

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my father who is in heaven. AND I SAY TO THEE: THAT THOU ART PETER; AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew xvi. 16-19.



'Is the Church likened unto a house? It is placed on the foundation of a rock, which is Peter. Will you represent it under the figure of a family? You behold our Redeemer paying the tribute as its master, and after him comes Peter as his representative. Is the Church a bark? Peter is its pilot; and it is our Redeemer who instructs him. Is the doctrine by which we are drawn from the gulph of Sin represented by a fisher's net? It is Peter who casts it; Peter who draws it; the other disciples lend their aid, but it is Peter that presents the fishes to our Redeemer. Is the Church represented by an embassy? Saint Peter is at its head. Do you prefer the figure of a Kingdom? Saint Peter carries its keys. In fine, will you have it shadowed under the symbol of flock and fold; Saint Peter is the Shepherd, and Universal Pastor under Jesus Christ.' S. Francis of Sales. Controversy Disc. 42.

VOL. 4.

HALIFAX, APRIL 1, 1848.

NO. 11.

CALENDAR.

- APRIL 2—Sunday—IV of Lent Semid
3—Monday—S Francis of Paula Conf. Doub from 2nd.
4—Tuesday—S Isidore BC and Doct doub
5—Wednesday—S Vincent Ferrer Conf. Doub
6—Thursday—S Sixtus I P M Doub Sup
7—Friday—Feast of the Most Precious Blood of our Lord J. C. Great Doub
8—Saturday—S Celestine I P and Conf. Doub Sup from 7th.

FUNERAL ORATION ON DANIEL O'CONNELL.

BY THE R. PERE LACORDAIRE.
(Continued from our last.)

In less than ten years O'Connell foresaw he would be the leader of his fellow citizens, and from that out he thought of the plan he ought to pursue to prepare for their deliverance. How was he to commence? What link of that weighty chain should he first shiver? He thought that the rights of conscience surpassed all others; that the enslavement of the soul was the centre and support of all other tyranny, and that against that, in consequence, he should direct his first blow. The emancipation of the Catholics of Ireland and of England became the object of all his days, the dream of his mind. I will not recount to you the numberless obstacles he encountered. Ten years passed over in fruitless efforts. The time nor the men were not ripe. Providence is slow, and patience is the gift he bestows on men worthy to be his instruments. At length the time arrived when O'Connell might flatter himself he was the moral chief of his nation—that he had all hearts, all minds—every idea, every interest in Ireland under his direction, and that no movement could take place independent of his will. It had cost him twenty years of labour to arrive at that memorable day, when he could say, without pride, "Now I am the King of Ireland."

It is much to make oneself the leader of a party. When a man has a right to say he rules a party, the most unbounded ambition ought to be satisfied; so difficult is it to bring into obedience even those who share our thoughts and our designs. It is a wonder of skilfulness and power to create a party; yet the head of a party is as nothing to the man who has become the moral chief of an entire nation, and who maintains it under his laws without armies, without police, without tribunals, without any resource save his genius and energy. The reign of O'Connell commenced in 1823. In that year he established throughout all Ireland an association, which he called the Catholic Association, and as no association has power without a constant revenue, O'Connell founded the Catholic rent, which he fixed at a penny a month.

Do not smile, there was in this penny a month great financial forethought and great appreciation of the feelings of the heart. Ireland was poor, and a poor people have no other means of making their country rich than that each one should give his mite to it. The emancipation penny invited every son of Erin to take part in the glorious labour of liberty. No one, no matter how miserable, was deprived of the hope that at the end of the month he would be able to defy with his penny the gold of England.

The Catholic Association and the Catholic rent had an unheard-of success, and elevated the actions of O'Connell to the power and dignity of a government.

Three years after, in 1826, the general election came on; hitherto the Irish electors had given a shameful vote, purchased beforehand by

their oppressors. What then was the astonishment of the British Empire to see them vote only for those who pledged themselves to support the Catholic rights in parliament.

Still this was nothing; soon O'Connell appeared before the electors of Clare, and offered himself as a candidate for Parliament. He was elected in spite of the oath which placed between him and the legislature the barrier of apostasy; and he dared to present himself, his return in his hand—his faith in his heart, within the walls of Westminster, which were indignant at seeing a Catholic violate their majesty, and their aged intolerance, by the unheard-of pretension to sit, and to cause to sit within their precincts in the person of a proscribed man, of a Catholic, and of an Irishman, the representative of an entire nation.

Public opinion was everywhere shaken to its very centre, all Ireland was in motion, proud but obedient, agitated but peaceable; good wishes, applause, came from all points of Europe; from the shores of America and from England itself sensible at length on the part of some of its inhabitants to the cry for justice which was as eloquently demanded. Neither the English minister, nor the king desired the emancipation of the Catholics; vehement prejudices still existed in the bosoms of members of both houses of parliament, which had many times rejected during thirty years many projects of a similar kind, although guarded by conditions soothing to Protestant pride. But it was in vain, the relics of ancient passions opposed a barrier to the feeling of justice; the world was one of those magic epochs when it does what it chooses. On the 13th of April, 1829, the emancipation of the Catholics was proclaimed by a bill which emanated from the minister, was accepted by the legislature, and was signed by the king. Let us pause for a moment to reflect on the causes of this memorable event, for you must understand that no man however great his genius, was capable of producing this revolution if it had not been nurtured and brought to maturity by the temper of the times. It is necessary to acknowledge this for fear of exaggerating even in the most merited praise, and of making our admiration a blind rather than a generous sentiment. It was amongst us—for I never lose the opportunity of returning to my own land—it was amongst us in France in the 18th century that the principle of liberty—of conscience—regained its power so long weakened and turned aside. The philosophy of that age, although opposed to Christianity, borrowed from it that doctrine of the freedom of souls, and sustained it with a zeal which never faltered less, without doubt, from a love of justice and of truth than with a view to shake the kingdom of Jesus Christ. But whatever was its idea it founded in all minds the return of the principle of toleration, and prepared for ages to come the liberation of hosts of Christian people oppressed by the iron hand of despotism, and of heresy. Thus, God is accustomed to bring good out of evil, and he lets nothing be produced in the world, even against truth and justice, which must not, sooner or later, by a Divine transformation, serve the cause of justice and of truth. This French idea of liberty of conscience had passed into England and to the United States of America. O'Connell, who met it in his glorious career, made it without much difficulty serve towards the accomplishment of this work.

It is on this account, my brethren, before insisting on the gratitude which we owe to him, that I invite you to honor, with a sincere and unanimous approbation, all those who have assisted at the great work of the emancipation of the Catholics. It is the first time that in a French assem-

bly, at the foot of these altars, under the eye of God and of man, we have had occasion to pay a tribute of gratitude to the co-operators in the emancipation of our brethren in England and Ireland, to the varied instruments, whether remote or immediate of that great act of the 13th April, 1829, which so many hearts demanded, which so many Sovereign Pontiffs, in the mysterious watchings of the Vatican, had so ardently implored, and which will remain for ever in history, a monument of one of the most precious moments granted by God to the conscience of the human race. Unite yourselves then with me, my brethren, unite yourselves all with me in the recesses of your soul, and with hands raised to God, let us say together, praise, honor, glory, and eternal gratitude be to Sir Robert Peel, and his grace the Duke of Wellington, who presented to the British parliament the bill for the emancipation of the Catholics! Praise, honor glory, and eternal gratitude to the House of Commons, and House of Lords of England, which accepted the bill for the emancipation of the Catholics. Praise honor glory and eternal gratitude to his Majesty George the Fourth, who signed and sanctioned the bill for the emancipation of the Catholics! Praise, honor, glory and eternal gratitude to those Protestants of England and Ireland, who, with a greatness of mind, truly patriotic and Christian, petitioned for the presentation, the discussion, the adoption of the bill which emancipated the Catholics. But also, and above all praise, honor, glory and gratitude to the man who collected together under his powerful guidance the scattered elements of justice and of freedom, and who, using them to the end with an indomitable patience which 30 years could not tire, caused at length the unlooked-for light of liberty of conscience to shine on his country, and has thus merited not only the title of Liberator of his country, but also the universal title of Liberator of the church!

For it was not Ireland alone which profited by emancipation. What man is there in the history of the Church, after Constantine, who has freed at one stroke seven millions of souls! Recal your recollections; seek in history from the time of the first noble edict which gave freedom of conscience to Christians, and see if you will meet with many acts comparable in the extent of their effects to the act of emancipation! See seven millions of souls free to love and serve God to the end of time; and on every occasion when that people, advancing on the road of liberty, shall attract the regards of the man who studies the secret of their advance, he will meet the name of O'Connell at the end of their slavery, and at the commencement of their new birth.

But the act of emancipation did not apply to Ireland only, it embraced in its fullness all the British empire, that is to say, besides Ireland, Scotland, Great Britain, those islands, those peninsulas, those continents, where England had extended with her domination the intolerance of her laws. Behold then one hundred million of men—shores washed by the oceans and by twenty seas, and the seas themselves freed from the spiritual yoke. From thenceforth the vessels of England sailed under the flag of liberty of conscience, the three things born of Christ, and left them as an earthly inheritance to those who embraced the emancipation; my brethren, from a single act? What an immeasurable horizon opened to the hopes of the church! Is it necessary that I should say more to cause you not to regret the daring with which I pronounced the name of O'Connell after the name of Moses, of Cyrus, of Judas Maccabaeus, of Constantine, of Charlemagne, and of Gregory

7th, all acting with the force of a sovereign authority, whilst he had only the force of a private citizen, and the sovereignty of genius.

And yet I have not told all. There is a danger which modern states encounter the greatest of all, I mean the union of spiritual slavery with civil liberty. Circumstances, which it would be too long to detail, pushed towards this dangerous declivity, the destinies of more than one nation, and England was always in the foreground to encourage by its example, having on the one hand liberal institutions, which it guarded with supreme jealousy, and on the other, oppressing a portion of its subjects under the sceptre of an intolerant and aristocratic fanaticism. O'Connell shivered for ever the terrible teaching which England had given to the European continent. No longer will nations, young in the paths of liberty, see themselves urged forward by their elder brother, by a species of adulterous contradiction in the path of religious enslavement. Henceforth all liberties are sisters, they enter in or go forth at the same time, a sacred and inseparable family, of which no member can die without entailing the death of all.

Finally, consider this—that the principle of liberty of conscience, which depends the prevalence of truth for the future in the world, had been already sustained in Europe by the power of opinion and the power of Catholicity. For wherever ever opinion could express itself it demanded liberty of conscience, and in the greater part of the Catholic States it was already established of right and in fact. Protestantism alone had not consented to this solemn accord of souls; in spite of its principle, liberal in appearance, it retained the native intolerance of heresy. Thanks to O'Connell, opinion, Catholicity, Protestantism—all the intellectual and religious influences of Europe are agreed to place the labors of the future on the equitable base of liberty of conscience.

And when the benefits which shall result to the world, when we shall have seen, not ourselves but our descendants, all religious errors vanquished by the pacific development of Christianity—when Mahometanism, now dying, shall be altogether extinguished—when the idolatry of Bramah and Budhism, already threatened, shall have accomplished their transitory cycle—when there shall remain nothing but the total affirmation of truth and the total denial of error, and that thus the conflict of intelligences shall arrive at their final consummation—then posterity will fully understand O'Connell; it will estimate what was the mission, and what had been the life of the man, who was able to free all the dominions of England—its colonies, its fleets, its power—and to place them, either directly or indirectly throughout the universe, to the service of God, of his Christ, and of his church, posterity will judge whether he has merited, in the Christian and universal sense, that title of Liberator which we have assigned to him.

But I have to speak to you of O'Connell in another relation.

It is not alone the church which is persecuted here below—humanity suffers also. Humanity, like the church, is by turns persecuted and delivered, and for the same reason. The church is persecuted because it possesses rights and imposes duties; humanity has also within its domain rights and duties. Justice visits us, no matter in what hands it be placed; we seek to escape it, not only to the detriment of God, but to the injury of man; we deny the rights of man as we deny the rights of God; and it is a mistake to believe that there is but one conflict on this earth, and that if the church sacrificed its eternal interests, there is