complete the equipment of the chamber. The study, the cardinal's bedchamber and two or three guest chambers comprise the east wing of the house, all that portion on the other side of the central hallway being given over to the use of the members of the episcopal family.

In all of this there is nothing to suggest a "prince of the church," nor is there anything else in the daily life of the cardinal to remind one of the title he bears. When he goes out in the evening, which is not often, he hires a cab from a neighboring livery stable. At other times he walks.

His daily walks are of the greatest importance to his eminence because of the physical benefit he derives from them, but it sometimes happens that he is temporarily deprived of them because of his inability or disinclination to promenade on the public thoroughfares. It is to meet this contingency that the spacious grounds about the proposed new residence are designed, his present abode having nothing of that character.

The ever growing volume of administrative work, together with the increasing age of the cardinal, must in time call for an increase in his clerical force, which cannot be brought about without additional house room. Aside from this is a well recognized fact that the present residence of the prelate has outlived its usefulness and must soon give way to more modern quarters, either on the present site, which is cramped and unsuitable, or upon one which will better answer the requirements of the cardinal.

It is confidently believed, therefore, that the movement for a new building surrounded by suitable grounds will shortly assume definite shape and be pushed to a successful conclusion.—New York Times.

Of Such Is the Kingdom of Heaven.

The children are, after all, wiser than their elders, because they are willing to take God at his word and accept the world as something magical and divine, a true wonderland of the soul, in which all manner of transformations

of the ignoble into the noble and of the humble into the great are constantly taking place.

The Blessed Virgins.

As the lily in the midst of thorns the Virgin Mother rises in the midst of the daughters of men. The most beautiful human flowers always bear the thorns of original sin and of daily imperfections. Mary alone was conceived and dwelt on earth without her immaculate robe being soiled with the slightest stain.

HIS HOLINESS.

He Admits He is Old, but Insists He Will Live Much Longer.

Leo XIII. bids fair to become one of the wonders of the world. He has just celebrated his ninety-third birthday, and if appearances may be trusted he will have many more. This fact he rather ostentatiously flourishes in the faces of those who come in contact with him. For instance, at the reception he gave on his name day he entertained several people at some length with what he intends to do next year on the same day. "So few people," he said, "know the beauties of my garden that next year I shall receive there and let a breath of my flowers come to outsiders. Alas, that my grapes will not be ripe!"

This was an allusion to his own particular vineyard, which he planted himself and which he keeps under lock and key. "If it is a success," he went on, "who knows that I may not make it a yearly custom?"

The pope is, in fact, devoted to outdoor life, but cannot or is not allowed to indulge in it much. He has now arrived at an age when he no more feels the heat, but is very sensitive to cold, so that when one sees it said in the papers that he cannot go to his summer house it is not for fear of the heat, but that he may not be exposed to any small change in the temperature and because once out of the Vatican it is by no means an easy matter to induce him to return, and if he lingers one moment too long the sun goes behind the trees and he runs imminent risk of a chill.

When in a particularly jocund mood, he makes reference to the solitude with which he is surrounded and says he is grateful, but adds, with great appreciation, "They want to persuade me that I am a delicate old man, but my span of years goes to prove that if I am old I am not delicate."—Exchange.

Christ Established a Church.

"It is universally conceded," says Our Parish Calendar, "that Jesus Christ was at least a most perfect type of man. He was unswayed of the world, pure of heart, merciful and forgiving, honest and upright, a foe to hypocrisy and sham. His character was goodness, his life the personification of sincerity and honesty. He could not then be a deceiver. His claim as a teacher commands attention. What did he do? He first demonstrated the beauties of his doctrine, his own life. He then fully instructed his disciples in his doctrine and sent them forth to teach. He went further. He not only gave them a doctrine to teach and a commission to teach in his name, but he gave them, marvelous as it may seem, a promise that he would remain with them forever. He would abide with them to inspire them with truth and protect them against error. 'Go,' he says, 'Behold I am with you all days, even to the consummation of the world.' Either therefore Christ was the arch impostor of all ages or there must exist somewhere today an active teaching body treasuring this promise, laboring under its inspiration and leading souls to God. Where is it? Who will point it out?"

Catholics in Church.

Church etiquette is just what it would suggest—namely, strict attention to services and a respectful demeanor, says the Denver Catholic. Talking, laughing and gazing around in church are extremely vulgar, while nothing could possibly be more inappropriate than a conspicuous attire. "My house is a house of prayer," says the Lord, but we have only to attend the late masses on Sunday mornings to know that some women adopt it as a place where they can exhibit their finery to advantage. We Catholics, blessed with the church that is "built upon a rock," whose sole author is Jesus Christ and whose long line of saints, martyrs and glorious fathers is the inspiration of every succeeding age, are either guilty of a culpable ignorance or an unpardonable carelessness in not realizing how sacred are its walls, how divinely fair its altars, upon which rests the holy of holies.

Sermons by Telephone.

That is certainly an "up to date" arrangement by which an Indiana telephone company makes free connection for its patrons with the different churches so that the sermon of Sunday morning may be heard in the homes of the parishioners without it being any longer necessary for them to go to church. The one drawback is the collection. However, that promise to be attended to soon. A penny in the slot machine will be devised as a substitute for the plate offering.

With Catholics no human invention will ever find a substitute for the holy spot.

sacrifice of the mass, and our churches are the only abiding places of Christ's real presence.—Guldon.

SHORT SERMONS.

As much as we hope to obtain of God, so much are we sure of receiving. A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

The prayer that begins with trustfulness and passes on into waiting, even while in sorrow and sore need, will always end in thankfulness and triumph and praise.

If you wish to take up your abode in the tabernacle of the heavenly kingdom, you must reach there through good works, without which you cannot hope to enter.

If we desire our prayers should be heard, our actions must be suitable to our petitions, we must exert ourselves both before and after prayer in rendering ourselves worthy of the favor we ask.

A GOOD EXAMPLE.

It is a Strong Factor in the Making of Converts.

In the history of conversions to the Catholic church we are usually taken into discussions of the doctrines and doubts which, in each particular case, paved the way or excited the inquiry.

But more largely than we may suppose the good lives of humble Christians ought to—and, we believe, do—make converts and predispose people in favor of the church.

"What made a Catholic of me," said Sir Stephen De Vere, a brother of Aubrey De Vere, "was my knowledge, my intimate knowledge, of the innocence of the morals of the young men of the peasant class. I went among them; I was at their burlings, at their sports; I heard them, I listened to them; I knew them. I compared them with the young men of my own class. I said, 'What can make the difference? It cannot be education, for they have little or none. It cannot be society; they know nothing of the etiquette of society. It cannot be travel. It must be only one thing—their religion—and I will be of the religion that makes them so innocent and pure.'"

In the early days of immigration to this country the good lives of Catholic girls living in American families caused not a few conversions. In the civil war many a soldier experienced a change of heart seeing the white bonneted sisters of charity on their rounds of mercy. In the world around us we may be sure that the example of good Catholics does not go without similar results. It is one of the most satisfactory ways that we can bring converts to the true faith.—Catholic Home Companion.

Fearlessly Do Your Duty.

Our Lord teaches us not to shrink from the consequences which we may see to be involved in any course of duty which we have undertaken. He leads us to accept the results of any high choice as they open to our mind; to regard trustfully in every act of self dedication, in every resolve we are led to make, whatever possibilities there may be of coming trial, foreseen or unforeseen; to realize in calmness the future, whatever that future may be. If the calling of God is clear, if the sense of duty becomes the pillar of cloud by day and the pillar of fire by night, ever leading onward, the vision of the cross ought not to hinder our going forward. "For one who has put his hand to the plow to look back is to become unfit for the kingdom of heaven, and equally so it must be to disobey God, if distrust of his upholding us in the course along which he would guide our steps, whatever trial may meet us in the steps, becomes a stumbling block or hindrance to our faith."

To Make a Catholic Paper Strong.

The way to have a strong Catholic paper is for every family to take a copy of it and to pay for it, and for every parish, society and merchant to advertise in it. There is no danger that it will have too much support. The more money it receives the more money it can spend to buy articles and do good news. The way to have a weak Catholic press is for the people not to subscribe for it or, after taking it, not to pay what they owe for it, so as to exhaust its capital, and for every one who has any organization to maintain or any business to carry on or any project to boom to patronize the secular press and ignore his own. The Catholic papers are not endowed or subsidized by the church. They must get along or sink into failure on the support that is accorded them. The more support they obtain the better they will be; the less their support the weaker their force and the sooner their end.—Observer.

Over a Game of Chess.

An awful example of the risks to be encountered by those who play chess with adversaries of uncertain temper is recorded in the "Annals of the Four Masters." Two kings of Irish provinces began a game on the best of terms, but he who got the worst of it seized one of the rooks and flung it with such force at his royal opponent that it entered the brain and killed him on the spot.

IMMOLATION.

Seek for self the hardest portions
Work forever "neath God's eye."
Courage! Virtue springs from struggle;
Peace is born of sacrifice.

Die to self at every moment;
Love to be despised, unknown,
Find no rest in human comfort,
But in God and God alone.

Let there be no petty striving
After human praise or fame;
To the glory of our Saviour
Sacrifice each selfish aim.

Pass a grievance by unheeded;
Keep but heaven's goal in view;
Then in peaceful, sweet communion,
God will always be with you.

—A Sister of the Precious Blood in Guide.

HISTORIC CITY OF LORETO.

Situated on the Summit of a Verdant Hill, It is a Place of Beauty.

There is no hill so fertile, so smiling or so happily situated in all that beautiful strip of country as the verdant hill on the summit of which is situated the ancient, venerable and historic city of Loreto. Perhaps the best view of it is that you get at evening, the traveler's farewell glimpse, when the smoky shadow is transparent still, and the far city, "the spiritual city," gleams like a sapphire on the height.

But on the morning I speak of the sun was scorching, the dust smothering, and as the dense crowd, hundreds on hundreds of men, women and children, laboriously ascended the winding road the sun was forced upon you of the steep ways of life. Almost all the pilgrims were fasting and they carried their day's provisions with them, but it was no uncommon thing to see some stout hearted woman, burdened almost, yet place her arm about a weaker sister and help her in the ascent. If the "spiritual city" made me think of Galahad, the dark, close pressing throng suggested the visions of their own secret, Dante, writes Gabriel P. Powers in Donahoe's Magazine.

Moving with it, we came through medieval streets to the dear quiet old piazza with the church striking out its upper outlines boldly against the blue and the golden statue of Mary the Virgin burning above it like a flame. Sixtus V. wrote upon the facade of this temple—defiantly it would seem in our own age of puny faiths and damning questions, and yet the daring makes the soul glad, as do the dauntless blows of some brave champion—"House of God's Mother, in Which the Word Was Made Flesh." It is large and simple and strong and seems to challenge you not to enter those sacred precincts with irreverent feet. Inside the church all the stones around the holy house are worn with the knees and the lips of centuries.

Archbishop Riordan's Conduct.

The Roman Catholic people of San Francisco will hail with pleasure the news from Rome that the Right Rev. George Montgomery, bishop of the diocese of Monterey and Los Angeles, has been appointed coadjutor to his grace Archbishop Riordan. The appointment is a distinct promotion for Bishop Montgomery. Though he remains a bishop, the new office carries with it the right of succession to the see of San Francisco, so that in case of his survival of Archbishop Riordan he will be elevated to the dignity of archbishop. Bishop Montgomery is one of the best known clergymen of this coast. For many years he was a priest in San Francisco. He succeeded the Rev. Father Connolly, the present pastor of St. Paul's church, as chancellor of the diocese, and it was he who established the League of the Cross and raised the organization to a standard of considerable influence for temperance before he was called to Los Angeles. He was consecrated bishop of St. Mary's cathedral and soon thereafter went to southern California and assumed charge of his diocese.—San Francisco Examiner.

Editor to Become a Priest.

Mr. Joseph A. Farrell has retired from the management of the Albany Times-Union and has entered the Jesuit college at Emmitsburg, Md., to study for the priesthood. Mr. Farrell was educated at St. John's college, Fordham, and it is believed that his early training at this college instilled into him the desire to become a priest. Mr. Farrell was born in Albany twenty-six years ago, the third son of John Henry Farrell. When his father died in February, 1891, he assumed charge of his father's paper, the Times-Union, taking into partnership Mr. Glynn, who had been connected with the paper in an editorial capacity about four years. The property is valued at \$250,000. Mr. Farrell has considered the step he has taken for some time, and his intimate friends were not surprised.

Glasgow's New Archbishop.

The pope has appointed the Rev. Dr. Maguire to be archbishop of Glasgow. He was ordained a priest in 1874 and has been the mainstay of the Glasgow archdiocese for several years, having been appointed auxiliary bishop to the late archbishop in 1894 when Dr. Byre became embroiled through old age.

SHORT SERMONS.

Death has nothing terrible in it but what life has made so.

When Death Comes.

"Come and see how a Christian can die," said the dying sage to his pupil. How would it do to say, "Come and see how an infidel can die?" How would it have done for Voltaire to say this, who, in his panic at the prospect of eternity, offered his physician half his fortune for six weeks more of life!

GRAINS OF GOLD.

We must not live according to the will of custom, but according to the will of God.—Clement of Alexandria.

Behold what this adorable heart requires of its friends—poverty in intention, humility in operation, purity in object.—Blessed Margaret Mary.

These alone, O my God, these alone does my soul desire, and my heart knows no peace unless it rests in thy sacred heart.—St. Catherine of Siena.

If a letter should come to you from an emperor or a king, you would not rest until you had possession of it. What, then, are the lives of the saints but the word of God and a letter which he sends to his creatures?—St. Gregory the Great.

SHORT SERMONS.

God pardons like a mother that kisses the offense into everlasting forgetfulness.

In the house where a sick person patiently suffers there is the cross, there is also the blessing of God, there is God himself.

Let us correct the habit of believing in men and of placing our hopes in them; let us not correct ourselves of the habit of loving them.

Happy the man who mortifies the bits of pleasure of crying out at everything which wounds or oppresses. He will live in peace with others and with himself.

Jesus Christ is our advocate, and so is Mary, but with what difference? In right of justice the Saviour is alone our advocate. Mary and all the saints exercise also the office of advocate in our favor. It is only by way of intercession.

The love of Jesus has no horizon; neither time nor space can bound it. If we would not fall into things unlawful, we must sometimes deny ourselves those that are lawful.

Practical piety is not much cultivated, but greatly needed. Sentimental piety is common and not uncommonly of little worth.

Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear and with a manly heart.

The "Hall Mary."

The "Hall Mary" is the most beautiful of all prayers after the "Our Father." It is the most perfect compliment that you can pay to Mary, because it is the compliment which the Most High sent her by an archangel in order to gain her heart, and it was so powerful over her heart by the secret charms of which it is so full that in spite of her profound humility she gave her consent to the incarnation of the word. It is by this compliment also that you will gain her heart if you say it as you ought. The saints tell us that it is this prayer which made the dry and barren earth bring forth the fruit of life, and that it is this prayer, well said, which makes the word of God germinate in our souls and bring forth Jesus Christ, the fruit of life. The "Hall Mary" is the heavenly dew which fertilizes the soul; it is the candle of the New Testament; it is the glory of the most holy Trinity.

The Future.

Once feel God's hand on your shoulder and you will forget the world and make a world of your own. What others enjoy will be nothing to you, and what you will find in your own pathway when you are in the right relation to him is sufficient for you. If we were to live hence forever, it would be different. Then, we should feel hardly to be deprived of pleasures which others enjoy; but, since this life is so short and the other life is so long, what matters it that others have riches and we poverty, others leisure and we severe toil or others health and we sickness? These things are mere details in the economy of the soul, whose value we have greatly exaggerated. We can get on bravely and steadily and live our little lives so worthily that when the perfect day comes we shall be warmly welcomed.

Catholic's Interest.

Catholics must be united for the promotion and defense of Catholic interests. If they fail to show their influence, they deserve the neglect and contempt with which they have been treated.—Bishop Horstmann, Cleveland, O.

Cardinal Ledochowski.

Cardinal Ledochowski, prefect of the propaganda, had often expressed the wish that his body should be interred in Rome, but that his heart should be sent to his native town of Gorki, in Poland. After embalming the remains, Dr. Pelagallo extracted the cardinal's heart, which was found to be abnormally large. It will be forwarded to Gorki in a crystal urn.

Subscribe for the Journal only \$1.00 per year.

ALL OVER THE HOUSE.

Portable Ironing Cases That Will Find Converts.

Ironing in its best sense never has been so popular as it is of late. The favor of the ironing novel and yet a woman has increased for her own use a quaint and ingenious method of conducting the homely household rite that sets upon a pedestal for the time being.

She has arranged what she calls a portable ironing case, and it is simple and useful that it could be widely disseminated for the benefit of those who must flit from room to room in the moving season of their own a hall bedroom and a gas. And how many women and girls know perfectly well that unless they can have the use of an iron occasionally their laundry bills will run up into a terrifying amount.

With the ironing case all is made easy. The first thing necessary is the care of the person is a neat and orderly arrangement of the room and cuffs and handkerchiefs. Ribbons, if they could have a bit of pressing between flannels, would be new their youth, and stockings and dollies come in for their share of the same need.

Most ironing places disagree. No ironing and washing allowed. This is to stem the tide of young women who would rush into the kitchen of busy houses or would monopolize the bathroom. With a set bowl or ordinary basin the ironing can be done in a clean and dry place, but the ironing has always been a problem.

To make a case purchase all a little sadiron, and you will get the jolliest sort of company, the king pin of the whole box and just two inches long in the front to speak of it.

It is inexpensive and has a reasonable handle and is easily cleaned. The second requisite is a small board, such as any hardware store keeps for bread cutting. The board is a square of wood, three with a small transverse strip, lamp complete, the whole may be placed in a wooden starch box and packed in the trunk along with the other odds and ends for the toilet.

English Tea Cases.

When visiting in the home of an Englishwoman, I had for tea one of the most delicious cakes I have ever tasted. It was a spongy, light, and delicious cake, and it was so powerful over her heart by the secret charms of which it is so full that in spite of her profound humility she gave her consent to the incarnation of the word. It is by this compliment also that you will gain her heart if you say it as you ought. The saints tell us that it is this prayer which made the dry and barren earth bring forth the fruit of life, and that it is this prayer, well said, which makes the word of God germinate in our souls and bring forth Jesus Christ, the fruit of life. The "Hall Mary" is the heavenly dew which fertilizes the soul; it is the candle of the New Testament; it is the glory of the most holy Trinity.

Brush Handles and Bases.

The backs and handles of brushes should be rubbed over with a very little boiled linseed oil, washed and then rubbed with soft duster till every vestige of oil is removed. Special care is needed in cleaning initials on them, only a very little slightly warm oil, which should be used with a soft brush, should be used to leave a nasty white mark on the wood, which is extremely difficult to remove. In brushing the wood off after cleaning be careful not to scratch the body, for once scratched it is spoiled.

New Use For Chamber.

A new way to use the chamber has come to light. The natural vivid yellow of the chamber shades has been used in painting the top of the bed. Of course these beds are decorated and arranged for the chamber. The effective work of the chamber shades is to give a regular amount of light to the chamber.