

to such an extent that this spirit of divine faith animates all his works just as the soul vivifies and directs our body in its every movement, either natural or voluntary. The body, in fact, cannot act save through the power of the soul, while the true Christian should never act save through the divine power of faith.

Alas ! among Catholics—even among those who take their stand as *belligerent*—how rare is not this spirit, and yet how indispensable? It alone has power to quiet the human heart, ever restless and insatiable so long as it does not seek repose in God ; and it alone can impart, together with priceless peace, that joy and that strength which proceed from the Holy Ghost, the birthright of every faithful Child of the Church. It alone can give efficacy to our endeavors if, as generous champions of the Sacred Heart, we wish to work to some purpose—as we always should—to ensure the advent to His holy kingdom and the salvation of our brethren.

Now, to obtain this spirit of faith, the means to be taken are the same as those which must be employed in the acquiring of faith itself. Counting on God's grace, which will never be wanting, we must before all make up our minds to acquire it. We must ask it of the Heart of our Saviour, for ourselves and for our fellow-Christians, and that by humble and confident supplications. We must, relying on the powerful intercession of our good Mother, the Virgin Immaculate, draw near to Jesus, listen to Jesus, follow Jesus, and assiduously frequent Jesus in the sacraments of mercy and of love which He has instituted. We must, in a word, strengthen and expand, every day we live, this same spirit of faith by wholesome and edifying reading, by moments of serious reflection, and by other exercises congenial to Christian piety.

Then, indeed, as Father Ramière puts it in his admira-