

# 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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**NICHOLAS WILSON & CO.**  
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INSPECTION INVITED.

**THE LITANY OF LORETO.**  
ONE OF THE MOST EXQUISITE POEMS, RENDERED INTO ENGLISH VERSE, BY RICHARD DALTON WILLIAMS.  
The following metrical version of the "Litany of Loreto" was written by Richard Dalton Williams, the fiery, poetic "Shamrock," who, during the penal agitation, now stirred to the highest pitch of feeling by his national lyrics, anon moved them to other traditional Irish attributes of mirth by his inimitable "Miscellaneous" and "Medical Student." This rendering into English metre of a Catholic magazine, many years ago, and deserves to be published in a prominent place in Catholic literature. Like that other beautiful production of Williams,—"The Sister of Charity," which has no rival in English poetry save Gerald Griffin's writing on the same theme—this poem shows how thoroughly in accord with the religious feelings of our people were the "Men of '45," whom the English press and in Ireland falsely represented as being atheists and infidels, as well as the revolutionists, revolutionists, as well as the tyrants that was murdering their kindred by the million,—they were, undoubtedly, as it was their duty to be, as Christians, as men, and as Irishmen. But, that they were, in any sense, irreligious, their whole record disproves; and nothing, perhaps, more forcibly than this writing of one of their truest representatives, which, now again, sees the light when its author has been mouldering for a quarter of a century, in his exile-grave in Louisiana:—

God the Father, brightly dwelling  
Where the heavens thine chalice swelling,  
Angels' signs the choir swelling,  
Miserere nobis!

God the Son, in ransom given,  
'Gainst Whose throne the lightning-riven  
Powers of might have vainly towered,  
Miserere nobis!

God Most High and Holy Spirit,  
Whom our souls, through Jesus' merit,  
All Thy gifts divine inhale,  
Miserere nobis!

Holy Mary, Virgin Mother  
Of our Saviour, through Thee our Brother,  
Grieved and vied above all other,  
Miserere nobis!

Queen of Virgins, fairest, purest;  
Rupe of sinners, best and truest;  
All our wounds who sweetly curest,—  
Ora pro nobis!

Spite of all that conscience mirrors  
Sins and sorrow, more than mirrors,  
Grace abused, remorse's tortures,—  
Ora pro nobis!

Though a tenfold thralldom bind us,  
When hell's burning darkness blind us,  
Even then Thy love can free us,—  
Ora pro nobis!

Mother, guiding, shielding, warning—  
Rainbow, Mercy's throne adorning—  
Joy of sorrow, Star of hope,  
Ora pro nobis!

Trampler of the serpent's milice,  
Holy Mother, crystal chalice,  
Tower of Ivory, Golden Palace,  
Ora pro nobis!

Garden where the Spouse reposes,  
Honey and milk, and never closes,  
Mystic Rose, the Queen of roses,  
Ora pro nobis!

Round Thy feet, with breezy lightness  
Flout and glee, with transient brightness,  
Wings of transparent brightness,—  
Ora pro nobis!

Oh, my soul! the jubilation  
Of our Lady's coronation  
Queen of all God's bright creation,  
Ora pro nobis!

Seraph, cherub, throne, and powers,  
Luminous with living flowers,  
Fishbed on the crystal towers,—  
Ora pro nobis!

Virgins, prophets, elders hoary,  
Martyrs, still from battle gory;  
Followed, atmosphere of glory,  
Ora pro nobis!

Round, the radiant infant faces,  
Hues of angelic races,  
Smile between the stellar spaces,—  
Ora pro nobis!

Rolls the shrine of light ascender,  
Hues of heaven's gates of levities,  
Hail thee God's supreme wonder,—  
Ora pro nobis!

Before the Throne, amid the Seven,  
The sanctuary's gates of heaven;  
Flash back, and Godhead dazzles heaven;  
Ora pro nobis!

There the breeze of life is blowing,  
Light-like waves in music flowing,  
New-born stars salute thee glowing,—  
Ora pro nobis!

Harp celestial, thunder-toned,  
Hymn thee, reigning, moon-enthroned,  
Starry-crowned, and sun-enthroned,  
Ora pro nobis!

Tower of David, silver-shielded,  
Christ all power to thee hath yielded,  
O'er earth, heaven, and hell to wield,—  
Ora pro nobis!

The Sinner's Refuge, Star of Ocean,  
Use of singular devotion,  
Still the passions' wild commotion,—  
Ora pro nobis!

Seat of Wisdom, rule their madness;  
Hues of heaven's gates of levities,  
Comforters of mortal sadness,  
Ora pro nobis!

Queen of martyred souls and nations,  
Canoer our woe's consolation,  
Granting humble hopes and patience,—  
Ora pro nobis!

Show thy Son's exhaustless merits  
O'er our sorrow-chastened spirits;  
Blessed who the Cross inherit,—  
Ora pro nobis!

Right the wrong, but spare the wronger;  
Love than hate shall ever stronger;  
Deeds of Peace, delay no longer,—  
Ora pro nobis!

Lamb of God, whose Blood effaces  
All our sin's polluting traces,  
Clasped in Mary's pure embrace,  
Don't nobis! pacem!

## THE PRIESTS OF THE CHURCH.

N. Y. Freeman's Journal.  
[Rev. Michael Muller, C. S. S. R., has written a new book especially for the reverend clergy. It is what might be expected from the author of "God the Creator of Mankind," but it has a new beauty, holiness and sublimity. We give a long extract from one of the best chapters—an extract which, in these days of thoughtlessness and irreverence, has particular application.]

Show us, if you can, a single country, blessed by faith and civilization that has not been watered by the prayers and by the preaching by the tears and by the blood of those who are styled the light of the world—the priests of the Church. Gifted with the powers of Christ, the priests of the Catholic Church are greater than the patriarchs—greater, more exalted, than the prophets. A widow of Sarepta fed the prophet Elias for some time. In reward for her charity the prophet obtained for her the miracle that her pot of meal wasted not, and her cruse of oil diminished not, and thus sustained the prophet and his attendant. The Catholic priest does more; he feeds not merely one family, but all the nations of the world; he gives not mere material bread, but the living Bread from Heaven, the Body and Blood of Jesus Christ; he strengthens the souls of men with the oil of grace, which he administers to them in the holy sacraments.

Elias raised the son of the Samalite to life, but the priest does more; he raises to life the souls of hundreds and thousands. In the sacraments of Baptism and Penance, he raises to the life of grace the souls of those that are dead in mortal sin. Elias caused fire to rain from Heaven upon the heads of the wicked. The priest causes not mere material fire to fall from Heaven, but does far more; he causes the fire of divine love to fall upon the cold hearts of sinners, and move them to contrition; he inflames them to a new and perfect life.

The priest of the Catholic Church is greater than the prophets. The prophets beheld the Redeemer only from afar, in the dim future. The Catholic priest beholds him present before his eyes; he touches the long-wished-for Redeemer with his hands; he offers Him up to his Heavenly Father; he carries Him through the streets; he even feeds on the Sacred Flesh and Blood of the Holy One; he receives Him into his heart, and unites himself most intimately to Him in Holy Communion. The prophets beheld that, when the fullness of time should come, God would write his laws, not on stone, but on men's hearts; He would govern men, not by the law of servile fear, but by the sweet bonds of love; that God Himself would dwell in them, and direct them by His grace. Now, this fullness of time for which the prophets sighed, came with Jesus Christ. He gave His own Divine life, to man, and He is it superabundantly; and as the ministers of that grace, He chose, not the prophets, not His angels, but the priests of the Catholic Church. Oh, ineffable dignity!

The Catholic priest has the Patriarchal dignity of Abraham. Abraham is called the Father of the Faithful. The priest is, in reality, the father of the faithful; he made them the children of God, by preaching the Gospel, and especially by the holy sacrament of Baptism. The priest stands at the helm of the Church—the ark of salvation, like Noah. He is consecrated forever, according to the order of Melchisedech; he is invested with the power of the keys, that of that of Aaron offered up only the blood of sheep and oxen, while the priest offers up the blood of the Lamb of God, Our Lord Jesus Christ. The priest has the authority of Moses. Moses led the people of God through the desert, to the Promised Land; the priest leads the children of God through the desert of this life, to the true land of promise—the home in Heaven. "I am in them," says Jesus Christ, "and Thou, Father, in Me, the glory which Thou hast given Me, I have given them." (John xvii, 22, 23). Indeed, the priests are divine men. Our Lord Himself, quoting the words of the Royal Prophet, says of them: "Ye are gods." "I dwell in them," says Jesus Christ, "and Thou, Father, in Me, the glory which Thou hast given Me, I have given them." (John xvii, 22, 23). Indeed, the priests are divine men. Our Lord Himself, quoting the words of the Royal Prophet, says of them: "Ye are gods." "I dwell in them," says Jesus Christ, "and Thou, Father, in Me, the glory which Thou hast given Me, I have given them." (John xvii, 22, 23). Indeed, the priests are divine men. Our Lord Himself, quoting the words of the Royal Prophet, says of them: "Ye are gods." "I dwell in them," says Jesus Christ, "and Thou, Father, in Me, the glory which Thou hast given Me, I have given them." (John xvii, 22, 23). Indeed, the priests are divine men. Our Lord Himself, quoting the words of the Royal Prophet, says of them: "Ye are gods." 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To-Day. Lord, for to-morrow and its needs I do not pray...

OUR OWN LOVED LAND.

By His Grace Archbishop O'Brien.

TO CANADA. A SONNET. (By His Grace the Archbishop of Halifax.)

By His Mother, but all factions down, From Vancouver to Fair Prince Edward Is.

IC. O'BRIEN.

In Roman mythology the god Janus was held to be the highest estimation. He was usually depicted with two faces looking in opposite directions.

We have a country more vast in extent, more varied in resources, possessing more fully the elements of imperial greatness than the Roman empire in its proudest days.

Let us first thoroughly realize that we have a heritage marvellous in potentialities. All the natural sources of wealth abound.

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THE GOOD CATHOLIC.

DISCOURSE BY FATHER ANDERSON, S. J.

In the Church of the Holy Name, Manchester, on Sunday, Dec. 20, Father Anderson, S. J., concluded his course of Advent sermons by presenting to his hearers "The Good Catholic."

What we maintain that a diversity of interests, under a judicious executive, is beneficial rather than hurtful to a country; still since man is man, and politicians, generally are emphatically men, not however in the best sense of the word, it behooves those who have a community of interests to form a united party in the politics of the country.

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THE VICE OF DRUNKENNESS.

NOTABLE ADDRESS BY BISHOP SPALDING.

From the Michigan Catholic. Bishop Spalding of Peoria, Ill., delivered an address before the C. T. A. Union a few days ago, and, in the course of his speech, he said:

The cause which has drawn us together is one which, beyond all question, commands itself to all who have the welfare of our country at heart. The basis of all human improvement is right conduct. It is not impossible to take any other view of this question. To be governed by that moral law of which we are all conscious is the best. What ever tends to make men more earnest in their conduct and more able to execute their duty, is a good. Since this is a matter which preaches itself so loudly, it follows that sobriety—temperance in whatever we may use—is right in human life. I do not take an extreme, narrow, or one-sided view of anything. I shrink from exaggeration. It is inevitable that in every great movement there grows up a sort of fanaticism owing to the enthusiasm which helps to carry it along.

It would be difficult for me to be a fanatical temperance advocate, although I am a total abstainer. Looking at the human race throughout the world, I could not think that total abstinence from all alcoholic drinks is an essential requisite to real sobriety or true temperance or a correct human life. There is in human nature a pronounced propensity to indulge in stimulants. It belongs to men of all ages and every where. The desire is conditions and every where. The desire is conditions and every where. The desire is conditions and every where.

There is undoubtedly a certain truth in the affirmation of many that the inhabitants of cold climates are more addicted to the use of stimulants than those of warmer climates, but this is by no means a general rule. History shows that our ancient ancestors who lived in the warm countries of the East were given to drink—their religion was one of drunkenness. Wine was praised and libations offered to the gods. It existed in a degree unknown to the Mohammedan people, because he is an abstemious and lacking in all elements of progress. This is enough to show that total abstinence is not the sum of all virtues.

The most sober people in Europe are the Spanish, whose afflictions we read daily. Yet in our day they are not a progressive people. Brags, heroic and noble-hearted, they are yet stationary. They controlled half of Europe and America once, but their energy seems to have spent itself. But the temperance question is one of the absorbing questions of today, and those considerations are nothing to us when we take the fact into consideration. Gladstone has said that temperance has brought more wretchedness, sorrow or ruin upon mankind than war, famine and pestilence combined. And I am convinced that it works its way silently, but with the vice of drunkenness. Between 80,000 and 90,000 human beings die daily. This is unnoticed, but if 1,500 die in one day in Spain of cholera, everybody talks of it, and people become alarmed. Thousands of miles away, if fifty or sixty people are killed in a railway accident, the newspapers teem with the news. We need something startling to attract our attention. It is so with temperance. It is a cancer, an ulcer in many a household, it works its way silently, but it can gather in one place the drunkards of a city or State and could depict the history of those blighted lives, public opinion would stand aghast. A kind of moral paralysis would take possession of our country, it works its way silently, but it can gather in one place the drunkards of a city or State and could depict the history of those blighted lives, public opinion would stand aghast.

There are, however, very few even of those who hate temperance who do succeed in shutting their eyes to the enormity of the evil. There is no evil which is so repulsive, that it reflects men into other creatures. The tendency of all wrong doing is to weaken the will, and drunkenness has that effect more than anything else. My notion is that men do not love liquor for its pleasant taste, but for the effect it produces; and the direct effect of wrong doing is to weaken the will, and drunkenness has that effect more than anything else.

And this story of Mr. Vanderbilt who died leaving two hundred million of dollars, might interest our growing boys. "Many stories have been told of Mr. Vanderbilt, one teaches a lesson of true obedience that cannot fail to be helpful to every son, big and little, who hears it. When Mr. Vanderbilt was thirty-two years old, and had little boys of his own, was walking in a voyage with his father around the world in a steam yacht. One day while walking the deck of the boat with his father, he was smoking.—Commodore Vanderbilt turned to William H. and said: 'I wish you would give up that smoking habit, my boy. It will give you emphysema of the lungs. You need not give me any money; your wish is sufficient,' answered the son; and he threw his cigar overboard, and never smoked again. William H. Vanderbilt by that act showed true obedience. He obeyed a wish; he did not wait for a command."

THE REFORMATION.

WHAT SOME PROTESTANT WRITERS HAVE SAID CONCERNING ITS EVIL RESULTS.

Among the effects of the Reformation in England during Edward VI.'s reign, Greene notes that "Divinity ceased to be taught in the universities; students had fallen off in numbers; libraries were scattered and burned; and the intellectual impulse had died away.—Greene's Hist. of English People, p. 367.

The most striking effect of the first preaching of the Reformation was that it appealed to the ignorant.—Hallam, Int. Lit. of Europe, vol. I, p. 181. All that men saw was political and religious chaos, in which ecclesiastical order had perished and in which politics was dividing down into the squabbling of a mob of nobles over the spoils of the Church and crown.—Greene's Hist. of English People, p. 367.

In Germany, far from demanding political liberty, the Reformation accepted, I shall not say servitude, but the absence of liberty (p. 259). It was a servitude which had been exercised by the Pope as ruler of the Middle Ages than favorable to their progress (258). In England it consented to the existence of a church as full of abuses as ever the Romish Church had been and much more so, and the authority which had been exercised by the Pope was transferred almost entirely to the king. Two formidable powers which had often served to check each other were united in a single despot.—Macaulay's Essay on Hampden.

The religious revolution of the sixteenth century was not aware of the true principles of intellectual liberty. . . . On the one side it did not know or respect all the rights of human thought; at the very moment it was demanding these rights for itself it was violating them towards others. . . . The other hand it was unable to estimate rights of authority in the matters of reason.—Gaiuzot, Hist. of Civilization, pp. 161-2.

It is evident, moreover . . . that the Reformers just as much as the Papists held it a right to inflict coercion, physical pain and death upon those who denied what they regarded as the essential faith; it was a century and a half before Protestants learned definitely that they had no right to inflict death, imprisonment, stripes or fines upon heretics. . . . Calvin burned Servetus for heresy, the same Melancthon approved the act; so did Bucer. (Calv. Epist. p. 147, Genos, 1575). Calvin in his letter to the Earl of Somerset, Lord Primate of England (Epist. 67), speaking of the Papists and of the frantic sect of "Gospelers," says expressively, "they ought to be repressed by a strong sword." It appears that the religious opinions were not to death in the reign of Henry VIII.; some in the time of Edward VI.; 160 Roman Catholics in the reign of Elizabeth; 16 or 17 in that of James; and more than 20 by Protestants and Republicans.—Hallam's Hist. pp. 266-7.

GOOD THE YEAR ROUND.—National Pills are a good blood purifier, liver regulator and mild purgative for all ailments.

THE SIGNS OF WORMS are well known, but the remedy is not always so well determined. Worm Powders will destroy them.

Mamma's Kiss

A kiss when I wake in the morning

A kiss when I go to bed,

A kiss when I burn my fingers

A kiss when I bump my nose

A kiss when my bath is over

A kiss when I give my mother

A kiss when I am full of kisses

As nurse is full of pins.

A kiss when I play with my

A kiss when I give my mother

THE VERY REV. DR.

One of our oldest and most distinguished clergymen, the Very Rev. Dr. Donald, Doctor of Divinity, General, fondly and passionately "Father Dan," has passed the Catholic Church on the 19th of the same month.

The reverend gentleman, Donald, in St. Andrew's, 19th of the same month, by the Very Rev. Dr. McDonald, was a native of Scotland, and his mother, Catherine, was a native of the same country. Both families were among the settlers of our Province, in 1772.

Daniel McDonald was years ago he began sacred ministry. In 1818, Andrew's College, and, after years, he repaired to the Philosophy, History, C. Theology. At the course he passed the degree of Divinity. In 1848 he was a Minor Order, February, 1851, he was St. Diocesan, to the 4th of the same month.

He was a member of the Propaganda College of those renowned institutions of the Society of Jesus, and he was a member of the courses he had the ing and associating with men. Within its class, the famous Oxford, some after their reception into among his classmates Cardinal Moran, Archbishop of Australia, the Archbishop of Calabria, the Archbishop of the Armentans, Bishop of the Armentans, and the Archbishop of the Armentans.

In 1857 he returned afterwards was assigned at Ruston. There he years were men he appointed to the East Point, which then time he built the Church now in charge of his own former mission. He was a member of the Cathedral, and Vicar of the same. For seventeen years he was associated with this city, endeavoring to gain the friendship of the clergy in the community. He was assisted, but he was kindly word, to attend calls on his time.

In 1874 he visited the Herald of that date, and in 1878 he removed to the College, where he was English Rhetoric and years.

In 1881 he resumed his studies at the College of Georgetown, Card. In 1884 Father Chas. McDonald was left in the other hand it was unable to estimate rights of authority in the matters of reason.—Gaiuzot, Hist. of Civilization, pp. 161-2.

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JAN. 30, 1886

Mamma's Kiss.

A kiss when I wake in the morning. A kiss when I go to bed at night. A kiss when I burn my fingers. A kiss when I bump my head. A kiss when my bath is over. A kiss when my bath begins. My mother's as full of kisses. As nurse is full of kisses. A kiss when I play with my rattle. A kiss when I pat her hair. A kiss when I give her trouble. A kiss when I give her joy. There's nothing like mother's kisses. To her own little baby boy.

THE VERY REV. DR. McDONALD, V. G.

Charlotte, N. C., Herald, Jan. 6.

One of our oldest and most revered priests, the Very Reverend Daniel McDonald, Doctor of Divinity and Vicar-General, fondly and familiarly known as "Father Dan," has passed away. By his demise the Catholic Church in the Maritime Provinces has lost one of her school-boys, and a highly-gifted and most patriotic son. Some weeks ago we informed our readers of his serious illness, which terminated in death on Sunday evening last.

The reverend gentleman was born at Maple Hill, in St. Andrew's Parish, on the 19th of February, 1823, and on the 23rd of the same month he was baptized by the Venerable and Right Reverend Bishop McEachern. His father, Allan McDonald, was a native of Midloth, Scotland, and his mother, Catherine McGillivray, of this island. Both branches of his family were among the early Scottish settlers of our Province, having emigrated in 1772.

Daniel McDonald was advanced in years ere he began his studies for the sacred ministry. In 1841 he entered St. Andrew's College, and, after studying three years, he repaired to Rome, where he spent seven years in the study of Rhetoric, Philosophy, History, Canon Law and Theology. At the completion of the course he passed a very successful examination, receiving the degree of Doctor of Divinity. In 1848 he received the Tonsure and Minor Orders. On the 2nd of February, 1851, he was promoted to the Sub-Diaconate, to the Diaconate on the 4th of the same month, and on Sunday the 5th he was solemnly ordained Priest by His Grace the Archbishop of Innocentium, Vicegerent of Cardinal Astruc, in the Basilica of St. John Lateran.

The Propaganda College was in charge of those renowned instructors, the Fathers of the Society of Jesus, during Dr. McDonald's attendance, and while following the courses he had the privilege of meeting and associating with many eminent men. Within its classic walls Cardinal Newman, Aubrey St. John and Dr. Martineau, and many other distinguished names, after their reception into the Church; and among his classmates were the brilliant Cardinal Moran, Archbishop of Sydney, Australia, the Archbishop of Corfu, the Archbishop of Celicia and Patriarch of the Armenians, Bishops Murray and O'Connell, and many other distinguished Churchmen. In the Eternal City, under such celebrated teachers, and in the cultured society of his fellow students in that renowned seat of learning, Doctor McDonald gained that solid erudition, and developed that love of study and refinement of taste which so characterized him.

In 1857 he returned home, and shortly afterwards was assigned missionary duties at Rustico. There he remained but one year, when he was appointed to the pastoral charge of the mission of St. Columba, East Point, which then included St. Margaret's and Souris. He continued on that mission for nine years, during which time he built the Church of St. Margaret's in charge of his nephew, Rev. Gregory McDonald. In 1861 Dr. McDonald was named senior priest of St. Dunstan's Cathedral, and Vicar-General of the Diocese. For seventeen years he labored in this city, endeavoring himself to his flock, gaining the friendship of all classes and creeds in the community. His duties were most onerous, and at times he was unassisted, but he was ever ready, with a kindly word, to attend to the numerous calls on his time.

In 1874 he visited Europe, and contributed a series of interesting letters to the Herald of that date, giving a graphic account of his tour.

In 1878 he removed to St. Dunstan's College, where he taught the Classics, English Rhetoric and Philosophy for three years.

In 1881 he resumed missionary work, and was associated with his nephew, Rev. Charles McDonald, in the pastoral charge of Georgetown, Cardigan and Sturgeon. In 1884 Father Charles was appointed Rector of St. Dunstan's College, and Dr. McDonald was left in sole charge of the two former missions, Sturgeon being allotted to Rev. Wm. Phelan. He continued to do active duty till prostrated some weeks ago by the fatal illness to which he succumbed.

As a scholar, extensively read in general literature and particularly well versed in sacred and profane history, Dr. McDonald was widely known. He was a pleasing speaker, and distinguished himself on many occasions in the pulpit and on the lecture platform. He had an easy, flowing style which charmed his auditors. He always spoke extemporarily, and dealt with varied subjects in a most learned manner without ever referring to a note. The bare announcement of a lecture from "Father Dan" was sufficient to draw a crowded house.

Kind, sympathetic and sociable by nature, with fine conversational powers, and a well stored mind, Father Dan was most entertaining companion, and made a host of friends among persons of all denominations, who will long cherish his memory.

It is difficult to speak of the ordinary work of a missionary priest. The routine duties of the pastorate, the continual preaching of the word, the hours of patient toil in the confessional, the comforting of the dying with the last consolatory rites, the solacing of the heavily laden, the daily dispensing of the Sacraments, are not such work as make history. The priest does his work silently. The fruits of his labors are stored in the

Treasure House of God; and, until our mortality puts an immovable bar, we cannot know what he has done. But the Master whom he has served takes full account of each hour's labor, and He will repay him in good measure, passed down and flowing over. Of the missionary work, then, of him whose death we mourn, of the dear and revered priest who has gone to his eternal reward, we shall say nothing. His memory will live in the fond recollection of the people who loved him so well, and for whom he labored during the years of his sacred ministry; and often and fervently, too, will they pray that he may speedily obtain eternal fellowship with him in whom he hoped and believed.

On yesterday morning the last solemn rites were performed over the earthly remains of the lamented clergyman. The church was tastefully draped, under the superintendence of Rev. Dr. Grant, and thronged with the sorrowing parishioners of the beloved departed. Nearly all the clergy of the eastern section of the island were present, and as many of those resident in the west as could possibly be. After the chanting of the Office for the Dead a solemn Mass of Requiem was offered by His Lordship the Bishop of Charlottetown. The Rev. James Eneas McDonald acted as Assistant Priest, and the Rev. Charles McDonald, Rector of St. Dunstan's College, and the Rev. John McDonald, Assistant Rector, were respectively Deacon and Sub-Deacon. The solemn ceremonies were directed by the Rev. A. J. McIntyre, assisted by the Rev. A. E. Burke. The funeral oration was delivered by the Rev. Patrick Doyle, of Summerside, who spoke substantially as follows:

FUNERAL SERMON. I HAVE labored by course, I have kept the Faith; as for the rest, there is laid up to me a crown of justice, which the Lord, the Just Judge, will render to me at that day.—II TIM. IV. 8.

MY LORD, REVEREND FATHERS, DEAR CHRISTIAN BROTHERS.—It is my very sad duty to interpret the sorrowful feelings of all who have here assembled in order to evince a long and public token of respect and affection to the venerable priest who has gone to his reward. Mine, therefore, the sorrowful duty of recalling to the minds of all the many edifying traits of his life; of the venerable dead priest, whose pure soul has ere now, we hope, winged its flight to the regions of everlasting bliss; mine the sorrowful duty of voicing your sentiments of sorrow, and hearty condolence on the death of a man, the heart-rending obligation of recalling to the minds of my brethren in the clergy, what they know, alas! but too well, that a mighty one has fallen from the ranks of God's honored army of priests, a mighty one, a true priest, a learned divine, and for all, an humble unpretending representative of God-Man, has fallen fighting the good fight, fallen, it is true, from the ranks of the Priesthood of the Church Militant, but only to pass from our ranks into the company of the white-robed army of priests of the Church Triumphant. Yes, my brethren, the church bell of the parish of Georgetown, which, during so many fruitful years joyfully rung round missions, to devoutly gather around their good priest in order to witness him offering the holy sacrifice of the Mass, and listen with pious attention to him announcing the Word of God, has, this morning, refrained from its joyous carol, assumed a melancholy tone and echoed forth in a sad low voice the mournful last meeting in this world of the cherished flock and beloved pastor. It is no more his sweet eloquent voice that will greet you this morning, as it did so often of old, that mighty voice is stilled for evermore, that great heart whose every pulse beat was for the good of the Faithful, now throbs no more; that heart, which had mastered the difficult questions of sacred science, that sound practical judgment which served the dearest of his admirables qualities as a director of souls, now belong to another world. To lose a friend is always counted a hard trial, and as the priest is the best friend of the people, what profound sorrow fills our hearts to-day when we consider that we have lost a friend, and a master to the Very Rev. Dr. McDonald. We can, in all truth, exclaim with the royal prophet: "Thou hast shown thy people hard things, thou hast made us drink the wine of sorrow." But in our sorrow let us be ever mindful of the recommendation of St. Paul to the Thessalonians: Be not sorrowful even as others who have no hope; let us rather bow our heads in submission to the will of God, and remember that our loss is his gain. I am sure, my brethren, I do but voice the feelings of all present, nay, of all who ever had the honor and happiness of Dr. McDonald's acquaintance, when, by applying the text I have chosen, I say of him that he has fought the good fight, he has kept the faith, as for the rest, there is laid up to him a crown of justice which the Lord, the Just Judge, will render him on that day. He has fought the good fight! The holy man Job, that man of so much trial and sorrow, tells us that a life steeped in afflictions almost unbearable, has taught him, "that the life of a man upon earth is a warfare." How truly these words apply to the life of a priest there is no great need of proving. The life of a priest begins not with his first appearance among the people, but it dates back to the years of tenderest youth. His Divine Model, the adorable Priest of priests, Jesus Christ, spent thirty years in preparation for his three years' ministry, solely to give the future priests of His church a model from which to copy during their preparation for the exercise of the most sacred calling, the sublimest mission ever confided by the God of all to his chosen friends. Holy Church, inspired, animated by the Spirit of Jesus Christ, prudently chooses those among the children of the Faithful in whom she discerns a divine vocation to the priestly career, submits them to her own special care, forms their minds and their hearts through the medium of a special training, endeavors to adorn their intellect with the brightest and choicest gems of nature and profane learning, and makes her future priests profound scholars as well as worthy and virtuous men. Then, and not till then, does she, through her bishops, pour the oil of priestly consecration upon the humble aspirant to the sacerdotal dignity. Our lamented Father Dan was one of those chosen ones of Christ. I shall, consequently, invite you

to cast a fond glance over his modest, but truly glorious career, and see how true it is to say that our venerable dead priest fought the good fight, like a good soldier of Christ. The grand parents of the Rev. Dr. McDonald came to this island in the year of our Lord 1772. His paternal grandfather, who belongs to the Garrahalia branch of the McDonald family, settled in the parish of St. Andrew's, at Maple Hill, in Township 37. His son, Allan, who was very young at the time the family left Scotland, grew up to manhood in his new home, and married Catherine, daughter of Mr. Martin McGillivray, and the couple settled in the parish of the Western Highlands, in the year 1772. The young couple settled at Maple Hill, and there on Shrove Tuesday, the 19th of February, 1822, their son Daniel was born. He was baptized in the old Parish Church of St. Andrew's (now St. Joseph's Convent, Charlottetown), on the 23rd day of February, 1822, the sacrament being administered by the Right Rev. Dr. McEachern, of holy and happy memory. The sponsors were Ronald McDonald and Clementina McDonald. All the early associations of Dr. McDonald's life are centered in the old Parish of St. Andrew's, the place of his birth and his boyhood's home. There, in 1836, at the age of 14, he received his First Communion, from the hands of the Rev. Charles McDonald; there, a few years later, he was confirmed by Bishop Dunstan's College, and the Rev. John McDonald, Assistant Rector, were respectively Deacon and Sub-Deacon. He commenced his collegiate course in 1841. At St. Andrew's College, he followed the usual curriculum, and applied himself with diligence to the pursuit of his course of human studies, from the lands of the Rev. Charles McDonald; there, a few years later, he was confirmed by Bishop Dunstan's College, and the Rev. John McDonald, Assistant Rector, were respectively Deacon and Sub-Deacon. He commenced his collegiate course in 1841. At St. Andrew's College, he followed the usual curriculum, and applied himself with diligence to the pursuit of his course of human studies, from the lands of the Rev. Charles McDonald; there, a few years later, he was confirmed by Bishop Dunstan's College, and the Rev. John McDonald, Assistant Rector, were respectively Deacon and Sub-Deacon. He commenced his collegiate course in 1841. At St. Andrew's College, he followed the usual curriculum, and applied himself with diligence to the pursuit of his course of human studies, from the lands of the Rev. Charles McDonald; there, a few years later, he was confirmed by Bishop Dunstan's College, and the Rev. John McDonald, Assistant Rector, were respectively Deacon and Sub-Deacon.

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