

## A SWEET PRIVILEGE.

**SPIRITUAL VISITS TO THE BLESSED SACRAMENT OF THE ALTAR.**

**How the Faithful Who Desire It May, Though Absent in Body, Be Present in Spirit Before Our Blessed Saviour in the Tabernacle.**

At a time when a spirit of worldliness pervades the church to a greater or less extent and the love of many waxes cold, when even comparatively good Catholics seem not disposed to avail themselves of the inestimable privilege of visiting our dear Lord and Saviour in the most holy sacrament of the altar, it is consoling to believe that there are many devout souls who long for the privilege, but are for various reasons deprived of it. Some are sick, some living at too great a distance from the church, some on a journey, etc. They realize the blessing they long for the privilege; they would gladly go daily and prostrate themselves before the altar and pour out their hearts in loving devotion to him who with infinite condescension and love deigns to repose on our altars, inviting us to come to him with our sorrows and our joys, and promising to bestow upon us the abundance of his precious graces.

Strange indeed it is that so few of the faithful seem to comprehend and enter into the spirit of this beautiful, attractive and most consoling devotion. How many hundreds, especially in every city and large town, daily pass by the door of the church without ever thinking of him who inhabits the tabernacle within, perhaps without even complying with the beautiful Catholic custom of recognizing the real presence by lifting the hat as they pass.

But our object now is to make a suggestion to those who long for the privilege of visiting the blessed sacrament, but are deprived of it, and the suggestion is that they make a visit in spirit, say before retiring at night or at any time more convenient. In company with their guardian angel, let them kneel toward the church and imagine themselves at the altar rail prostrate before the divine presence and communing with their Lord as if bodily present. As a general thing, we think the heart of the devout client will prompt the proper language to be used. We love to think of the devoted clients of the sacred heart of Jesus approaching in spirit with deep reverence, humility, gratitude and love, and conversing freely and affectionately with him, opening their hearts and telling him all their joys and their sorrows, telling him how much they love him and how they long to love him more, thanking him for all his unnumbered mercies, and begging their guardian angel to thank him for them and to help them especially in making reparation for the coldness and insensibility of so many tepid Catholics who ought to esteem it a privilege to approach him in the blessed sacrament and do not. They need not fear to address him thus. He is pleased with such familiarity and would encourage it in every truly humble and devout soul, and we may be sure that such spiritual visits will be as acceptable to him as actual visits in person.

But if one has not acquired a facility of spiritual communion and conversing with his Lord in his own language let him avail himself of some of the prayers and devotions particularly designed for visits to the blessed sacrament, of which there is no lack in our prayer books and in books written especially for that purpose.

This, we are aware, is no new suggestion. We call attention to it now because we desire especially to encourage this delightful and really very important devotion. The real presence of our Lord in the holy sacrament of the altar is the great distinguished feature of the Catholic church, and it may well be called the very life of that church. The vigor of faith and the life of piety in a congregation may be measured by its devotion to the blessed sacrament. When that devotion is cold and little practiced, we may be sure the life of piety is on the wane. If faith is not declining, it is to be feared that the hearts of the people are becoming too much absorbed with the pleasures, the ambitions and the sensual aspirations of the world.

Let us all pray earnestly to the sacred heart of Jesus that he will attract his people to himself in the most holy sacrament of the altar, and let those who are deprived of the privilege of making visits in person not fail to cultivate the really delightful habit of spiritual visits, with the firm conviction that our Lord will bestow upon them the abundant riches of his grace.—Sacred Heart Review.

### Where to Go in Trouble.

How much suffering and sorrow would be avoided if we would only go to the sacred heart with our troubles—go with childlike confidence and ask for the help and grace we need. He has promised to help us, and his promise never fails. If poverty is our lot, he will help us to bear it and make it helpful to our eternal salvation. If we are suffering from sickness, he will teach us how to gain grace by bearing it with resignation. In a word, he will cure all our ills and turn darkness into light and sorrow into joy.

### A Keenest Remembrance.

The Catholic women of St. Louis propose to raise \$20,000 for the erection of a bronze monument in honor of the late Archbishop Kenrick. Many Protestants, it is thought, will contribute to the fund because of their personal admiration for the prelate. Even if the subscription should be limited to those who were Archbishop Kenrick's confidants, the altar, a contribution of 25 cents would be more than paid for the monument.

## NEW YORK'S CATHEDRAL.

**Magnificent Lady Chapel to Be Added to the East End.**

New York's magnificent cathedral is to have a magnificent addition. Excavation has just been begun in Madison avenue, between Fifth and Fifty-first streets, under the direction of Charles T. Mathews, architect, for the new Lady chapel of St. Patrick's cathedral. The undertaking comprehends a general remodeling of the whole east end of the structure and the addition and alterations will cost approximately \$400,000.

A competition was instituted in 1909 by the Eugene Kelly estate for plans covering the erection of an elaborate Lady chapel and crypt. Architects from France, England, Canada and all parts of the United States were invited to submit drawings. To avoid any likelihood of favoritism these plans were submitted anonymously.

Professor Ware of Columbia university was the expert for the architectural part, while Archbishop Corrigan took charge of the ecclesiastical side. Both agreed upon the design known as No. 12, which proved to be the plan submitted by C. T. Mathews of New York city, who drew the plans for the \$500,000 palace about to be built in Monterey, Mexico, for the Duchess de Milmo.

The general style of the new chapel will be thirteenth century French Gothic, such as may be seen in Amiens, Beauvais, Chartres, Limoges and St. Riquier. Like the cathedrals of St. Riquier, the chapel will be simple and severe below and daintily-travelled and planned above.

The roof and heltry are to be of green bronze touched sparingly here and there with gold. The crossing is to be treated in the same rich manner. In order to suggest the Gothic idea of restlessness and aspiration the vertical lines will be multiplied to an unusual extent and the horizontal lines suppressed.

All the constructive features belong to the thirteenth century, but the detail wreathes itself into the fuller leafage and interlacings of the fourteenth century at the top. Within the chapel will depend entirely upon stained glass windows for color and light. The interior carving will be generally in low relief of Genoese delicacy and embodying much symbolism.

### Suffering.

So true is it that suffering purifies and refines, if it does not always beautify, in a vulgar and sensual meaning, that the fact itself has become one of the universally admitted facts of mankind. Women are said to be naturally more exalted and beautiful of spirit than are men because of the sharper suffering of their lives. There is no discipline toward any great end of character or accomplishment that does not involve countless self-abnegations and actual sufferings of the heart, body and mind. Who has not traced the effects of such sufferings in the refined and lovely faces of the many orders of religious in the church? Were their thousand and one acts of obedience learned without suffering? Did not the suffering endured play the subtlest part in the hands of the divine artist in shaping those Madonna lines of matchless truth and beauty in all the lives of truly saintly souls? In fact, are not the Scriptures full of this lesson? Nevertheless, no suffering seems to joyous for the present, but grievous, but afterward it worketh the peaceable fruits of righteousness to those who are exercised thereby.—Catholic Times and Opinion.

### The Church.

We can understand how the church can look fearlessly at the storms that ever and anon burst upon her, because, built upon the solidity of her belief, she knows that the waves can but break harmless at her feet. She has no need of human means to secure her existence, for that has a promise of perennial duration. The condition, too, of her being is one of struggle and warfare, and when it comes upon her her only act is to oppose the shield of faith and the sword of the word of God, her only arms the truth. And as it is written that truth will prevail, so in every battle in which she has been engaged she has come forth at last with victory inscribed on her banner—victory through the truth.

### Rev. Dr. Driscoll.

The Rev. Dr. James F. Driscoll, professor of sacred Scripture, Hebrew and Italian at St. Joseph's seminary, Dunwoodie, Yonkers, N. Y., has been appointed president of the new scholasticate of the Order of St. Sulpice, to be attached to the Catholic university, Washington.

### Devotion to the Sacred Heart.

If people knew how infinitely pleasing to the heart of Jesus is the devotion to his divine heart, there is no Christian with ever so little love for that amiable Redeemer who would not practice it.

### WORDS OF WISDOM.

It is vanity to desire a long life and take but little pains about a good one.—Thomas a Kempis.

I believe in worship as a profession of faith, as a symbol of hope, as a terrestrial realization of the love of God.—Frederic Ozanam.

I know nothing that demonstrates the emptiness of life better than the death of great men and the facility with which the foolish world gets along without them.—Henri Pene du Bois.

Do not for a moment deceive yourselves by thinking that venial sins are what are called little sins. There is no such thing as a little sin. Such sins displease God, and can any sin be small that displeases God?—Cardinal Manning.

## MODES OF BAPTIZING.

**THREE DIFFERENT WAYS OF ADMINISTERING THE SACRAMENT.**

**The Ceremony May Be Validly Performed Either by Immersion or by Infusion or by Sprinkling—Early Church Practices.**

The Baptists err in asserting that baptism by immersion is the only valid mode. Baptism may be validly administered in either of three ways—viz. by immersion, or by plunging the candidate into the water; by infusion, or by pouring the water, and by aspersion, or sprinkling.

As our Lord nowhere prescribes any special form of administering the sacrament, the church exercises her discretion in adopting the most convenient mode, according to the circumstances of time and place.

For several centuries after the establishment of Christianity baptism was usually conferred by immersion, but since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic church, as this manner is attended with less inconvenience than baptism by immersion.

To prove that baptism by infusion or by sprinkling is as legitimate as by immersion it is only necessary to observe that, though immersion was the more common practice in the primitive church, the sacrament was frequently administered even then by infusion and aspersion.

After St. Peter's first discourse 3,000 persons were baptized. It is likely that so many could have been immersed in one day, especially when we consider the time occupied in instructing the candidates.

On reading the account of the baptism of St. Paul and the Jailer, the context leaves a strong impression on the mind that both received the sacrament by aspersion or by infusion.

Early ecclesiastical history records a great many instances in which baptism was administered to sick persons in their beds, to prisoners in their cells and to persons on shipboard. The fathers of the church never called in question the validity or the legitimacy of such baptisms. Now, it is almost impossible to believe that candidates in such situations could receive the rite by immersion.

We have seen, moreover, that baptism has always been declared necessary for salvation. It is reasonable, hence, to believe that our Lord would have afforded the greatest facility for the reception of essential sacrament.

But if baptism by immersion only is valid, how many sick and delicate persons, how many prisoners and sea-faring people, how many thousands living in the frigid zone, or even in the temperate zone, in the depth of an inclement winter, though craving the grace of regeneration, would be deprived by God's seal, or would receive it at the risk of their lives! Surely God does not ordinarily impose his ordinances upon us under such a penalty.

Moreover, if immersion is the only valid form of baptism, what has become of the millions of souls who, in every age and country, have been regenerated by the infusion or the aspersion of water in the Christian church? "The Faith of Our Fathers," by James Cardinal Gibbons.

Baptism by infusion or pouring water on the head of the person and pronouncing the words, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost," has been the custom of the Catholic church for centuries, and is the custom now.—Church Bulletin.

### A Catholic Y. M. C. A.

Bishop Horstmann of Cleveland suggests the organization of an association of Catholic young men along the lines of the Young Men's Christian association. One of its subsidiary objects would be the elimination of foreign traits and languages and a more rapid naturalization through contact with native born Catholic young men of the United States. Although the plan has not yet reached the formative stage, it is proposed that the management of the organization will be vested as far as possible in the secular young men of the church. Bishop Horstmann will broach the plan publicly at the meeting of the German Roman Catholic turnverein in Bridgeport, Conn., next September.

### His Associate in Sorrow.

A short time ago an English parson saw an Irish member of his congregation carrying bricks up a ladder to a building in course of erection.

"What's that you're building, Pat?" he inquired.

"Shure, yer onner, it's a church I'm buildin'."

"A Protestant one?"

"No, yer onner, a Catholic one."

"I'm sorry, indeed, to see it, Pat."

"Eh, and so is the divil, yer onner."—London King.

### A Floating Church.

The Roman Catholics of Holme, in Huntingdonshire, England, live in a scattered parish extending over a wide area. To enable them to attend divine worship a floating church is towed along the extensive canal system of the district, stopping at a different station each Sunday. It is a flat-bottomed lighter, the interior being 30 feet long and the height only 7 feet, owing to the lowness of the canal bridges.

### Mary, Star of the Sea.

Mary, Star of the Sea! You are that flower of the heavenly field which is to produce the mysterious lily of the valleys. Through you the fate of the whole human race is to be changed, its crime repaired. A new Eve, more beautiful and glorious than the first, you will open a new life to the earth.

## THE PEACE BEYOND.

What is it, then, I ask, to die? The thought brings me no dread, To know that one day I shall lie Among the peaceful dead.

I love to think of active death, Whose bliss the dull and feeble fret; This body's regular slow breath Does naught but hamper me.

Not gloom, calm or painless sleep, But life's life's treasure yield, My soul would grander harvest reap Beyond creation's fold.

'Tis not sad 'twould o'er me roll; To me the world is bright, But still I feel its darkness in my soul Which nothing here can light.

Though hard to leave the friends we love And hear their voices no more, We'll meet them in the home above And leave them nevermore.

To give up lands and power and gold, And I will do it as I would, 'Tis not the great thing to hold And time from 'neath our feet.

To know the world shall ply its trade, To banish joy and sorrow, And not the regular slow breath, Yet no one thinks of me.

Perhaps I'm not so vain, even years— Well, I long to pass my time, But soon the grave shall drink the tears And I be left alone.

But, though the world may pass away, And life will end as it may, The love of God will ever stay, And naught that parting day.

—Church Bulletin.

## HOLY COMMUNION.

**The Proper Manner in Which to Receive the Blessed Sacrament.**

Many people need instruction upon the manner of receiving holy communion, says the Gate of Heaven Parish Record. It is often those who go most frequently who are most faulty in their manner of acting at the rail. There are some who cause much distraction for themselves as well as for the priest who has to give the communion by staring, instead of keeping their eyes closed or modestly cast down. Others are afraid of opening their mouths or extending their tongues beyond the lips. It is vanity which makes them afraid of seeming to have a large mouth, a sentiment which all begotten those who are receiving communion.

But the worst of all are those whom we call "snappers." These hardly allow the sacred host to touch the tongue before they snap at it, often catching the priest's fingers. Although they really do not mean any disrespect, it would be hard to imagine a more discrediting way of acting at the rail.

The proper manner of receiving communion demands that the eyes be closed or cast down, that the head be thrown back at the proper moment and the tongue placed well beyond the lower lip; but above all, that the head be kept perfectly steady while receiving communion. After the sacred host has been placed upon the tongue, it should be taken into the mouth reverently and the head slowly bowed in meditation upon the greatness of the gift received.

Let every one examine himself, and especially herself, upon the way of receiving communion. Many will find themselves guilty of the faults mentioned. All should strive to correct these faults in order that proper reverence should be shown to the King of kings who deigns to come to us in holy communion.

### One and the Same.

Let this be our rule. Let our minds grow in religion just as our bodies grow in bulk. The Christian faith is, like the body, to be strengthened by years; it is by degrees to increase to its just breadth and height, but in all this time of growing it must continue pure and entire and perfectly the same in all its several parts and members. Put, to speak more plainly, the Christian faith must never admit of any alteration in its essential proportions, either by augmentation or diminution, but its definition or essence must always continue one and the same.—"Commentary" of Vincent of Lerius.

### Your Crosses.

Carry your interior crosses in peace. Exterior crosses without interior ones would cease to be crosses. They would only be continual victories, with a flattering experience of our invincible strength. Such crosses would poison our heart and charm our self love. To suffer well we must suffer in weakness and feel our weakness; we must see ourselves without any resources within ourselves; we must be on the cross with Jesus Christ and say as he said, "My God, my God, why hast thou forsaken me?"

### Our Saviour's Gift.

The gift of his mother, which the heart of Jesus makes to the heart of man, is the crowning of all his works of love. This he did while dying on the cross. We should accept this great gift by choosing her for our mother and our guide and daily showing her some act of love and reverence and at least saying in her honor daily a decade of the rosary.

## SHORT SERMONS.

The salvation of one soul is of more value than the conquest of an empire.

Today let us rise and go to our work. Tomorrow we shall rise and go to our reward.

Hatred is a passion that stands opposed to love and develops itself in anger, retaliation, envy, revenge and lust of power.

Of all the passions, jealousy is that which exacts the hardest service and pays the bitterest wages. It service is to watch the success of our enemy, its wages to be sure of it.

When God lets his creatures work for him, it is rather that they make more work for him to do, as children do when they pretend to help their father. It is a condescension, an honoring of the creature, the clearest proof of God's exceeding love for us.

## HIS FLOCK IS POOR.

**BISHOP MURRAY ON A TOUR OF THE WORLD FOR FUNDS.**

**The Vicar Apostolic of North Queensland Has an Immense Territory. With a Widely Scattered and Almost Bankrupt People.**

The Right Rev. James Dominick Murray, the vicar apostolic of north Queensland, Australia, was recently in Brooklyn as the guest of the Rev. P. F. O'Hare, the pastor of St. Anthony's church, Manhattan avenue and Fulton street. The home of the bishop is at Cooktown, one of the seaports of the Australian colony. He is on his way home, after having made his visit to the holy father in Rome, and at the same time he is using the opportunity that the trip affords to collect funds for the benefit of his vicariate, which is in very bad straits financially. The colony had bright prospects some years ago for a brilliant and prosperous future upon the discovery of gold and other minerals there, but lacked capital to push the enterprise, and the result was a complete cessation of activity, and the colony, instead of progressing, has experienced a retrogression that has almost made the country bankrupt.

In the vicariate, which takes in 125,000 miles of territory, there is a Catholic population of less than 6,000. The bishop has only ten priests, who are widely scattered throughout the colony. There are 14 churches and very many stations and also two convents in the care of the Sisters of Mercy. The bishop's predecessor in the vicariate purchased much property, most of it with borrowed money, believing that a bright future was in



BISHOP MURRAY

store for the colony; but, as already stated, the opposite has resulted, and a heavy indebtedness has been saddled on the vicariate, with interest that must be liquidated.

The colony over which Bishop Murray presides is not a diocese, but was established with the expectation that the future prosperity of the country would warrant the establishment of a see at some later date. Bishop Murray is titular bishop of Issus. Before coming to Brooklyn Bishop Murray visited Washington, where he called upon Mgr. Martinelli, the apostolic delegate, who was his professor in theology while a student in Rome. The bishop also spent time in Philadelphia, where he was very courteously received by Archbishop Ryan and was given permission to collect funds in the churches of the diocese, and he says that he received a generous response to his appeals. While in Rome Bishop Murray says the holy father gave him permission to seek aid for his vicariate wherever he went, and he has been well received and given every assistance in the dioceses that he has already visited.

The bishop visited Ireland before sailing for the United States and says that he there met with a generous response to his appeal for funds to lessen the debt on his vicariate.

Bishop Murray was born in Mullengarr, County Westmeath, Ireland, on Oct. 20, 1846. He was educated by the Christian Brothers and went to St. Finian's seminary, Navin, County Meath. He then joined the Augustinian order and was sent to Rome, where he was ordained in St. John Lateran on Sept. 23, 1877. He returned to Ireland and was sent to St. Monica's priory, London, where he was engaged in missionary work until he was selected to accompany Bishop Hutchinson to north Queensland in 1884.—Brooklyn Eagle.

### How to Have a Strong Catholic Paper.

"The way to have a strong Catholic paper," declares the Pittsburg Observer, "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 to get 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 ask for free advertising in it and get mad if it is not granted. 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."

## MGR. SCALABRINI.

**He Will Inspect the Italian Missions in This Country.**

Mgr. Scalabrini, bishop of Piacenza, Italy, arrived recently in New York, from whence he will make a tour of this country, inspecting the Italian missions in various cities of the Union. The bishop was welcomed on his arrival by a large committee, among whom were the superior of St. Joachim's mission, Father Gambera of Boston; Archbishop Corrigan's personal representative, Dr. Ferrante, Father Allessi of St. Joachim's, Father Beccherini of Detroit, Father Paul of Providence, and Fathers Ricardo, Pacifico, Bernard, Damiano, Delberchi, Manganino and Benavente. The committee in charge of the reception was composed of Drs. Casazza, Casella, Aquaro and A. J. Sartori, Signor Lippi, Professor Pellini of Manhattan college, Dr. Pissani, D. Isola and H. C. Thomas, the superintendent of the Italian-American Sunday schools.

Bishop Scalabrini is the head of all Italian foreign missions throughout the world and the founder of the St. Joachim missions, which are established wherever Italians have immigrated. To a reporter he said:

"I shall remain in New York for some time and then travel to other cities where there are Italian missions. It is my purpose to learn as much as I can about the condition of the Italians in this country, so that I may be able to more intelligently to direct mission affairs from Italy. During my stay here I will make my home at the St. Joachim mission, but will visit all the other missions here to learn something. When I leave New York, I will go as far west as Kansas City and as far south as New Orleans. I expect to remain in the country for three months, learning all I can about the Italians who are here."

Mgr. Scalabrini was born in 1839 at Fino di Como. He was ordained priest in 1863, and his intention from the start of his career was to devote himself to the missions in foreign lands, but his bishop, Mgr. Marzotti, expressed to him the desire to have him remain in Italy, where there was a large field to make use of his abilities. The young priest remained at home and afterward was appointed professor of foreign languages in the Seminary of St. Adolpho, Como. In 1867, at the outbreak of the cholera epidemic, he offered himself as volunteer to assist those stricken by the sickness, and for courage and zealousness the government decorated him with a medal.

### Patience.

A Christian hand must by no means be lifted up in resistance, for Christ will not have his disciples like the rest of the world, but orders them to shine with a distinguishing patience and meekness and to win men over from their sins by such gentle arts of conversion. And I could give you a proof of the influence of such bright examples from many converts among us who from men of violence and oppression were transformed into quite another nature, perfectly overcome by the passive courage of their Christian neighbors or by observing the new, astonishing patience of such injured Christians as they claimed to travel with or the experiences they had of their fidelity in their dealings.—"Apology" of Justin Martyr.

### The Dangers of the Careless Soul.

There is in human nature a fatal tendency to procrastinate, especially when that which we know we ought to do is something to which we are naturally disinclined. All men are naturally disinclined to do violence to themselves and force their pride and self will to yield before the sway of Christ, but put on his yoke and carry his cross. Hence men put off and make excuses to themselves, and fancy that what is difficult to them today will be easy to them tomorrow. Oh, fatal mistake! Each day that we postpone the task of submission it becomes more difficult, more distasteful. Why, then, do I not hasten to submit myself entirely to Christ?—Church Bulletin.

### Be Swift to Forgive.

Since we are grass and like a brief day of years at best, what is the use of so much anxious care, of so much fussing and fretting? What is the good of hoarding money for other people to ruin themselves with when you are dead? What is the good of hating your neighbor? What is the sense of trying to act a part, of seeming to be other than we are? What is the gain of guile or envy or evil speaking? What? I should like to know. For, since you are grass and shall soon lie down in the grave, God knows you and I do not want our dreams in that sleep of death to be of hate or malice or evil speaking. Then be swift to forgive.

## HOLY MAXIMS.

Nothing can be little on which the service of God depends.

"That which hides sorrow for sin is sin itself. The more sin is cast out, the more sorrow enters.

The most precious thing we have next to grace is time, and we owe an account of our time as we owe an account of our grace.

Be always beginning. Never think that you can relax or that you have attained the end. If we think ourselves more than beginners, it is a sign that we have hardly yet begun.

We never see ourselves more clearly than when we kneel under the crucifix in the sacrament of penance, and the oftener we kneel there the clearer grows the light of the knowledge of self in the presence of God and at the feet of Jesus Christ.—Cardinal Manning.