

monastic building. Along part of this other side is a cloister or arcade. Painted on the wall under it are the various pious rhymes composed by St Rose and still preserved. The other part of this side of the plot is occupied by a low building, opposite the house, on the site of the saint's hospital. Here today are a couple of rooms containing mementoes of a venerable eighteenth century chaplain of the sanctuary, and here too is the centre of various pious undertakings. I saw the making up of hundreds of parcels of goods for the poor by young people who distribute them among the needy of Lima.

I visited this sanctuary several times. On ordinary days there were always a few quiet visitors in the church and in the garden. On the feast day, however, the whole place was crowded with visitors in constant movement. In the street outside, little stalls of eatables were set up. Inside the garden were tables with all sorts of pious souvenirs, and there was a large bookstall outside the church door. It is clear that the Limenians still preserve the memory of their saint. There have been several plans for constructing a great basilica here. In 1876, one was even begun that was apparently to cover the whole garden and house, but after standing half built for many years, it was pulled down in 1914. A new one was then planned and some of the foundations laid, but the idea was given up in 1919, and the whole property put into its present condition. The Fathers who now hold the chaplaincy of the foundation are rightly determined that any future plan for a new great church shall leave untouched the house and garden sanctified by St Rose.

A LITANY OF SILENCE

BY

ST EPHREM

POSSESS silence, brother, as a strong wall.

For silence will enable thee to subdue the uprisings of passion, for thou fightest from a height while they lie beneath thy feet. Therefore, possess silence, in the fear of God, and no weapons of the enemy shall harm thee.

For silence joined to the fear of God is a fiery chariot which bears its possessor up to heaven. This doth urge upon thee the prophet Elias who, loving silence together with the fear of God, was taken up into heaven.

O silence, whereby the monk advances in perfection; ladder reaching to heaven; way of the kingdom of heaven.

O silence, mother of compunction, mirror of sins, in which man sees his transgressions.

O silence which hinderest not tears, mother of meekness, companion of humility.

O silence, spouse of humility and enlightenment of the mind.

O silence, searcher of thoughts and promoter of discernment.

O silence, mother of all good, support of temperance, and obstacle to gluttony.

O silence, school of reading and of prayer.

O silence, calmness of the thoughts and secure haven.

O habit of silence, dispeller of anxiety.

O silence, sweet yoke, a light burden, refreshing and carrying him who carries it, joy of the soul and the heart; restraint of the ears, of the eyes, and of the tongue.

O silence, destruction of hypocrisy and enemy of impurity; mother of reverence.

O silence, guardian of the affections, aid of all virtue; promoter of poverty; soil of Christ yielding good fruit.

O silence, joined to the fear of God, rampart and defence of those who wish to strive for the kingdom of heaven.

Above all things, brother, possess that 'good part which Mary chose'. For this Mary, since she is an example of silence, sat at the Lord's feet; she clung to him alone. Therefore did he praise her, saying: 'Mary hath chosen the better part, and it shall not be taken from her'.

—*Oratio pativcutia*, vol. 3, p. 102.

THE VIRTUE OF OUR LORD'S PASSION

BY

RICHARD ROLLE OF HAMPOLE

[Rolle's most distinctive devotion is to the Holy Name. It is impossible to estimate exactly the influence of St Bernard's fifteenth sermon on the Song of Songs, wherein he dwells upon the merits of the Holy Name, but the similarity in language and feeling between that and the writings of Rolle is so great that one cannot but imagine Rolle to have been thoroughly familiar with it. Both Rolle and St Bernard play upon the meaning of the name 'Jesus' and what its saving merits. To each it is a source of spiritual joy and