

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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CLERICAL.

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THE BLESSED EUCHARIST.

Sermon by His Lordship the Bishop of London.

His Lordship the Bishop of London continued his Lenten lectures on Sunday last in St. Peter's cathedral. Taking his text from the 50th and 51st verses of St. John, vi chapter, he preached for nearly an hour on the subject of the Blessed Eucharist. The following is a substantial report of his discourse:

As we have reached that period in the ecclesiastical year when the church requires of her children to approach the Holy Table and to partake of the body and blood of Christ, I have thought that it would be in perfect accord with the spirit and intent of the Church to talk to you for some time to-day on the consideration of this stupendous mystery of Christ's goodness and love—I mean the Blessed Eucharist. It is most useful to recall to mind the great truths of our holy religion and the grounds on which they rest, as well as upon the practical lessons to be derived from them. It is not sufficient to hold those truths theoretically. It is not sufficient to allow them to remain as cold abstractions in the intellect. It does not suffice that they should remain unproductive in the field of the heart like the seeds sown in stony soil that take no root and produce no fruits to reward the toil and expectations of the husbandman. No, we must try to penetrate ourselves with a vivid sense of their reality. We must make them living convictions that will influence our actions and shape our conduct, and that like good seed falling on grateful soil will spring up in the soul of man and will produce a rich and abundant harvest of virtues, good works and holiness of life.

The Catholic Church holds that Jesus Christ is really and truly present in the Blessed Eucharist—that the living Christ in his full humanity, and in his divine personality, is present in the Blessed Sacrament of the altar under the appearances of bread and wine. This is a most momentous doctrine. It is one of the foundation doctrines of the church. It is the basis of Catholic worship, and the centre around which the ceremonies of the church cluster, and which gives a meaning to the altar, to the architecture of the cathedral, to the sacred music chanted in the choir and to all the adjuncts of Catholic worship.

The scriptural arguments in proof of the real presence of Christ in the Blessed Sacrament may be reduced to three heads:—
First, Christ promised to institute the sacrament of His body and blood.
Second, He instituted it.
Third, St. Paul testifies to the truth of that institution.

It was a promise of our Saviour to adapt his discourses to the circumstances in which he found himself, and to draw his divine lessons from the character of the occasion under consideration our Saviour was after working the miracle of the multiplication of bread. The crowd followed Him across the sea of Galilee in the hope of witnessing a repetition of the miracle for their own benefit. Our Lord said to them, "You seek me, not because you have seen miracles but because you did eat of the loaves and were filled. Labor not for the meat which perisheth but for that which endureth for life everlasting, which the Son of Man will give you." Our Saviour then passed on to speak of the Blessed Eucharist, that bread from heaven which he was to institute for the salvation and sanctification of His people. It was then that he unfolded his divine purpose of instituting the heavenly banquet of the Blessed Eucharist for the food of human souls. We find his magnificent promises on the subject recorded in the 6th chapter of the gospel of St. John: "I am," he said "the bread of life. Your fathers did eat of manna in the desert and are dead. This is the bread which cometh down from heaven that if any man eat of it he may not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever, and the bread which I shall give is my flesh for the life of the world." Herein is contained the blessed promise of our Saviour regarding the institution of the sacrament of His body and blood. The Jews present, who perfectly understood the language of our blessed Lord, were startled at the strangeness of the doctrine unfolded.

"They therefore," says the sacred text, "strove amongst themselves, saying, how can this man give us his flesh to eat?" They understood him to speak in the literal sense. They understood him to mean that the bread and wine that he promised would be in reality his flesh and blood, and they were right in so understanding him. For had they misunderstood him; had he meant that his words should bear a figurative meaning instead of a literal one, he would have certainly corrected their mistake. On all other occasions when the words of our Saviour were misunderstood by his hearers He invariably explained His meaning, in order to do away with all

doubts regarding the character and the sense of his teaching. Thus, when Christ spoke to Nicodemus on the subject of baptism, He said to him, "Amen, amen, I say to thee, unless a man be born again he cannot enter the kingdom of Heaven." Nicodemus understood Christ literally, and hence he said, "How can a man be born again when he is old?" Our Saviour explains his words by showing that He spoke in the spiritual sense of a new birth in saying, "Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost he cannot enter the kingdom of Heaven." (John iii. c. 3-5, v.) Other examples to this effect may be found in Matthew xvi, 9 v. and xix, 24 v.; in John xv, 23 v., etc., etc. We find in this day's gospel a striking instance of this habit of our Saviour in explaining himself when misunderstood. He was addressing the Jews and speaking to them of his eternal existence as God, and he said, "Abraham, your father, rejoiced that he might see my day. He saw it and was glad." His hearers misunderstood him to mean that as a man he was as old as Abraham, and murmuring they said, "Thou art not yet fifty years old and hast thou seen Abraham?" Our Saviour, because they misunderstood the meaning of his words, showed them that he was speaking of His existence as God and added, "Amen, amen, I say unto you, before Abraham was made I am." (John viii. 57-58 verses.) From this law of conduct observed by our Blessed Saviour we may certainly conclude that had He been misunderstood on this occasion by the Jews; that had He meant that His words should be taken in a figurative and not in a literal sense, He would have explained the difficulty and would have plainly unfolded to His hearers His exact and entire meaning. But instead of doing so He insists upon their acceptance of the doctrine in a literal sense, that is to say, in the Catholic sense of His real presence, and we must, therefore, conclude that when they understood Him to speak in a literal sense they understood Him aright, and, therefore, that the Catholic doctrine regarding the Eucharist is the real and true meaning of Christ's words; viz, that He would be truly and really present in the Blessed Sacrament. He, therefore, goes on to insist upon the acceptance of His doctrine in the sense in which they understood it. He says in effect to them, "You may have intellectual difficulties about this matter, but I am the Lord your God; I can suspend the laws of nature if necessary; I am able and I mean to do that which I promised for the salvation and sanctification of my people, and I, therefore, demand of you to submit your intellect and your reason to my authority and infallible veracity." He, therefore, proceeded to inculcate in the most emphatic terms the doctrine of His real presence, in the following words:

"Amen, amen, I say unto you: unless you eat of the flesh of the Son of man and drink His blood you shall not have life in you."
"Whosoever eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day."
"For my flesh is meat indeed and my blood is drink indeed."
"He that eateth my flesh and drinketh my blood dwelleth in me and I in him."
"As the living Father has sent me and I live by the Father; so he that eateth me even he shall live by me."
"This is that bread which came down from heaven; not as your fathers did eat manna and are dead. He that eateth of this bread shall live forever."

In these forcible words we find proclaimed the magnificent promise of the Blessed Eucharist, and the vital and saving effects which were to flow out from it upon human souls like streams from an inexhaustible fountain.

We now come to the words of the institution, which took place on the evening before our Saviour's suffering and death. That eve was dark with shadows of that preternatural darkness that was to enshroud Calvary on the morrow. Our Lord then saw the terrible scenes of which he was to be the principal figure on the following day. He then saw the treason of Judas, the denial of Peter, the scourging, the crown of thorns that the poor earth could afford him, the mockery of the soldiers, the undying enmity of the Jewish priests, his suffering and his death on the cross; but the tide of his mercies rose above all these considerations and urged him to create and to establish upon earth this greatest institution of His infinite goodness and love. He was about to make his last will and testament, about to leave a precious legacy to His church, and His words will therefore be plain and concise. They will be creative and mighty in their significance and power. They will be brief and as plain as language can make them, in order if possible to prevent all misunderstanding of their meaning. "Taking bread into his sacred hands he blessed and broke and gave to his disciples, saying Take ye and eat. This is My body, and taking the chalice he gave thanks and gave to them saying: "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." (Matthew xxvi c. 26 v.) In those creative words omnipotent as were the words of God in the creation of the world our Blessed Saviour instituted the sacrament of His body and blood under the appearances of bread and wine. Our divine Redeemer on this occasion said of the Blessed Eucharist: "This is My body." The Protestant interpretation says it is not your body, but a figure of your body. Christ says "This is My blood." The Protestant interpretation says it is not your blood but a figure of your blood. It is related that at the time of the so-called reformation in Germany a celebrated painter was asked by a friend what he

understood to be the meaning of Christ's words, "This is My body," and whether he understood them in a literal or figurative sense. The painter stated that if his questioner would call upon him within an appointed time he would give him his answer. When the friend called the painter unfolded a magnificent tableau before his eyes, containing three figures, the centre one being that of our Lord, the other two being those of Luther and Calvin respectively. Under the figure of our Lord were the words, "This is my body." Under that of Luther were the words, "Here is my body," and under that of Calvin were the words, "This is a figure of my body." As the visitor stood entranced before the beautiful tableau the painter significantly asked him "which of these three tells the truth?"

St. Paul, referring to the institution of the Blessed Eucharist, declared that he had received the doctrine directly from Christ himself. The apostle was not present at the institution and hence it is most remarkable that, inspired by the Holy Ghost and informed by our Lord himself, he describes it in the very words which our Saviour had made use of in its institution. His words, which may be found in I. Cor. xli, 23-24, were as follows:

"For I have received of the Lord that which also I have delivered unto you, that the Lord Jesus the same night on which he was betrayed took bread, and when he had given thanks he broke it and said, 'Take ye and eat, this is my body which is broken for you; this do in remembrance of me.'"

In like manner also he took the cup when he had supped, saying, 'this is the new testament of my blood; this do ye as oft as ye drink it in remembrance of me.'

"For as often as ye eat this bread, and drink this cup ye do shew the Lord's death till he comes."

"Therefore, whosoever shall eat this bread or drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord."

But let a man examine himself and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body."

His Lordship then went on to show that the words of St. Paul, above quoted, could only be understood in the literal sense of the Catholic doctrine on the subject, for how could this strong language of the apostle be understood in a figurative sense? Therefore, whosoever shall eat this bread or drink of the chalice of the Lord unworthily shall be guilty of the body and blood of Christ, if there be no such body and blood present or if they be only there in figures and signs and symbols. Such is the strength of St. Paul's language that it cannot but be understood in the Catholic sense, viz, that under the appearances of bread and wine Christ's body and blood are really and substantially present. The same must be said of the following:

"For he that eateth unworthily eateth and drinketh damnation to himself, not discerning the body of the Lord." What more fearful punishment could be inflicted in consequence of any crime than eternal damnation. The crime then of eating and drinking unworthily the body of the Lord must be an exceedingly wicked one. But this extraordinary degree of guilt cannot possibly be incurred in profaning the mere symbols or signs of Christ's body. The only way we have to account for this severity of language is the reason given by the Apostle, because those who eat and drink unworthily do not discern the body of the Lord. His Lordship then went on to say that this was the doctrine held by the Church from the remotest antiquity down to the present day, and for this purpose cited the testimonies of several of the Christian fathers, not only as interpreters of the meaning of the holy scripture on the subject but as trustworthy witnesses of the doctrine held by the Church in the matter in their day. He then passed on to speak of the effects of the Blessed Eucharist upon the souls of worthy receivers.

The Blessed Eucharist is the food of the soul. It is written that it is not on bread alone that man lives. Man is a compound being, and made up of soul and body, united in one person. He is a child of time and a child of eternity. His body must have food in order to live. The soul also must have its food in order to live the spiritual life that is proper to it. Our bodies touch the material creation, and derive their food and nourishment from the earth. Our souls touch the immaterial creation, and, as it were, reach up to heaven, and from heaven must derive their nutriment. But what can nourish the soul; this spiritual being whose thoughts range through the regions of eternity—this soul which God has made in his image, and in which he has sown the seeds of boundless aspirations and of infinite wants? Where is the soil sufficiently fertile to produce for it the food of divine life? The food of the soul, my brethren, is truth, and beauty, and the supreme good; in other words, it is God Himself—God, in His pure essence and in the beatific vision, will be the food of the soul during the eternal ages—God, behind veils and symbols, is its food during the days of its exile. Yes, the soul has need of this divine table, and, mindful of its origin and its destiny, it ever seeks union with God—it ever craves to live of His life—it ever yearns to be incorporated with the plenty of God's house, and to drink of the torrent of His pleasure; because "with him is the fountain of life." (3-Psalms 35.) As the flame tends upwards—the stream flows ever onwards towards the ocean from which it first had sprung—so the immortal soul, the daughter of heaven, the immediate creation of God—forever tends to reach

Him and to be united with Him. It was made for God, as the eye was made for the light, and is unhappy without Him. It is furnished with a hunger that nothing but the possession of God can satisfy—it is parched with a consuming thirst that cannot be quenched save by drinking at the infinite fountain of divine life. Hence St. Augustine exclaimed, "Thou hast made our hearts for thyself, O God, and they are not at rest until they repose in thee." Hence also the Psalmist exclaimed, "As the hart panteth after the fountains of waters, so panteth my soul after thee, O God." And he remembered that this union with God is an essential condition of the soul's spiritual life. "I am the vine and you are the branches; as the branches cannot bring forth fruit unless they abide in the vine, so neither can you unless you abide in me, for without me you can do nothing." (John xv.)

Now what are the means by which we may abide in Christ, and He in us? Our Lord Himself has given us the means, by the institution of the Blessed Sacrament. "Amen, I say to you, he that eateth My flesh and drinketh My blood abideth in Me and I in him."

The Blessed Eucharist nourishes the soul and the bread of angels has become the food of Christians. The food of angels in heaven is the divine Word—the Son of God. They receive this food divested of all sensible forms. Immaterial spirits—they swim in the ocean of life that is at once eternal, and always young. The angels, says Origen, feel on the wisdom of God, and in contemplation of the truth. They receive the strength to accomplish their mission. "O divine Word" says St. Augustine, "thou art the nourishment and the bread of angels; it is by thee that the heavenly powers are full of substantial life; it is by thee that they live, and that they are pure and happy."

The divine Word, the Son of God, is, therefore, the bread of angels, and that bread is given to us for the good and life of the soul, under the appearance of bread and wine. "But one day," says St. Augustine, "these sacraments of time will pass away; they are but the bandages of the sick; they are remedies for time; in the perfect state of health they will be cast aside; but now they are necessary, and without them we could not attain to a complete cure."

His Lordship then proceeded to show how the Blessed Eucharist and its admirable effects were foreshadowed by the blood of the paschal lamb sprinkled on the door-posts of the Israelites in Egypt, and by the manna in the desert. In the stillness and darkness of night the destroying angel flashed like lightning in the heavens, through the land of Egypt, and smote with death the first born in every household not protected by the blood of the paschal lamb; but those Israelites whose door-posts were sprinkled by that prophetic blood escaped unhurt. So in the Christian Church, those of her children who receive worthily and frequently the Blessed Eucharist and whose souls are sprinkled and washed by the Eucharistic blood of Christ, are protected and saved from the eternal death that the destroying angel, the devil, inflicts upon those who are not so guarded and protected.

The manna was also a lively figure of the Blessed Eucharist. It fed the children of God in the desert—it fed and nourished them amid the wastes and desolations of the wilderness, and strengthened them to gain the most complete victories over the numerous and hostile hordes that roamed the desert. Nevertheless, those fed by it died the death—"your fathers did eat manna in the desert and are dead," said Christ.

The manna of the Blessed Eucharist feeds the soul, strengthens it against its enemies, and enables it to reach the true land of promise, God's eternal kingdom. It enables the soul to live of the life of God. "As the Father hath sent me, and I live by the Father, so he that eateth me the same also shall live by me." As the branches of a tree live by the sap of that tree, so we, engrafted on the tree of life, which is God, and united with Him through the Sacred humanity of Christ in the Blessed Eucharist—live of the divine life of God, and are made partakers of the divine nature. And although the bodies of worthy communicants will die like those of others—though they may sleep away for ages the sabbath of the tomb, unheeded and long forgotten—nevertheless, those bodies have, through communion, received the seeds of an immortal and imperishable life, and on the Resurrection day they will shake off the dust and ashes, and the odor of the tomb, and shall arise in incorruption, in power and unfading glory. "He," says Christ, "that eateth me, the same also shall live by me, and I will raise him up on the last day."

Let us sum up and conclude what we have been saying by summarising as follows, in the language of our theologians, the chief effects of the Holy Eucharist on the souls of worthy communicants. The first is, that it is the food and nourishment of our souls, and the support of our spiritual life, hence our Saviour said, (John vi. 56.) "My flesh is meat indeed and my blood is drink indeed." "Whosoever," says St. Cyril, "He left us his flesh to eat, and His blood to drink, in order to nourish our souls."

The second is, that by virtue thereof, we may be united to Christ, and made as it were one with Him, therefore our Saviour says, John vi. 67, "He that eateth My flesh and drinketh My blood, abideth in Me and I in him." By which words he testifies the great love he has for us, in leaving us His body and His blood to feed and nourish our souls, and in order that He may unite Himself more closely to us. But let us see how, by receiving the holy sacrament, we are united to Christ, and how we can be made one with Him. You

must not, dear Christians, imagine that the Eucharist unites us with Him, so as to make one person, nor is the body of Christ changed into our body when we receive it. We are made indeed like unto Him by grace, but we cannot convert or change Him into ourselves, as we do our corporal meat, but by communion of His body and blood He is in us and we in Him.

The third is, that it remits venial sin, and preserves us against mortal. Wherefore, St. Ambrose says, that the Eucharist is often received for a remedy against our daily infirmities, and that it makes us beware of mortal sin. Hence the Council of Trent declares (sess. 13. c. 2.) that this Sacrament is a preservative against mortal sin, and a remedy against venial sin. It not only strengthens us against sin, but also against the temptations which incline to it. The fourth is that it heals the distempers of the soul, that is, the passions and disorderly affections thereof. It weakens concupiscence, or gives new strength to overcome it. It diminishes anger, envy, pride and other vices, as St. Bernard excellently well observes. Sermon de Coena Dom. "If any one," says he, "does not find so frequent, or so violent motions of anger, envy, inanity, or of other like passions, let him give thanks to the body and blood of our Lord, for it is the virtue of this Sacrament which produces in him these effects, and let him rejoice that the worst of ulcers begins to heal."

Lastly, The Holy Eucharist gives a right to eternal life, wherefore Christ said, (John vi. 51-54.) "He that eateth this bread shall live forever." It also gives perseverance in the grace of God and in the way of salvation in the midst of the various and imminent dangers which we encounter in this life and particularly when we draw near death, whence the church always takes care to communicate the sick when they are in danger of death, so that they may be strengthened in that dangerous passage and happily arrive at the haven of salvation by means of this divine nourishment, which is then called the Viaticum; that is to say, all things necessary for a journey.

This doctrine of the Blessed Eucharist has been held and cherished by the church in all the ages of her long and chequered existence. It was her comfort in the cheerless gloom of the catacombs, it supported and sustained the courage of the martyrs in the presence of the wild beasts that raved for their blood in the Roman amphitheatre. The Blessed Eucharist is the very life of the church; it sanctifies her children amid the temptations and corruptions of the world—it sustains them amidst the great trials and sorrows of life—it makes their death-bed happy and robs death of its sting and terrors by the promise and the guarantee which it gives of a happy and immortal life—it is the tree of life standing in the midst of the church's vineyard. More powerful than the blood of the lamb that sprinkled the door-posts of the Israelites in Egypt, it saves immortal souls from the destroying angel, the devil. More precious than the manna, it nourishes and sustains the spiritual life of the soul in the wilderness of the world, saves it from an eternal death and enables it to reach one day the true land of promise, the kingdom of God's infinite and unending happiness. It is the King's supper to which all are invited—it is Christ's greatest legacy to man—the pledge and proof of His infinite and imperishable love of His children. Oh! my brethren, listen to the voice of the church calling on you, especially now, to approach the King's supper-table, and to partake of the living bread of Christ's body, which impart eternal life. Come at his invitation and with worthy dispositions, to receive the body and blood of Christ. By doing so you will obey a commandment of God and a precept of His Church—you will promote your soul's highest interests—you will make use of most powerful means left by Christ to enable you to triumph over sin and sorrow. You will live of the life of Christ. "He that eateth me the same also shall live by me;" and on the last day, when all mankind shall be gathered together to hear the public and solemn decree of their endless fate, when countless thousands will arise from the corruption of the grave only to begin the undying death of the damned, your lives, once sanctified and purified by the worthy reception of the body and blood of Christ, and vivified by the seeds of immortality sown in them by this Blessed Sacrament, will arise from their graves in incorruption, in power, and in glory, and together with your glorified souls will reign forever with Christ in the infinite happiness of heaven, "Amen, I say to you, he that eateth me the same also shall live by me, and I will raise him up on the last day."

BRANTFORD LETTER.

RECENT DEATHS.

On Friday, March 21st, Mr. James Cheevers was instantly killed while working at the hospital. He was engaged taking out a cellar wall, and to do so quickly undermined part of it, when suddenly a large section of it fell upon him, and he was dead when taken out. Deceased was about 55 years of age, and for years has resided near Cainsville, a little east of the city, but for some time back lived in this city. All his neighbors speak in the highest terms of him. He leaves a widow and one grown son.

On the 24th Mrs. James Barrett died rather suddenly from the bursting of a blood vessel. Though not in vigorous health for a long time, her death was not looked for and its cause was apparently not connected with her previous illness. Her husband and three daughters survive her. On the 24th also Mrs. Martin Clawsey died, after a brief illness, of inflammation.

She leaves a young family and a husband in poor health.

Requiem mass was sung here a couple of weeks ago for Mrs. Garey who died in Michigan recently. The family (father and mother and three sons) left these parts for Michigan some five years ago, and word has come again and again of a death among them until now there is but one of the sons left of them all.

Very Rev. Father Dowling and Rev. Father Lennon are in New York awaiting the arrival of the new bishop of Hamilton diocese, the Rt. Rev. Dr. Carberry.

THE DEATH OF A GOOD PRIEST.

REV. T. O'REILLY.

A cloud of sorrow and gloom hangs over the parish of Oakville. Their good pastor, Rev. T. O'Reilly, while attending his flock contracted a serious illness—congestion of the lungs—which hurried him to the grave. Fortified by the rites of holy church his death was a peaceful and a happy one. He bowed his head to the iron hand, with a true spirit of Christian resignation, and left an example which will not be soon or easily forgotten. He was born in the parish of Castlerahan, County Cavan, Ireland. In his early childhood and youthful years he evinced great piety, a gentle, kind, and generous disposition, and showing marked signs of a true vocation to the holy priesthood. In 1867 he entered Cavan College where he pursued his classical studies with great success, and in 1874, when the late beloved Bishop Ormonde went to Ireland to find ecclesiastical students this good son of Erin left parents, relatives, and broke all bonds of friendship that would hold him in the scene of his native place, crossed the broad Atlantic with other companions to labor among strangers in a strange land. Ere long, however, his generous and charitable disposition won for him many true friends. He entered the Grand Seminary of Montreal in 1874 where he pursued his theological studies, there winning the love of his fellow seminarians, the esteem and confidence of his superiors. In 1877 he was ordained priest by the late Bishop Ormonde. He was sent as Curate to Rev. Chancellor Kehoe, the pastor of Walkerton mission, and at the end of a year was appointed pastor of Oakville mission, where he labored with zeal and success until his health failed last Christmas while endeavoring to give all in the different parts of his large mission a share of the spiritual consolations of that holy season. He won the hearts of all classes of the community by his unbounded charity, his gentle, kind and sociable manner. He went about doing good like his divine Master, by kind words, and actions, and like the good shepherd, laid down his life for his flock. He was esteemed and beloved by the clergy and his superiors. His loss will be deeply felt by all his loving people. Shortly after taking ill he came to the House of Providence, Dundas, where the good Sisters of St. Joseph did all in their power to relieve him and bring him back his lost health. His funeral took place on Tuesday, the first of April, to St. Augustine's Church, where a solemn requiem mass was offered up by Rev. Father Feeny, curate, Dundas, celebrant; Rev. Fathers McGuire, P. P. Galt, deacon, and Crimmon, curate, Brantford, sub-deacon. Among the clergy present were Very Rev. Dean O'Reilly, Dundas, Rev. Chancellor Kehoe, Fathers Lillis and Cleary, Hamilton; McDonald, S. J., Guelph. After the Absolution Rev. Father McGuire preached to the very large congregation present an eloquent panegyric on the deceased priest whom he knew from boyhood—a companion in college in Ireland, and in the seminary in Montreal, with whom he was ordained, who was his constant and sincere friend during his priestly career in the diocese. He concluded his discourse by reminding all of the certainty of death often coming when least expected, on the vital importance of being always ready and prepared. The remains were then brought to Oakville, where they will be laid in a vault, prepared underneath the parish church, this being his own wish, and the ardent desire of his loving and sorrow-stricken people. Requiescat in pace.

EXCOMMUNICATED.

PETER W. MOORE AND HIS NEWLY WEDDED WIFE DECLARED OUTSIDE THE WALLS OF THE CHURCH.

Legansport, Ind., Feb. 17.—One of the most sensational events that ever occurred in Catholic circles in this city took place at St. Vincent De Paul church to-day, being the excommunication of a couple who had been recently married in violation of the laws of the Catholic church. The facts regarding the marriage are as follows: Peter W. Moore, a liquor-dealer of this city who has divorced wife living was married a few days ago in Chicago to Miss Mollie Dolan, daughter of William Dolan, the owner of the opera-house in this city. Both were Catholics, and both were anxious to be married in that church, but the priest in this city refused to marry them, as the church laws do not recognize divorces. Then the couple went to Chicago, attended church there, and finally, as is alleged, by representing themselves as members of that parish, were married by a priest. Returning here, the case was referred to Bishop Dwenger of Fort Wayne, who declared the marriage null and void. The only means Mr. and Mrs. Moore now have of getting back into their Church is by separation and asking the forgiveness of the congregation. While the bride has always been a faithful Catholic and the groom has attended regularly, it is thought they will live together outside of the church.—From the Chicago Tribune.