

two objects dear to Him above all others—Mary, His Mother, and the Church, His Spouse. These two likewise ought to be objects of the love and devotion of all His friends.

On account of the closeness of the union between the Heart of the Son and the Heart of the Mother by nature, grace, and the part they took in the divine plan for the salvation of mankind, it is next to impossible that the client of the Sacred Heart should not be also a client of Our Lady, and that this tie of spiritual kinship should not find practical expression in the statutes of the Holy League. Is not Mary God's real and true mother, and as such is she not the mother, according to grace, of all God's children, born by Baptism as members of the mystic body of His Son? Was not this relationship of mother and son defined and declared by Christ Himself from the Cross when He said: "Woman, behold thy son, and son behold thy mother?" Was not the part she took in man's redemption by her free co-operation with the divine decrees such as to deserve that Holy Scripture should attribute that work to her as a cause: "The woman shall crush the serpent's head?" How then can the friends of the Sacred Heart of Jesus show too much love or devotion to His Mother?

For a similar reason they profess a special and ardent devotion to His Spouse, the Church, which sprang from His Sacred Heart on Calvary, which is the Mother of His children, to which He has entrusted the preaching of His truth, the sprinkling of His Precious Blood and the continuance of His work and mission. Their devotion to the Spouse of Christ must be eminently realistic and practical. It must materialize. Hers is no mere Platonic existence or ideal entity. She is a broad, standing fact—a living teaching body, having a visible head endowed with the power and infallibility of Christ Himself, having a world-