Vol. IV, No 24.

Rochester, N. Y., Saturday, March 11, 1893.

Price, 3 Cents

### THE PAPAL CHOIR.

An American Describes a Visit to St. Peter's, Rome.

Deeply Moved By the Beautiful Service. The Wealth, the Power, the Purity and the Penetration of the Wonderful Voices Described.

"Y. E. W." contributed to a recent issue of the Cambridge (Mass.,) Press an interesting letter from Rome, in the course of which he gave this beautiful description of a service rendered by the Papal Choir in St. Peter's Church:

This visit to St. Peter's was in early

morning and on Sunday. On the afternoon of Friday we had heard the Papal Choir, and had seen the almost magical influence ever even unmusical people who came within its flood of voice and organ harmony. This day we were to find its power over ourselves. It proved to be some saint's day, and the musical part of the service was very full and elaborate. There appeared to be no stranger present but ourselves, and all seemed to be ecclesiaatics and Church dignitaries. I had never heard Mass when both celebrant and singers semed so absorbed in the service, and with an intensity such as I shall never forget. The service was in the Chapel de Coro, on the left nearest the high altar. It had already commenced as we entered, and we found only standing room near the right entrance, but quite in view of the choir gallery.

We afterwards found the guide books to say of this choir chapel that "here on Sundays ceremonies accompanied by beautiful musical performances frequently take place. Ladies only admitted when provided with black dress. Gentlemen also in black evening dress. However, we were allowed to remain. It had been my great desire to hear Father Giovanni, as he was the greatest tenor in Italy, and perhaps in the world, and I was now certain he was present. He sang only in the Papal Choir. Sad fate of the gifted tenor, he passed away not long afterward as I learned by the following:

"The wonderful Roman tenor, Father Giovanni, the Capuchin friar, is dead. He was in many respects the most remarkable tenor of the century, and operatic managers had offered fabulous sums to induce him to renounce his life and go upon the stage. When he sang the Mass in Rome the Cathedral in Rome was crowded, and the purity of his voice and the beauty and fervor of his style impressed all hearers with the consciousness of being in the presence of an unparalleled genius."

So absorbing was my interest in this choir and these voices that I forgot St. Peter's and rich magnificence and history of this choral chapel and all else but the wealth, the power, the purity and penetration of these wonderful voices, and these all upheld, surrounded and inspired by such mastery of organ harmony as I had never dreamed of. The choir consisted of about twenty men, and they appeared to be all Italians, most of them young and of very intelligent appearance, and the director was a man of noble and digni-

But these voices of Southern Italy, so unchanging and marvellous in their bound with admiration and delight. All the music this day, although passing from the most exultant and triumphant adoration to the utmost solemnity of penitential grief and lamentation, was of the highest order of ecclesiastical compositions, and most of it written has even the most imperfect knowledge only for the Papal service. Sometimes a priest or Father below intoned a chant, one voice replying from the choir, then another, until a trio of tenors of such heavenly grace and expression, then the full chorus in all its exultant and triumphant energy would entrance

ceeding quality of these phenomenal voices that has made this choir worldrenowned. Voices that have the flavor and brilliancy of the boy's voice, with the sweetness and flexibility of the female, and with all the resonant vigor and vibrant force of the true manly liar with history as to which church is tone, diamond voices possessing every the fittest, nor need any one ask which excellence, penetrating and entering is to survive nor which is to be handed the soul and finding a never-to-be-for-

gotton welcome. Beyond all expectation or imagination was this choral service this morning in St. Peter's. People of the most perfect musical experience is in reality a musical resurrection; all has to be born anew, as if from dumb instruments and dead notes, and that no two performances can be exactly alike. But this to day seemed one in which all possible musical conditions were fulfilled and perfect; and those present seemed overpowered by its supreme beauty and as if transported beyond the bound of articulate expression into the region of pure rythmic emotion; and where each forgets the cause in the transcendent awakenings and agitations of his own souls

It seemed now as the service continned as if something more than the rendering of the music was deeply moving and thrilling the hearers. As I have said almost all present were Italians, and I could perceive their emotional impressibility. The vibration and rhythmic was of the oryan, and the transcendent vocal sweep of chorus as it rose in its overfulness and mighty energy of utterance, seemed to unite with some great socrow or exceeding pain, and day because appear unconscious of all

his music. And there is no such merciless recaller of the past as comes to the soul in musical tones.

It was at this moment when a solemn adagio of sorrow or lament was pouring forth and so many hearts were moved to tears, that a person in black not far from my left, and who appeared of noble presence, became so overpowered with emotion that she would have fallen had not some one caught and supported her. At the same time I saw among some of the priests and dignitaries an emotion that seemed as if about to pass beyond all self-control. It was altogether such a wave of eostatic fervency of impression as I had never be-

I had heard some of the best musical societies in the world, in numbers and in musical intelligence, render productions which had immortalized the composers, and heard many of the finest voices of both Continents, but there was a power I cannot describe: an impression so exalted and far exceeding any I had before received, that I questioned myself then and there: "Is this the place, Rome, St. Peter's, the Chapel de Coro, or is it the supreme soul-satisfying excellence of the voices and the music I hear?" I close my eyes, and in my heart I say: "It is the excellence."

### The Fruit of Suffering.

Your grief, your anguish, your burning tears must be transformed into devotedness, into consolation for the sick and the afflicted, into self-sacrifice to the service of others. You must come forth from your trial more full of life and strength than ever. If suffering has only crushed you without awakening in you the pure and generous element of self-sacrifice and large-hearted charity, it has done nothing, or rather you have not learned how to extract the koney out of this rock. How many souls would remain for ever closed to others if they had not suffered, but sorrow breaks their pride, and forces their tear-charged hearts to overflow in love and sympathy. Be, therefore, one of those who have received and understood the secret initiation. Learn to consider yourself henceforth as belonging to others. Make all that you have suffered into balm for those who suffer, let your sufferings make you quick to understand the pain and misery of mankind, keeping in mind the words of the Psalmist: "Blessed is he that understandeth concerning the needy and the

### SURVIVAL OF THE FITTEST.

The Church and Its Teachings Must Live and Be Handed Down the Ages.

President Hyde of Bowdoin college, in a recent address to the students, spoke of the rapid increase in the Catholic population of the country and predicted that "the time is not far distant when they will outnumber the Protestants." President Hyde also said: "The right things and best things will be the ones that will be handed down the ages. It will become a question of the survival of the fittest."

These words ere unquestionably true. It will be a survival of the fittest, but the question is, Which is the fittest? Catholics have no difficulty in answering this question, for they would not dare to compare a church founded by man with one founded by God. Aside power to reach and bold you spell- from the supernatural aspect of the controversy so long carried on as to which is the fittest church, the history of the world answers the question in such a plain and unmistakable manner that there should no longer be a solitary doubt in the mind of any man who

of history. Which church is the fittest to make men respect the laws, observe the rights of others, love their neighbors and forgive their enemies? Which church is the fittest to educate good citizens. make men patriotic and recognize the rights of the poor, struggling millions? Above all it is the timbre—the ex- | The answer to these questions is found written upon almost every page of the world's history, and it comes to us from every part of the globe where men, animated by the teachings of the Catholic Church, have died for others. Then there can be no question to those famildown the ages.—Church News.

## DOMESTIC READING.

A man of pleasure is a man of pains, He who despises the poor despises Jesus Christ.

To assist a fallen friend is instinctive

-St. Francis.

One pound of learning requires ten

pounds of common sense to apply it. It is quite impossible to have one's satisfaction in this life and in the next.

Death and Love are the two wings which bear men from earth to heaven. -Michael Angelo. If man excuses himself, God accuses

him; if man accuses himself, God excuses him.—St. Francis. Man is delivered from his greatest failings just as readily by bearing trib-

ulations without complaining as by

tears of compunction. Beware of allowing yourself to be prosperity; faith renders the soul humble in success and constant amid re-

verses i de la contraction de Be very sure of this, that no human creature will be found saying, "Our brothers on warsh," unless they have said previously, "Our Pather Who art

# Statistics of the Diocese of Rochester.

CONGREGATIONS WITH PAROCHIAL SCHOOLS.

1	e i			Dea	ths	in ols	tn Slo	
Congregation	Population	Baptisms	Marriages	Adults	Children	Children Parochial Schoo	Children in State sc'ools	Children of Mixed Marriages.
St. Patrick's Cathedral	6 700	.218	69	84	55	825	76	36
St. Joseph's, Rochester	.8 518	811.	14	87	46	400	4	0
Im. Conception, "	.3 800	. 143	3r	60	39	731	35	81
St. Mary's,	.2 500	.119	47	75	20	448	40	25
St. Bridget's, "	.1 619	63	10	34	33	430	30	20
St. Boniface's,	.2 500	95	18	21	22	412	5	0
SS. Peter & Paul's, "	.8 680	. 185	40	53	45	500	6	4
Our Lady of Victory, "	.1 100	65	17	81	14	106	18	0
Holy Family	.3 900	. 186	37	48	70	825	6	4
Holy Redeemer,	.8 193	.147	28	35	52	560	18	8
St. Michael's,	.4 076	.208	36	39	52	780	14	8
Holy Apostles' "	ı 100	81	2ı	22	14	299	29	7
Corpus Christi "	.1 600	75	23	19	22	470	9	5
St. Fian. Advice,	.1 085	79	3	01	26	$[\ldots 250]$	5	0
Holy Rosary, "	475	24		2	2	110	4	11
St. Stanislaus'	.1 040	88	2	4	27	0	0	•0
Nativ'y B.V.M., Brockport	750	23	11	11	6	122	40	6
Holy Cross, Charlotte	660	24	4	4	0	176	9	7
St. John's, Greece	400	7	3	2	2	$1 \dots 85$	2	G
Holy Ghost, Coldwater	225	8	3	3	I	$\dots 40$	I	0
Holy Trinity, Webster	400	15	2	5	2	$1 \dots 78$		
St, Agnes' Avon	700	12	4	10	0	135	5	3
St. Rose', Lima	.1 000	14	4	10	1	85	.115	0
St. Patrick's, Dansville	610	27	6	17	9	135		I
St. Mary's, Dansville	925	. 23	10	10	0	138	0	0
St. Mary's, Canandaigua.	.1 700	43	10	43	. 18	255	25	13
St. Frande Sales, Geneva	.2 900	. 100	29	40	84	511	30	10
St Patrick's, Seneca Falls	.2 200	59	10	44	18	392	24	1
Holy Family, Auburn	.2 500	98	26	. 53	17	503	25	24
St. Mary's, Auburn	.3 000	.113	33	61	13	523	. 154	34
St. Alphonsus', Auburn	800	85	18	7	5	200	20	$[\ldots 5]$
St. Michael s Penn Yan	.1 400	23	11	24	2	183	40	7
Im. Conception, Ithaca	. 1 805	47	17	81	11	371	18	•0
TOTAL	64 44 <sub>1</sub>	24r9	642	922	673	11 138	815	257

### CONGREGATIONS WITHOUT PAROCHIAL SCHOOLS

		E C	1	ė	Dea	ths.	Children in State sc'ools		
	Co	Population	Baptisme	Marriages			8	×	0.00
	Congregations.	ula	isı	4	3	2	Fre Sc	Po i	STA
		đo	ар	4	Adults	Children	ate	H Let	Children o Mixed Marriages
	5		l mil		₹	ට්	SC	Within 1 Miles of Church.	
	St. John's, Spencerport	275	12	3	<b>₹ 9</b>	I	40	13	8
	St. Leo's, Unionville	94 650	22	O	' J	0	12	_3	I
	St. Louis', Pittsford	150	6	8 1	8 4	3 0	120 70	70 40	7 6
)	St. Joseph's, Penfield	250	10	1	2	4	35	20	4
٠	Mother of Sorrows, Mt. Read	860	]			•			•
)	Assumpt'n of B. V.M., Scottsville	500	14	1	8	I	5 ı	45	5
	St. Patrick's, Mumford St. Columba's, Caledonia	251 489	9 28	0	3	I	52	33	3
1	St. Vinc't de Paul's, Churchville	360	7	2 4	4		76	45	10
	St. Fechan, Chili	220	1	3	1		52 33	18	3 2
1	St. Paul's, Honeoye Falls	460	13	6	7	ι	108	54	6
	St. Joseph's, Rush	450	10	r	4	2	98	24	5
'	Our Lady of the Lake, Ontario-	292	18	3	5	2			
	St. Joseph's, W. Bloomfield	300	6	2	6	I	70	25	. * 2
	St. Michael's, Livonia	405 51	10	5	7	I	40	2	O
	St. William's, Conesús St. Mary's, Honeoye Flats	215	4	0 2	0 4	0	4 30	. 0	0
١	St. Simon's, Springwater	12	ō	ő	0	0	2	0	3 0
	St. Patrick's, Mt. Morris	1 100	30	15	15	5	2.3	185	18
1	Holy Angels', Nunda	160	6	3	- 5		21	18	5
-	St Mary's, Geneseo	420	16	, 10	7	I	97	80	16
	St. Raphael's, Piffard	95 33	17	0	5	I	25	25	4
	All Saints'. Fowlerville  St Agnes'. Clifton Springs	421	6	; I 4	0 5	2	4	4	0
1	St. Francis', Phelps	435	17	5	8	2	55 87	55 49	8
	St. Dominic's, Shortsville	110	2	I	1	~	34	34	5
<b>'</b>	St. Bridget's, East Bloomfield	700	15	0	7	1	125	43	5
Ì	St. Patrick's, Victor	860	32	9	17	1	187	45	6
'	St. Theresa's, Stanley	468 212	16	3 2	5	_	121	32	4
	St. Mary's, Rushville St. Januarius', Naples	125	3	1	8	I	34 30	0 25	$\frac{3}{7}$
	St. Ann's, Palmyra	586	17	8	13	6	82	35	3
	St. Patrick's, Macedon	600	24	7	5	2	50	12	1
.	St. John's, Clyde	1 000	29	6	12	6	180	98	21
;	St. Patrick's, Savannah	140	5	0	3	0	30	15	2
,	St Michael's, Lyons	580	20	4	2	2	130	100	15
•	St. Michael's, Newark St. Patrick's, Cato	250 132	19	2 2	1	0	85 39	ಸಂ 8	7
)	St. Thomas', Red Creek	131	4	2	2	2	87	°	0 6
	St. Mary's, Waterloo	950	21	7	14	<i>N</i> 5	142	142	27
	Holy Cross, Ovid	ı 200	33	12	33		130	40	3
1	Sacred Heart, Romulus	170	1	1	2	0	20	2	o
٠	St. Francis', Farmersville	170 460	5	5	1		45	21	2 7
	St. James', Trumansburg	500	6	2	9	_	75	35	
	St. Michael's, Union Springs.	400	8	4	1	1	95 86	52 54	7
•	St. Patrick's, Aurora St. Joseph's. Cayuga	200	11 10	3	4	1 3	54	33	8 5
	St. Bernard's, Scipio	460	8	3	7	3	71	18	Ī
	St. Mary's, Northville	415		!	1		90	16	8
•	St. Patrick's, Moravia	520 355	8	. 3 	7	3	97	23	7
,	St. Joseph's, Weedsport.	355 <b>2</b> 59	5	3 9	8	0	58	58	5
	St. Michael's, Montezuma	245	5 4	2	3	0	16	5	6 5
,	St. John's, Port Byron St. Andrew's, Dundee	234	8	2	ı	0	45	21	2
•	St. Patrick's, McLean	97	8		8	o	18	6	o
	St. Anthony's, Groton	240	7	<b>Q</b>	4	I	46	19	2
•		907					00.10		
١	TOTAL	21 187	593	181	190	66	3646	1752	810

#### SUMMARY. Deaths-Children Deaths-Adults Marriages 190 642 928 673 1,112 8.003

		CHILDREN IN CATHOLIC SCHOOLS:	
Number of	Children	in Parochiai Schools	11 13
6.4		at Sacred Heart 'Academy	IO
44	4.6	"Academy of the Sisters of Mercy	4
4.4	44	"Nazareth Academy	18
4.	4.6	Hall	33
4.6	4.6	"St. Mary's Boys' As, lum	12
4.4	4.6	" St. Patricks' Girls' Asylum.	8
4.4	4.4	"St. Joseph's Orphan Asylum	8
4.4	44	"St. Mary's Industrial School	5
11	6.6	" the Home of Industry	5
44	**	"St. Mary's Orphan Asylum, Auburn	11
44 ,		"St. Mary's Orphan Asylum, Canandaigua	2
	TOTAL.		12,02

Children in State Schools......815 plus 3,646 Of which live within I mile and one-half of the Church. 

## REMARKS.

The above Statistics have been furnish- wherever within a radius of two miles ed by the pastors of the diocese at the re- twenty-five families are to be found rather the welfare of the pious works of which quest of the Bishop. They will enable all than have Mass in private houses. There his Holiness was such a great promoter who desire information on school work to are very few Catholics in the diocese liv-and benefactor. speculate on the subject without trusting ing over six miles from a church, to mere guesses. From the above it will Of the children living in n cast down by adversity or puffed up by be easy to note the congregations in which where there is a Catholic school, but who the establishment of a parochial school will attend State schools, it is found that about in time be possible. It has never been con- two-fourths are of mixed marriages; onesidered advisable to establish a parochial fourth are of nominal Catholic parents. school until the financial condition of the who neglect religion altogether, even if to the generous donor. The package parish gave guarantee of aschool as suit they permit themselves to be called Cath- was accompanied, in accordance with

opulation

64,441

been a rule of the diocese to build a church to ask them to walk to it.

Of the children living in missions

# PIUS IX.'S SLIPPERS.

Novel and Substantial Gift of a Russian Lady.

in Beturn She Receives the Slippers Worn By the Holy Father at the Time Her Clft Was Presented - The Pope Greatly Amused.

I was ordered by Pius IX. to go to

Geneva, in Switzerland, on account of some business relative to the administration of the Hospital of Sancto Spirito in Rome. Mgr. Mermillod was Bishop of Notre Dame, the only Catholic Church in Geneva since the time of St. Francis de Sales, and since the invasion of Protestantism in that city. It was, therefore, no more than dutiful that while in Geneva I should have paid a visit of respect to the head of the Church in that city. It was in his mansion that I became acquainted with a Russian lady of the name of Sophia Lebucoski, estimable, rich and generous. Lady Sophia experienced a special delight in conversing about Rome and the religous solemnities, particularly about those at which the Holy Father is accustomed to be present, recollecting among all with a great enthusiasm. During the holy week in St. Peter's she used to find a particular pleasure also in hearing something relative to the Pope, having heard from the Bishop that I was one of the Pope's camerieri segreti, obliged therefore to assist him, and to attend at the different solemnities, feasts, visits, and daily walks. After my return to Rome, one day in September, 1869, I received a postal package with a letter bearing the signature of Sophia Lebucoski and begging me to present the contents of the package to the Holy Father and to ask of him the favor to grant her in return an object similar to the one contained in the package. After I had removed the wrapper, a box appeared with the address, "To His Holiness, Pope Pius IX." On the following morning, while he was breakfasting in his private room. I went in and said, "Holy Father, I have received a lettar and a package from Russia. A Catholic Russian lady begs of your Holiness to accept the package with a warm prayer to grant her in return for it an object similar to the one contained in it." The Holy Father immediately answered: 'Let us see what there is in the package; surely the request must be reasonable," adding "those Russian ladies are so original!" He glanced at the address and ordered me to unseal it. As I did so and removed the cover a pair of white velvet slippers, beautifully ornamented and richly embroidered in gold, appeared wrapped in a yellow silk handkerchief with the coat of arms of the Pope worked on it. At once the Holy Father was greatly surprised at the beauty and richness of the work, and said: "Tell me, is the sender the lady who wishes to have in return as a memento an object similar to this one? We must, then, give her another pair. This request is nice, is new and the first of the kind I ever heard. Well, be it done as she wishes." In the meantime I was holding one of the slippers, and having raised from it a little cotton I found, to my surprise, a package containing \$15,000 in bills, equal to 75,-000 Italian lire. With such a surprise I presented the slipper, with the contents, to the Holy Father, whose astonishment at the case was not inferior to mine. I did the same with the other slipper, which concealed a similar package with the same amount of money, placing the gift, therefore, at 80,000 descriptions of this kind with all the Roman scudi or 150,000 Italian lire. The nasty details possible. The recital of Holy Father couldn't help but admire | murders, suicides, impurities, fill the the generosity of the Russian lady, the pages of the secular press. Then look richness and the workmanship of the at the advertisements. What in olden the generosity of the Russian lady, the slippers, and the humble request of times was punishable with death is the donor, and, with his usual simplicity, he said: "Well, let us gratify her better by putting on the new slippers (of course, after you

nembrance of her.' On this occasion in the Pope's chamber there were present Mgr. Constantine Baldini of Narni, Minister of Commerce of the Pontifical State: Mgr. Cenni, and a certain Angelino, first secret sweeper 20 (primo scopatore secreto) and confiden-Fope's feet the old slippers and fitted on the new ones sent by the Russian lady. They were admired by all present for their elegant shape, rich and artistic embroidery, and for the generous offering they concealed, all wishing an oftener repetition of such a gift to afford the magnanimous Pious sufficient means in the relief of so many needs of the Church. and in order to help him in fostering

much pleased with the work and her

offering, and that as a memento I send

wish her every God's spiritual and tem-

poral gift, and that, wearing the slip-

pers every day, they will be a daily re-

In accordance with the Pope's order, I enclosed the old slippers in the same box in which the new ones were sent from Petersburg and forwarded them as a memento of the Pope's benevolence able as the neighboring State schools, olics; the remainder are very young chil- the court's usage, by a letter of thanks It will be noticed that some of these dren, residing so far from the school that in the name of his Holiness expressing congregations have few members. It has in inclement weather it would be unfair his appreciation and imparting his apostolic bleming to her. Two months

after the mailing of the package, namely, in May, 1870, I received a letter. from the Russian lady gladly acknowledging the receipt of it and giving expression to her devout feeling.

MGR. A. D. RENIER, Chamberlain of Pius IX.

Here on earth we are as soldiers fighting in a foreign land, that understand not the plan of the campaign, and have no need to understand it. See well what is at our hand to be done. let us do it, like soldiers, with a heroic joy "Whatsoever thy hand findeth to do, do it with all thy might.—Carlyle.

### THE LIFE OF ST. PATRICK.

Divested of legendary lore the life story of St. Patrick is not a long-one. Wales, Scotland and France all claim his birth with the weight of probability in favor of Wales. The date was about 373. When he was about sixteen years old he was stolen by pirates or maranders from the north and sold as a slave in Ireland. For seven years he tended swine on a mountain in County Antrim, and then he escaped to the continent, where he became deacon, priest and bishop. He came of good family, and the ecclesiastical name of Patricius was given him by Pope Celestine, who sent him back to Ireland to convert the people. The accounts differ about his age at this time.



Some of the dates given indicate that he was about thirty; others that he was nearer sixty. Before he returned to Ireland he had visions. Among them was one of a man named Victoricus, who brought him letters. In one of these were the words, "The Voice of the Irish." and as he read them he heard a voice say, "We pray thee, holy youth, to come and henceforward walk among us." After this he spent his life in preaching. baptizing and working miracles, and accomplished the practical conversion of the people of the island. He died at the age of about 120 years and was buried at Downpatrick.

## What Do You Read?

Tell me what you read and I will tell you what you are. If you wish to introduce a Christian rule of life into your household, keep away the daily newspaper. What are these papers good for? They are good for relating to you scandals and crimes. You like, perhaps, to read the story of an elopement or of a divorce case, either from the higher or the lower walks of life. In every issue of those papers you will find nowadays brought unblushingly to the knowledge of the public. Is it possible that you or your children can read this printed filth and remain pure? It is not took off the bills), and send her the ones I | possible. Therefore, away with these have on now, and answer her that I was papers from the Catholic home. Invest a few pence weekly on good Catholic publications, and put away a few other her the slippers I used up to this very pence with which to buy from time to moment. Tell her also that I bestow time good Catholic books, and in a short upon her my apostolic blessing, that I time your mind and your children's minds will be filled with good pure knowledge and your books helves filled with Catholic books.

## Holy Ashes.

The present rite of the Church of or signing the foreheads of of her children with blessed ashes in the beginning of the Lenten fast is a remnant of the ancient penitential disciptial servant of the Pope, who esteemed line. In the good old times, when the him. Angelino then took off from the faithful were more fervent, when they understood better the malice of sin, and had a deeper horror of it, public penance for certain orimes was ordained by the Church, and, for the most part, willingly accepted and faithfully performed. The course of penance for those who were to be reconciled on Holy Thursday began on Ash Wednesday. The penitents having confessed their sins, came to the church on that day with bare feet and in habits of mourning, and humbly begged from the Bishop canonical punishment. The prelate clothed them in sackcloth and scattered ashes on their heads and sprinkled them with holy water, and recited the Seven Penitential Psalms over them, while the attendant clergy lay prostrate on the ground. During this touching ceremony the clergy chanted the words which God addressed to fallen man when driving him from the earthly paradise: "Remember man that thou art dust and unto dust thou halt return."