

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 WILL 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. 15-19.



Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth! —TERTULLIAN Præscrip. xxii.

There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious. —St. Cyprian Ep. 43 ad plebem.

All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God. —St. Cyril of Jerusal. Cat. xi. 1.

Calendar.

- NOVEMBER 26—Sunday—XXIV and last after Pent V Nov St Silvester Abbot Doub com, &c.
- 27—Monday—St Elizabeth Queen Widow Doub in Brev 19th this month.
- 28—Tuesday—St Gregory III P C Doub Sup.
- 29—Wednesday—St Gelasius I P C Doub Sup.
- 30—Thursday—St Andrew Apostle Doub II class.
- DECEMBER 1—Friday—St Didacus C Semid in Brev 13th Nov.
- 2—Saturday—St Ribiana, V. M. Semid.

[From the Tablet.]

CATHOLICISM IN INDIA—THE HYDERABAD MISSION.

LETTER OF THE RIGHT REV. ED. MURPHY, V. A., HYDERABAD.

Secunderabad, Sept. 6, 1848.

Sir—May I take the liberty of thus addressing you, and giving you a short history of the persecutions which our holy religion is suffering at present in this part of India. It may be necessary to preface that the Hyderabad Mission, which is dependent on the Madras Vicariate, was entrusted to my especial care by a Bull of the Pope, Gregory XVI, dated 16th Dec, 1845. I arrived here from Ireland last January, accompanied by a party of five priests, and we were received by our good people with every demonstration of joy and affection.

The Catholics of the mission amount to about 6,000 souls, the one-half of whom are attached to the regiments, Native and European, of the Hyderabad Subsidiary Force stationed at Secunderabad contains one Catholic Church, a second in course of erection, four small chapels in the lines of the Native Regiments, and three Catholic schools; one Protestant church, served by two Protestant military Chaplains and a Native Missionary and four Protestant schools; one schismatic church, served by a Priest from Goa and frequented by a congregation of about two hundred. The Catholic population is of a mixed nature, consisting of Europeans, Natives, and Indo-Britions.

About four years since, a small chapel was constructed by my direction and with my pecuniary aid in the lines of the 36th Native Infantry, now occupied by the 8th N. I., and was attended regularly and without interruption by Irish Catholic Priests up to the month of July last, when the Schismatical Priest, Mr. Fernandez, with some of his adherents endeavoured to intrude and take possession. The Rev. T. M. Swiney, the Catholic Chaplain of the station, went to the chapel, locked the door by my orders, and brought home the key. The schismatics preferred a complaint to the Brigadier (Lieutenant-Colonel James), who arrived here at eight months since, and who combines with his military authority the office of Chief Magistrate of Secunderabad, and stated that the chapel belonged to them, and that the Goa Priest was in the habit of officiating in it. The Brigadier, without further inquiry, wrote officially to the Rev. T. M. Swiney, ordering him to give up the key to the schismatics, and intimating that no Priest could enter the Native lines without his authority. The Chaplain replied that he regretted he could not comply with his request, as the statements upon which he formed his decision were false and *caparte*, which he offered to prove

by abundant testimony, and he demanded an inquiry, which was refused. The Brigadier summoned the Chaplain to his house, and, having insisted on obedience to his orders, the latter so far yielded as to consent to the opening of the door provided possession would not be given to the schismatics, but on his return home he was requested by me to inform the Brigadier that he was prohibited by my orders from surrendering the key for the purposes required in the Brigadier's letter; and that I would forward an appeal to the Madras Government with a statement of the facts connected with the case. On receiving this information, the Brigadier ordered his Assistant Quarter-master-General (Captain Gordon) to go, accompanied by the Assistant of the 8th Regt., and open the door, which was accordingly done by means of another key, and possession was given to the schismatics. The Chaplain having received no official intelligence of this unjustifiable act, went and locked the door a second time, which was again forcibly opened by orders of the Brigadier, who further directed police peons to guard the building, and to admit none but the schismatics, whose priests came the next morning and performed Mass there for the first time.

The Catholic, European and Native, became dreadfully exasperated by those insulting and unjust proceedings, went in a body of three or four hundred and pulled down a part of the chapel, without, however, committing any personal injury, for no resistance was made. You may fancy the feelings of the Brigadier, his friends say he was bewildered. He assembled a one-sided Court of Inquiry, consisting of his pet-officers, and no friends to Catholicism, to investigate the matter. This Court, to which not one Catholic was summoned, forwarded the most exaggerated and false reports to the Madras Government, stating that the Catholic soldiers of H. M. 84th Regiment had committed a dreadful outrage on those of the 8th N. I. by entering their lines and pulling down the chapel, which, it was said, belonged to the Christians of the regiment, forty in number, some of whom are Catholic, some Protestant, and some schismatic; and that the Catholic Priests had instigated to the affray. My report also went to the Government, and both differing essentially, the Government ordered another court to assemble to investigate the entire affair, *ad initio*. It commenced its sittings on the 28th of July and terminated on the 8th of August. Having been officially informed of the orders of Government, and the Court being an open Court, I attended every day, and was allowed the privilege of suggesting questions to the witnesses, bearing on the subjects of inquiry. The accompany paper, which is already published in several of the Indian newspapers, was recived by the Court, and appended to its proceedings. It contains a fair and substantial summary of the evidence and my opinion on it.

The newspapers of Madras and Bombay, which were at first hostile to us, are now changed in our favour, and throw the blame of the entire affair on the Brigadier, designating his conduct as "uncivil," "uncourteous," "indiscreet," and "unfair."

It was proved at the Court that five or six men of her Majesty's 84th Regiment were engaged in pulling down the chapel, and that about 150 more were spectators of the scene. For the share which those men, supposed, not proved, to be Catholics, took in this affair, the Colonel of the regiment (Russell) has commenced, a regular system of tyranny amounting to religious persecution on the entire body of the Catholics, who

constitute one-half the regiment. All the Catholics, indiscriminately, have been deprived of the indulgences and privileges enjoyed by their Protestant fellow-soldiers on account of their faith, as it has been expressly told them. The Catholic non-commissioned officers have been assembled in a body and informed by the Colonel that they were not trustworthy, and that they were not to expect further promotion, although it was proved that none of them were present, nor in any way connected with the affray, and that the names of their seniors had been forwarded to head-quarters for reduction. A Protestant corporal presumed to take charge of a party of men from his senior corporal, and when a complaint was made no satisfaction was given. The Catholics are excluded from places of honour, and are prohibited from acting as sentinels on posts of trust, and one illustrious soldier, who received a medal for his valour and fidelity at the late war of the Punjab, was treated thus ignominiously only a few days since. They are prohibited from attending the Catholic Temperance Hall and Reading Room, to which they had always free access, on the false supposition that it was made an arena of seditious and are thus deprived of the opportunity of reading religious works and spending their time beneficially. It is against the expressed wish of the Colonel that his men should be seen speaking to the Priests or to each other in the chapel yard previous to the Rosary, which they are in the habit of reciting every evening in the chapel.—This treatment has now been pursued towards the Catholics for nearly two months, and the result is that it has produced strong feelings of disgust and disaffection, which most probably would end in mutiny, were it not for the exhortations of the calumniated Priests; it has given the ascendancy to the Protestant party, who exercised it with every feeling of rancour and hostility. Many have sent in statements of their grievances and applications to be transferred to other regiments, where they would enjoy the liberty of British soldiers, but the Colonel will not forward them, neither will he allow them to do so themselves.

Another consequence is the defection of several from the Catholic Faith, who, immediately they apostatised, were restored to the privileges enjoyed by the Protestants, although they may have been concerned in the crime; the falling off of many in their attendance to chapel, religious duties, and the return to drunkenness with its concomitant vices, which had been all but banished from the Catholics of this regiment, who were remarkable in India for their sobriety and good conduct.

The difficulty which the Colonel has had in obtaining sufficient evidence to convict some men imprisoned for the above affair appears to be the cause of his punishing the entire body of Catholics, for the crime of a few; for none but a young drummer, who, in consequence of a charge of forgery against him, is disqualified as a witness at a court-martial, could be found to give substantial evidence. The Colonel is a Scotchman, imbued with strong prejudices, which are nourished and strengthened by his being the chief of a Baptist preaching house at this station, and has been remarkable for proselytism; he has lately taken charge of this regiment, and presents a strong contrast to the late commander (Colonel Franklin), who is on leave of absence in Europe, and under whose judicious, liberal regime the Catholics were contented and happy.

The Catholic soldiers in India have the strongest claims on our gratitude and protection. They

are the most religious portion of the flock in the localities in which they are stationed; they are the chief support of this mission, and you may be surprised to hear that the Catholics of the 84th have contributed £600. to the erection of a new church at this station within the last year, and £400 more for religious purposes. They are also the main support of the Catholic orphanages in this country, and other charitable institutions.

I would feel obliged by your kindly noticing this matter in your admirable journal, as people here fear nothing so much as the exposure of their unjust conduct in England; and, if convenient, by your asking some influential Member of Parliament to call the attention of the Secretary of War to the treatment pursued by Colonel Russell towards the Catholics of her Majesty's 84th Regiment of Foot.—Yours very faithfully,

DANIEL MURPHY,

Bishop of Philadelphia and V. A. Hyderabad. To the Editor of the TABLET.

THE BENEDICTINE MISSION—WESTERN AUSTRALIA.

Benedictine Mission, Moor River, Western Australia, June 30th, 1848.

Reverend dear Sir—Aware of the great interest you take in the welfare of this infant mission, I gladly avail myself of the opportunity of acquainting you with such observations as I have made on the manners, customs, and superstitious belief of the aborigines of this portion of New Holland, since my arrival amongst them in January, 1846.

The aborigines are a wandering race, without towns, villages, or fixed habitations of any kind. Their temporary occupation of any spot depending on its capability of affording them game, fish, or other food; and they are so thinly scattered over the surface of the country that a person may sometimes traverse extensive tracts without encountering a single native. This dispersion prevents them from entering into any other communities than those which are necessary for rendering their hunting and fishing parties successful. The tribes into which they are divided usually comprise 100 persons of both sexes and of all ages. Their character is not so degraded as has been too often represented. They do not torture their captives as other savages do, nor are they known to practice cannibalism unless in cases of extreme want, and when no other aliment can be procured to satisfy their hungry appetites.

I have met many natives who told me that they frequently ate human flesh before the arrival of the Whites, and every native will tell you that the "Fabburamen," or natives of the interior, eat all their dead relations and such as fall in fighting.

They can trace a step by sight with the accuracy of the bloodhound by scent, and by their sagacity in finding the tracks of animals they become very useful to the settlers as shepherds and herdsmen. Last year, a boy, five years of age, was lost in the Bush for three days and nights, and was found by the natives, who accompanied Don Salvado from the mission in search of him, at a distance of twenty miles from the place where they started from. Scarcely a month that passes but calls for a display of this faculty, to which many persons are indebted for the preservation of their lives at a time when starvation and death stared them in the face. They climb the loftiest trees in search of opossums, snakes, &c., by means of a succession of notches, which they make in the bark with the *kordu*, or stone hammer, where their prey seldom escapes them.