

In whatever light we consider him, the Honorable Thomas D'Arcy McGee was no common man, but *errare humanum est*; was he, in every respect, above the condition of our common humanity? was he all excellence—all perfection? To say that he was above all human weakness, would surely be exaggeration; but he was more. He rose superior to such weakness. He did what few men do. He won a victory which few aspire to. He realized the grand idea of the pre-Christian sages—the sublime teaching of the Christian faith—he conquered himself. If he heard this eulogium, the truest, the greatest that can be pronounced upon him, he would disclaim the honor of a conquest more glorious to him than all the laurels he ever gathered in the wide and varied field of literature, or in that arena which only few can strive in, the more exalted sphere of statesmanship; he would have said, like him of the giant mind, who was so intensely human, and yet so far beyond humanity, “*by the grace of God I am what I am.*” (1. Cor.: 15; 10.) He was not indeed called to the same apostleship as Paul. But his was nevertheless, a great apostleship. It was the apostleship of Peace. And he was not unworthy of it. He who called him to so great a mission, blessed him with success; and an united people, may we hope, will long enjoy its happy fruits. His work whilst it follows him beyond the grave, (*Blessed are the dead who die in the Lord.* From henceforth now, saith the spirit, that they may rest from their labors; *for their works follow them.* [Apoc.: 14; 13].) yet remains behind him. The memory of his martyr-fate will impress it deeper and deeper every day, for ages to come, on the minds of his fellow-countrymen, and unborn generations will not only point to him as an *example of virtue and fortitude*, but also as the preacher of peace and the regenerator of his country. Nor was D'Arcy McGee a mere philanthropist. The teachings of the Church Catholic found an echo in his expanded mind. The principles of Christianity which he had imbibed in earliest youth, were the principles of his maturer manhood. What he learned and followed in

the simplicity and innocence of childhood, he accepted in after years, as the guide of his powerful and highly developed intellect. His was a profound, but not a blind belief. He was highly gifted with divine faith, as with so many other mental endowments. His enlightened reason beheld in this faith a greater light than its own, and he honored it with the most humble and devoted obedience,—obedience which was reasonable, but complete; thus realizing the sublime and truly philosophic doctrine of St. Paul: “*rationabile obsequium vestrum.*” (Rom.: 12; 1.) What he believed he feared; and many will bless his memory for the loving pains which he bestowed in proving to them, expounding and impressing upon their minds, those all important doctrines which were a stay and a joy to himself. Nor did he fail to practice what both in private conversation and on all fitting public occasions, he so often and so eloquently preached. What could have been more edifying than his most regular and devout attendance at public worship? What more affecting—what more cheering to every Christian mind, than his child-like attention to the preaching of the word of God? But he was also a most pious communicant, fulfilling with filial affection, all the spiritual duties which the Church imposes on her children. It was fitting, but not to be wondered at, that when the hour of visitation came, such a man should be found at his post. If to love God and to serve him be one and the same thing; surely his is now the lot of those to whom all things happen opportunely and concur for their good, because they love God. “*Diligentibus Deum omnia co-operantur in bonum.*” (Rom. 8, 28). On the day before that on which he was so suddenly, but surely not unpreparedly called away, he was engaged directly in the service of God on the Lord's own Day and in His holy place. Later, and until the last moment, he was actively employed in doing the will of God—serving his neighbor—laboring to advance the cause of peace and friendly feeling amongst his fellow-men. “*Well done thou good and faithful servant.*” Such are our thoughts regarding him whose loss we mourn. We can only add our earnest wish and fervent prayer for his eternal happiness. *Requiem eternam dona ei Domine!*

red hand of one of his own countrymen, is perfectly overwhelming.”—*Archbishop of Halifax.*

