

satisfy those needs by the reception of the Flesh and the Divinity of Jesus ; for such is the nourishment that He instituted as the essential condition of its conservation and progress. Baptism prepares the soul for the Eucharist : " What baptism commences, that is, the vital union of the soul with Christ, the Eucharist finishes," says St. Thomas. So that all the supernatural powers of Baptism tend by their nature to the Eucharist in virtue of the impulse given them by its Institutor. It cannot be, then, that this tendency would fail to act upon the baptized, would not lead and dispose them for Communion. Not only are faith, hope, and charity introduced into the soul by baptism, but with the last named and the supernatural gifts that accompany it, in order to assist in its operations, the increated Love, the personal Gift, the Holy Spirit has entered. He dwells therein, directing its powers and cultivating its endowments Who can doubt that " aiding us by His unspeakable groanings in the great duty of prayer which we owe to God," He ardently longs for the coming of Christ into the soul by Communion, for the extension of the Incarnation, by the increase of the members of the Word, which is procured by Communion, for the perfection of the union contracted with Him by Baptism, and for the perfection of love, which can be effected only by Communion ? who can doubt that, desiring these magnificent results, the Spirit of Love " aids " the soul of the child, also, to prepare for it by keeping it pure, enlightening its faith upon this central point of Catholic dogma and by exciting in it holy desires for a good, the full value of which, without doubt, it does not comprehend, but which this Divine Spirit makes it feel to be above all other goods, because it is Jesus Himself, the infinite Good ? " The Spirit helpeth our infirmity." Why do we not put more faith in this secret, but august, preparation for Communion carried on by the Holy Spirit in the souls of children in which, by a love truly gratuitous. He personally resides after baptism ? He can wish for them only the highest good, the eternal possession of God in glory, and, consequently, the possession of the Son of God in Communion.

No consideration is more powerful than this to dispose the heart of the priest towards children, to excite in him