

audience of the 26th of June, 1831.— His holiness declared that he acceded to the petition, in consequence of “the great devotion to the most Sacred Heart of Jesus which prevailed in that kingdom.”

The indulgences granted to associations of the Sacred Heart, are almost innumerable. A mere transcript of them would occupy some pages. Several were conceded during the pontificate of Pius VII., who seems to have had a peculiar attachment to this devotion, and to have often sought for consolation in the Heart of Jesus in the midst of the calamities which he endured for several years of his eventful life. To obtain those indulgences, it is necessary that a person become a member, by having his name enrolled in the registry of some association which is authorized by, and in connexion with, the parent institution in Rome, and to perform the other prescribed conditions. By a decree of Pius VII., in 1803, the priests of the congregation of St. Paul in Rome are empowered to aggregate to the Sodality of the Sacred Heart established by them in that city, all the associations throughout the world, which either exist at present, or are hereafter to be erected, and to impart to them the indulgences that have been granted to the parent sodality itself. A list of these indulgences, together with the conditions on which they may be obtained, are generally to be found in the devotional books of the Sacred Heart. The various practices and prayers prescribed to members, do not, it must be observed, bind under pain of any sin.— The only and simple consequence of their omission is, that the indulgences annexed to them are not obtained.— Experience has shown, that wherever this devotion has been established, it

has greatly promoted true piety and the frequentation of the sacraments; and every zealous pastor would do well to recommend it most earnestly on his flock. At the same time, those who enter this or any other religious association, should be careful to remove every cause of scandal by the regularity and edification of their lives. From the foregoing pages, we may have perceived, that the devotion to the Sacred Heart may be considered under two relations; one to the heart of Jesus itself, as forming a principal part of the adorable body of Christ, and the other to the love which our divine Saviour bears us.— We believe, that this love affects his tender heart in a lively degree, and we, therefore, especially honor this infinite love, whilst at the same time, we render that supreme homage to his heart which is due to the entire body of the man-God. What more legitimate object of adoration and homage? What more calculated to enkindle the fire of divine love in our tepid souls, than the contemplation of that immense love with which this heart burns for us? With what strong and inconceivable emotions of love must not that heart have been affected which loved us even unto death? Who can conceive or penetrate the height and depth, and sublime intensity of that love which immolated his adorable body as a victim for our sins on the altar of the cross? There was no room for faith or hope in this divine heart, but it was all wounded and inflamed with love; a love, the consideration of which should be the employment of our whole lives; a love of tenderness, which wept over Jerusalem, and pours forth tears over ungrateful and unrepenting sinners; a vehement love, which longed for a baptism of blood, and was straightened until it