

loveliest of the lovely, and its apparel rich and exquisite. And then the flood of light rushing through the great banks of most beautiful and fragrant flowers, made a sight fit for a King--which indeed it was in reality. And how lovely and inspiring was it not to see the procession of children--so tastily dressed. And how the hearts of the great congregation warmed with love and zeal when the good and zealous Benedictine Father so eloquently unfolded the beauty of devotion to the Holy Child. Long may He reign over hearts and homes in St. Marys.

The one cited is no isolated case. I simply give it as one among many. It is also in place if we recall the fact here that the new and beautiful Carmelite chapel in Boston is especially dedicated to the Miraculous Infant. The lovely little statue in this chapel has touched the wonder-working image at Prague.

This statue represents the Babe Jesus as a little King in royal robes, with a crown upon His head. Two small fingers are raised in blessing, and in one hand He holds the world, signified by the little globe, as the pious readers will notice on the frontispiece of this number of THE CARMELITE REVIEW. It is a pious and laudable custom of many parents to dedicate their children of twelve years, and under, to the Holy Infant. Now a word as to the rise and progress of this beautiful Carmelite devotion.

In the old city of Prague, the name of which has been rendered familiar and musical to our ears by Longfellow's beautiful verse, there is a Carmelite church known as St. Mary of Victory or *Maria de Victoria*. On one of the side altars is a little wax statue of the Infant Jesus, about nineteen inches in

height. It does not call to our minds the Babe of the manger in His poverty and weakness, but the eternal King, Who, although He was made man, and a tiny infant, never, for one moment, ceased to be our God. That is the first thought of the devotion, the true divinity of Christ the Child. He has royal robes and mantles and a kingly crown, and He condescends to go anywhere to those who love Him. For little statues made like this, or much smaller, can be procured by rich or poor for their dwellings, and many lessons of innocence, humility, faith and love are taught by its means.

The miraculous statue itself first came from Spain, St. Teresa's own native land. It was brought to Bohemia by a Spanish princess, in whose family it had long been a treasured heirloom. She gave it to her daughter, who in her turn presented it to the Carmelite monks of Prague in the early part of the seventeenth century, saying, "I hereby give you what I prize most highly in this world." In 1631, the city was captured by King Gustavus Adolphus of Sweden, the Carmelite monastery was plundered, and the sacred image, called by the plunderers "Popish superstition," was thrown into a pile of rubbish behind the main altar.

Now it is to be noted that when the daughter of the Spanish princess gave her treasured statue to the monks, she had also said to them, "As long as you venerate this image you shall not know want." But through one cause or another the devotion had been neglected, and when the monks returned at last to Prague, they did not renew it, and the dear little image still remained broken and uncared for. At last a Father Cyril came back to the monastery, and he, when a novice,