

It manifests itself by sympathy: sympathy of soul is the bond, the law of two lives: by it one becomes like the other. As fire absorbs and transforms into itself every sympathetic matter, so is the Christian transformed by love into Jesus Christ, into God. But how did the Magi sympathize so quickly with that little Child, who, as yet, spoke no word, revealed no thought? Love has seen, love is united to love. Ah! do you not see these kings kneeling among the animals before the Crib and in that state—so humble, so humiliating for kings—adoring this feeble Infant Who gazes on them in childlike simplicity? What speech effects between friends, love alone does here. Do you not see that they imitate as closely as possible the state of the Divine Infant? Love is initiative, because it is sympathetic. They would wish to abase themselves, to annihilate themselves even to the bowels of the earth, the better to adore, the better to resemble Him Who from the throne of His glory humbled Himself so far as to descend into the Crib under the form of a slave. Sympathy is necessary to a life of love, because it sweetens sacrifice and assures constancy. Sympathy, in one word, is the true proof of love and the pledge of its duration. Now, it is in the Holy Eucharist that Our Lord gives us the sweet testimony that He loves us personally as His friends. It is there that He permits us to rest our heart on His own, like the Beloved Disciple. There it is that He makes us taste, at least in passing, the sweetness of the celestial manna.

Love manifests itself by perfect similarity of sentiment. It desires to rule over every other sentiment, to be the only and absolute master of the heart. Love is one. It tends to unity; unity is its essence; it absorbs or it is absorbed. This truth shines forth in all its brilliancy in the adoration of the Magi; they care