

Better Housing

FOR THE HOMEMAKER

Household Hints

RUGS THOROUGHLY WASHED GRAY'S

BELIEVE IT - THIS TIME By REV. OWEN B. McGUIRE, D.D.

Quaid and St. Andrew's," he said, "many of us who are now in the priesthood would be handing out wares from behind a counter in Burke, Fitzsimons, Hone and Company, the shoe department store in Rochester at that time."

Six Counties To Join In Better Housing Conference Here

Civic and business leaders and housing officials of six counties will convene Wednesday April 3 at the Rochester Chamber of Commerce for a conference sponsored by Washington Headquarters of the Federal Housing Administration, with the co-operation of the Rochester Better Housing Committee.

HOME IMPROVEMENTS by Paul T. Haagen, A.I.A.

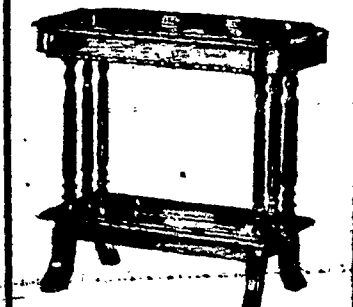


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even then he had good reason to be. After his fifty years of constant service and study we of today have more reason to be proud of him. In 1893, just a few weeks before St. Bernard's was opened for its first scholastic year, I was living at the Cathedral. I had just returned from Innsbruck. The Bishop was going down to Pennsylvania for a Confirmation. He had no secretary, and Father Kieran, Rector of the Cathedral, asked me to accompany him. If I might say so, without irreverence, Bishop McQuaid in those days had St. Bernard's on the brain. It was the Benjamin of all his works in the little diocese which his untiring zeal and energy had made the talk of the country. "The model little diocese of Rochester," St. Bernard's was, accordingly, the sole and constant subject of conversation on the way down to Pennsylvania, in Pennsylvania and on the way back. He had everything planned

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He went over the list of professors what they were to do and what he expected of them. It was a general instruction and not so pointed as if he had said to me, "That's you! I hope you will amend whatever in your contrary to that ideal." Finally he came to Father Hartley. "Father Hartley," he said, "will be Pro-Rector. And then curiously of course, he knows more than the whole of you." Whether or not he saw the reflection of doubt in my countenance, he added sharply, "Oh, you know that just as well as I do." Fresh from the Jesuit halls at Innsbruck, I made a distinction between a distributive and a collective sense. In the distributive sense Father Hartley certainly knew more than any of us. But Bishop McQuaid did not want any scholastic distinctions. Quaid did, dixit.

Teacher, Fifty Years Father Hartley was a student then, a lover of books and study, and he has been a student ever since. If Bishop McQuaid remembered he would be convinced never that in the appointment of the Pro-Rector he had made the right choice. Because of his love of books and study and of his desire to impart the knowledge thereby obtained for the good of the priesthood, he has been a teacher for fifty years. In that, I think, his case is not only rare but unique. In the Religious Orders that devote themselves exclusively to education there may be found some who have been Professors for that length of time, but in the secular clergy, I think, the name of Monsignor Hartley is unique in the history of the country at least. I saw Monsignor Hartley ordained and took part in the ceremony on that morning of March 22, 1885. It was my second year at St. Andrew's. I was Master of Ceremonies on Sundays, not of course on solemn occasions such as that of an ordination, and among my duties was to bring six little altar boys from the sacristy with six torches for the Consecration. Among these six little altar boys was a certain child with a winsome countenance and fair hair, slightly curled. He was predestined himself one day to enter St. Andrew's. Many years afterwards when he had become a priest, he told me he always remembered the day I patted his curls in the Cathedral sacristy saying he was a good boy and an altar boy. The priest's name was George Burns, now our dignified Monsignor.

Recalls Inconveniences The building was humble, like so many of the "little red school houses" of the poets and prose writers. The building was divided into three rooms upstairs one was a library, the personal gift of the President, Monsignor de Regge, and the other two used as sleeping rooms. The next day we occupied one of them, Dr. Breen the other. Neither of us was deaf then but I don't know which was pressed down and frowning over, as our Divine Lord Himself has promised in the Gospel narrative.

Prayer Asked But I must not detain you longer today. There would be no end to our reminiscences if I attempted to you all the reminiscences that come back crowding from the Rochester of fifty years ago. One word in conclusion, if Monsignor de Regge says St. Teresa, "I dress you as I have done—and he knows nothing about it—he would undoubtedly say, 'Leave me out!' and if I insisted he would say, 'A thankless task, that is, he has been a man of prayer as well as a student and teacher. Therefore, I give you this interpreted message from our Jubilee: Pray for St. Teresa, pray for the key to Heaven; and not only to the Heaven which we hope for hereafter, but also to the Heaven which we can make in our own souls. You will remember that she compares the soul to an 'Interior Castle,' composed of many approaches but where God reigns in the center. Prayer is the key which opens all the apartments of approach. 'The Seven Mansions,' as she calls them and, when we have reached the center it is the Heart of God with all its treasures. So pray for Monsignor Hartley at the autumn of his life may be as abundant in blessings as was the Spring and Summer, and if you are not hard-pressed for time, say a little prayer for this unfortunate sinner, whom you probably have never seen, but who is still battling with the first Mansion. He feels the need of others to help him turn the key in the six that remain to be opened.

A FULL-LENGTH mirror in a bedroom is a very convenient and considerate piece for the woman who occupies the room, for it is always desirable to see one's complete appearance. Here is shown a solution of the problem of providing such a mirror which will be very satisfactory where there are two windows in a room. It can be installed very easily by anyone. The mirror is placed between the windows and made a combined decorative feature with same. Obtain a mirror large enough to fit the space between the windows and have V-shaped grooves made in the glass dividing the mirror into sections about the size of the window panes. The horizontal grooves should line up with the horizontal members of the window sash. Holes are drilled in the mirror at the intersection of the vertical and horizontal grooves and through these brass screws with ornamental heads are placed. Back of the mirror there should be a wood base against which the glass is placed into which the screws may be driven. A molding runs around the four edges to hold the mirror in place. A cutout valance board painted the same color as the trim of the room, or a valance, made of the curtain material, groups the three

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St. Andrew's in 1885 was a little red-brick two-story building which occupied on "Voght Alley" a district between the Bishop's kitchen and the Bishop's stable which housed "Black Nollie." The auto had not yet arrived, and when it did come, the Bishop refused for several years to ever ride in one. The auto was new and appeared something bizarre, fantastical, melo-dramatic, "Black Nollie" was an equine which the Bishop rode to and from the Boulevard every morning to superintend the work where he was converting an old farm into the beautiful park "Cemetery of Holy Sepulchre." The next day we occupied one of them, Dr. Breen the other. Neither of us was deaf then but I don't know which was pressed down and frowning over, as our Divine Lord Himself has promised in the Gospel narrative. Prayer Asked But I must not detain you longer today. There would be no end to our reminiscences if I attempted to you all the reminiscences that come back crowding from the Rochester of fifty years ago. One word in conclusion, if Monsignor de Regge says St. Teresa, "I dress you as I have done—and he knows nothing about it—he would undoubtedly say, 'Leave me out!' and if I insisted he would say, 'A thankless task, that is, he has been a man of prayer as well as a student and teacher. Therefore, I give you this interpreted message from our Jubilee: Pray for St. Teresa, pray for the key to Heaven; and not only to the Heaven which we hope for hereafter, but also to the Heaven which we can make in our own souls. You will remember that she compares the soul to an 'Interior Castle,' composed of many approaches but where God reigns in the center. Prayer is the key which opens all the apartments of approach. 'The Seven Mansions,' as she calls them and, when we have reached the center it is the Heart of God with all its treasures. So pray for Monsignor Hartley at the autumn of his life may be as abundant in blessings as was the Spring and Summer, and if you are not hard-pressed for time, say a little prayer for this unfortunate sinner, whom you probably have never seen, but who is still battling with the first Mansion. He feels the need of others to help him turn the key in the six that remain to be opened.

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