




The Holy Eucharist a Power on Earth.

 PART from the relations of the Holy Eucharist to each individual soul, there is a large, noble, and broader view of its operation as one of the vast constituent facts of the universe, whose influence, unacknowledged if it be, has direct control of the whole course of the world. Any scheme of criticism that ignores or leaves aside this supernatural factor must be false or imperfect, and might as well leave aside the Incarnation itself. It will be seen how vast and interesting a question is thus opened; and it has been touched in a sermon, short but of much significance, delivered at York by Cardinal Manning more than twenty years ago. He here seemed to develop, in a Catholic sense, Butler's masterly argument, dwelling on the strange inconsistency or philosophical blindness that ignores what is as palpable and potent as other great Christian 'epoch-making' events. As F. Faber puts it: 'All the doctrines of the Church — Creation, Incarnation, Grace, Sacraments — run up into the doctrine of the Blessed Sacrament, and are magnificently developed there. All the art and ceremonial, the liturgical wisdom, and the rubrical majesty of the Church are grouped round.'

'The presence,' the Cardinal says, 'of the Incarnate Word in the Blessed Sacrament is the basis and the center of an order of divine facts and operations in the world. They spring from it, rest upon it, and are united to it, so that where the Blessed Sacrament is, they are; where it is not, *they cannot be*. Men believe, then, in the whole order of natural facts, because they are palpable and immutable. They believe in the succession of day and night, of seasons, tides, and growth; but they are so immersed