

His Grace at Port Dalhousie.

On Sunday, September 10th, the Catholic people of Port Dalhousie, responding to the wishes of their esteemed pastor, Father Allain, thronged the beautiful church of Mary, Star of the Sea. They came to witness the consecration of the new altar by his Grace Archbishop Walsh, and heard from the first Pastor of the diocese words not only adapted to the circumstances, but replete with the deepest import for his non-Catholic hearers. The altar is most suitably adapted to the style and dimensions of the church. We may be here allowed to present our congratulations to the Rev. Pastor on the taste and beauty of both altar and church.

His Grace the Archbishop, accompanied by Fathers Allain and Treacy arrived from St. Catharines at 10.30 a.m., and the ceremony of consecration was immediately begun, at which his Grace was assisted by the afore-mentioned clergymen. After the ceremony High Mass was sung by Father Allain, who was ably supported by a very select choir. The last Gospel finished, his Grace, in a powerful and eloquent discourse, impressed upon his audience the great importance which the altar occupies in Catholic architecture. "It is," said his Grace, "the point of concentration to which culminate all the parts and lines of the temple—all that are directed the eyes of the devout worshippers. It is to the Catholic what the Polar star of the celestial regions is to the mariner." His Grace then pointed out the importance attached to the Catholic altar. "It contains the 'Holy of Holies'; on it is enthroned God Himself. There, at the bidding of his minister, the Almighty descends, not only to be worshipped, but even to be received by His own creatures as their spiritual food." Continuing, His Grace dwelt on the promise made by our Lord to His disciples (Joan. Cap. 6), to leave them His body as their food and His blood as the spiritual drink of their souls. That promise which St. John commemorates was then accepted in its literal sense by His hearers, to mean the giving of His true body and blood. Yet many, scandalized at what seemed so irreconcilable a teaching, "walked away and were seen no more with Him." This, dearly beloved, is in our own days the action of non-believers in our doctrines. Because they cannot understand they refuse forthwith to believe. Why should they refuse to the supernatural what they concede to the natural order? Are we not surrounded in our every-day life by mysteries, and do we refuse credence to them merely because our intelligence of them is scant and obscure? How does the spiritual soul move the material body? That is a mystery, and will forever remain so. Do we refuse to believe that our souls move our bodies simply because we cannot understand how that may be. Surely not. Yet the Jews, even some amongst the disciples, murmured at the doctrine; they could not understand how Jesus could give them His true body and blood. It was characteristic of our Divine Lord, whenever misunderstood at first by His hearers, to explain afterwards more clearly His meaning. How does He act in this circumstance? Does He tell the Jews that His promise is not to be taken literally of His true body and blood, but only of a figurative body—a spiritual sign, as non-Catholics would have it, whereby He should be remembered amongst men? No; He repeats with an oath: "Verily, verily, I say unto you unless you eat of the flesh of the Son of Man and drink His blood ye shall not have life in you." He does not therefore abate one iota in His expression, but confirms His previous statement. The promise was then to be assumed literally, and was consequently to be fulfilled in the giving of His true body and blood to be the food and nourishment of our souls. That promise given by Jesus in Capernaum, was realized the night before His passion in the oracles of Jerusalem. Then His Divine heart, expanded by love burst, as it were, the bonds of reason, and, rising like the ocean in its might, rushed into the mysterious channel of the Blessed Eucharist. His love alone could desire such gifts. His power alone could perform such wonders. His riches alone could bestow such treasures on men. Let us for a moment turn to the words of the inspired writer. Then says Saint Matthew: "Jesus took bread, blessed and brake it, saying: Take and eat. This is My body. And He took the chalice, and giving thanks, gave it to them saying: Take and drink ye all of this; for this is My blood of the New Testament which shall be shed for many unto the remission of sins." In these single words we have the institution of the Blessed Sacrament by Christ Himself—"This is My body. This is My blood." He gave the Apostles on the night His real body and His real blood, which He had already promised them. And as this divine institution was to be perpetuated—as His body was to be the food of Christians unto the end of time, He constituted His Apostles and their successors ministers of the same power, and dispensers of the same sacrament. "Do ye this in commemoration of Me," He added, thus handing down through the Eternal Priesthood of the Apostolic and Catholic Church the divine power of changing the bread and wine into His body and blood. What a stupendous mystery of divine power,

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that the Catholic man, woman and child should adore at the altars of our temples God Himself; and what a miracle of divine love, that we should be permitted to receive into our bosoms, as often as we communicate, the God of all glory. As the body needs corporal sustenance, so do our souls need that spiritual food, which is God Himself, to sustain us across the wilderness of this life. And at the hour of death Jesus comes again to us in the Holy Viaticum to strengthen our souls for the approaching dissolution, and cheer the departing Christian with words of loving consolation. "He that eateth my flesh and drinketh my blood shall have life everlasting, and I will raise him up on the last day."

In the evening the Very Rev. Dean Harris lectured on "The Unity of Catholic Faith." His discourse created a marked impression on his large and appreciative audience.

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