

the desire to give them to Christ, their Saviour, by feeding them with His Flesh and Blood. It will urge him to all those acts of self-devotedness in preparing them at an early hour for Communion, and perseveringly following then up during their whole life. He will give himself, above all, to solid instruction for their enlightenment, to powerful exhortation for their encouragement, and to assiduous confession, in order to clothe them with the nuptial robe and introduce them to the Banquet.

Was it not the contemplation of the image of His Father in the soul of children, in which no voluntary stain soils its brilliancy or disfigures its features, that made the Divine Master so easy of access to them, and drew from Him this ineffable word, in which is breathed all His Heart's tenderness for them: "Suffer the little children and forbid them not to come to me: for the kingdom of heaven is for such." The kingdom of heaven is theirs, because He is in them. But the kingdom of heaven is the King of heaven, the Divine Father, Jesus Himself. If by glory He is one day to dwell in them in all His plenitude, if He is already initially in them by Baptism, why not introduce Him as soon as possible by Communion, which increases the gifts of Baptism and prepares and assures the possession of heaven?

May this word and example of Jesus inspire the conduct of all priests in their direction of children with regard to Holy Communion! Jesus longs to see them coming that He may act directly upon them by the communication of His Flesh: "That He might impose hands upon them." He wishes to clasp them in the tenderest embrace and the most intimate union: "And embracing them." He implores us to *suffer* them to come, by which words He intimates that we should facilitate His approach to them and lead them to Him, "Suffer them to come to Me." — Let us not be of the number of those that prevent them, even under the pretext of increasing in them respect.

— R. P. TESNIÈRE.

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