

the saints on that account. We at times run across a person of talent and real greatness. We approach him with awe, and are surprised to discover a person humble and simple in his bearing. "Just like a child," we say to ourselves. So different from the usual run of men. What we admire, let us imitate.

It is rather a difficult matter to preserve innocence now-a-days. "It was different when I was a boy, (or a girl)," you say. "Why, boys know things now when they are only ten years old which they ought to be innocent of at least until they are twenty-five years of age." Perhaps there is some truth in all this. As regards the exterior we are becoming clean and refined, but does the same innocence reign in the heart? It is doubtful. 'Tis sad, in these days, to know how the unclean spirit has spread his net. It reaches into the seemingly inaccessible places. Yes, impurity is king. It unblushingly walks into the abode of innocence. And the bulk of the dirt is mixed with printer's ink.

"My dear children! be children!" cries holy Church. "Cultivate the conduct of a child." The kernel of devotion to Mary Immaculate consists in acting as her children. How we glory in the title of a Child of Mary. We all need to re-enter this spiritual kindergarten.

This is the month dedicated to the holy Child. Innocence and Purity is the object lesson. Later on, when Lent arrives, holy Church will point out the way to act if we have forfeited innocence. To-day, the holy Child is put before us. We are asked to follow our Little King.

The Gospel narrative relates nothing of the hidden life at Nazareth except what pertained to the holy Infancy.

Silent as to the rest, the Holy Spirit seems to concentrate our attention upon the simplicity, meekness and self-abasement of the Holy Child. The mysteries of His early life have always been dear to Christians, but it has been reserved to these latter days for the Church to consecrate to them a particular devotion. But now as to the outward expression of devotion to the divine Child.

The Miraculous Infant of Prague may be taken as the outward expression of the interior devotion to the Child life of Christ. I shall presently briefly sum up the history of the Miraculous Infant—or "Christ-kind"—as the pious Germans say.

Within a few short years, the Little King has made a triumphant tour of the world. He has been received with honor in the Carmelite convents of Europe; in Brazil, Chili, China, Japan, Canada, Australia he is known; far in the interior of Africa, amid the hostile cannibals, He has established His reign, and in America devotion to Him has spread with marvellous rapidity. Not only in Carmel the world over, but among the Religious of every order, even to the deserts of La Trappe, He has found His way. In private houses, in chapels and in churches we find Him.

As we write, before us lies a note from a well-known writer and friend of Carmel, and one who has done giant's work for these pages. This much-esteemed and pious friend tells us of the solemn inauguration last month of the devotion to the "Little Infant of Prague in the Church of the Sacred Heart, St. Mary's, Pennsylvania." We are told further in detail that the Little King was placed on His rich and gorgeous throne with becoming ceremony. This statue is the