

or space. For the Catholic believer, of course, the sense of the actual presence needs no proof.

'The Greek schism,' goes on the Cardinal, 'has valid orders. The presence of Jesus is recoverable, and one day may rise again as from the dead. Not so those bodies which have lost the perpetual presence of Jesus in the Blessed Sacrament. They are in dissolution, and must be recreated by the same divine power. For where the Blessed Sacrament is not, all dies, as when the sun departs all things sicken and decay, and when life is gone the body returns to its dust.

'Does anyone know the name of the man who removed the Blessed Sacrament from York Minster? Was it in the morning or in the evening? But a change which held both in earth and in heaven had been accomplished. The city of York went on the day after as the day before. But the Light of Life had gone out of it; there was no Holy Sacrifice offered in the Minster. The Scriptures were read there, but there was no Divine Teacher to interpret them. The *Magnificat* was chanted still, but it rolled along the empty roof, for *Jesus was no longer on the altar*. So it is till this day. There is no light, no tabernacle, no altar, nor can be, till Jesus shall return thither. It stands like the open sepulchre; and we may believe that the angels are there, ever saying, "He is not here. Come and see the place where the Lord was laid."'

So striking and original a passage as this supplies an ennobling idea of the great Sacrament, and lifts us into a new domain. Thoughts such as these fill the soul with wonder and fix our reverence upon a solid foundation.

Here arises another speculation, infinitely interesting, the tracing the connection between the two great mysteries — that of the Eucharist and the Incarnation. 'It was love that prompted our Lord to seek by the Incarnation to contract a most intimate alliance with man by becoming man. But here He becomes united with the body and soul of one man only; and He provided the Eucharistic Sacrament to unite Himself with all, and thus engage all by this double union to love Him the more.' Various of the Fathers have thus considered the Eucharist a sort of 'extension of the Incarnation.'

'Now, what is the secret,' asks Faber, 'of this undy-