

on triumphing by main force—as much at least as is compatible with the exercise of free will—over the senseless dread and the cruel ingratitude which bar His ingress into so many souls, foretold centuries ago, through His Beloved Disciple, in behalf of our own age, a last and supreme effort of love.

What else could He have had in mind than the revelation of the Sacred Heart, destined anew, as the Sovereign Pontiffs have declared, to rescue the world from perdition? Already our God, who in His Divine Nature dwells in light inaccessible, in becoming Jesus, came down from the highest heavens, lowering Himself to the level of our misery. “But when I say ‘*the Heart of Jesus,*’ I see my Saviour, if it were possible, still nearer to me; I see in Him that link (His Heart) whereby He wishes to be united to me and invites me to unite myself to Him.”*

So that now-a-days, to lead souls to the knowledge and love of our Lord Jesus Christ, the quickest and most effectual means is to place before them, quite as our Lord Himself has set us the example, His Sacred Heart. “Behold,” He said, “the Heart which has so loved men!” If Jesus Christ is the key to all else, surely the key to that adorable Person, a vast and divine world in Himself, is the Sacred Heart.

The immediate effect of this providential devotion will certainly be, with the assistance of divine grace and our own whole-souled correspondence with it, the growth of all souls individually, and collectively that of all nations in the knowledge and love of Jesus Christ, the first and essential condition of all other progress.

But especially as this growth is developed, each one of us will be clothed in the resemblance to Jesus Christ, which needs must constitute the individual perfection of

* Father Ramière, *Le Cœur de Jésus et la Divinisation du Chrétien*, p. 112.