

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. 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?" —FERRULLIAN Proserpina 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 any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, wastes. 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 Jerus. Cat. xi. 1.

Calendar.

- JULY 22—Sunday—VII after Pent St Mary Mag Penit doub.
23—Monday—St Appollinaris B M d com St Liborius B C.
24—Tuesday—St Vincent of Paul C doub comm of vigil and of St Christina V M.
25—Wednesday—St James Apost d 2 cl com Christopher M.
26—Thursday—St Anne Mother of the B V Mary gr d.
27 Friday—St Veronica de Juliana V doub.
28—Saturday—SS Victor I P M Innocent &c doub.

LAST SUNDAY IN THE CATHEDRAL.

From the New York Freeman's Journal.

On last Sunday the Rt. Rev. Bishop Hughes made a very short and interesting address on the subject of the collection.

In regard to the contribution for the Pope, he said that the day had been set apart for that purpose by all the Bishops in the United States. It was the duty of the Church to provide for the temporal wants of all its Bishops, and it was its first duty to provide for the supreme head of that church in the person of the Pope. The law of nature and the law of religion alike called upon God's people to make this provision, so that he could be independent in his action, and given up to the ministrations of his sacred office.

It could not be expected, the Bishop said, that the Pope should pay allegiance to any temporal power, or that he should be dependent either upon the republics or the monarchies of the world for his support. He had begun and consistently prosecuted all the reforms which had been going on in Europe for the last eighteen months. Amidst revolutions which had shaken the world, as the waters of the sea when tossed by an earthquake, he had pursued the even tenor of his way, and was now, in his present abode, making bishops and quietly and conscientiously discharging all the functions of the Church.

Some thirty-four or thirty-five years ago, said the Bishop, it was the misfortune of the Pope to be driven from his church, and incarcerated in a dungeon, through the instrumentality of the French. Providence then so ordered events that it was through the instrumentality of the English nation that he was restored to his power and rule. The French nation, who had led captive their former Pope, by a singular coincidence, are now laboring to restore Pope Pius IX. to his temporal and spiritual rule; and thus God worked for good, and would employ again whatever instruments he willed, in restoring the supreme head of the Catholic Church.

The Bishop said he should make no appeal to procure the contribution for the sup-

port of the Holy Father, as he knew it would be a privilege for all true Catholics to lend their aid in such a cause. This was a question which had nothing to do with politics, or forms of government, notwithstanding some lying newspapers have represented that it had. But it was the province of the demagogue to misrepresent the truth, and there were many of these demagogues of the press who were now misrepresenting the church and the cause of true freedom.

"I cannot go down from this pulpit," the Bishop continued, "without adding few words more as a caution against that spirit of the world, that diabolical spirit which clothes itself with the robes of Liberty forsooth, puts on that drapery, and whether out of the church or in the church, attempts to bring down everything—even from the very throne of God to its own level—to the standard of what it calls Liberty,—that spirit which overthrows order and precipitates society into confusion, that spirit which becomes desperate when it finds there are other worlds and another life at the termination of the present, and that there is an antagonism in the conscience of man which prevents them from succeeding as they would wish. 'Why should man have conscience?' say the men of this kind, 'because it is our only obstacle; but for it our principles would prevail throughout the world; let us get priests and religion out of the way; they make cowards of men; let priests be removed; let Popes be removed; let every thing that tends to create a conscience be abolished forever.' These are their ideas, and you, dear brethren, have found among you recently this new school of liberal teaching; you have found among you editors and newspapers trafficking upon the ruins of a country which they have helped to degrade, making their pages eloquent by a stupid imitation of Tom Paine and Voltaire. These are the political confectioners who seal up the poison of their infidelity in sugar plums of flattery to popular prejudices that may sell them to the children of folly.—They call themselves Catholics, too, even as Voltaire said he was a Catholic; and when he found himself near his death, sent for the priest, as others like him have most inconsistently done. They say that they are Irishmen, and they may be Irishmen, but not Irishmen of the legitimate stamp. They are not of those Irishmen who have preserved the nationality and honor of their country by preserving their faith in the midst of every persecution. This spurious generation, on the other hand, would have Irishmen give away their faith for naught. I warn you, not from any feeling on the subject, but as your Bishop and Pastor, in the name of your faith, in the name of Christ, and for the sake of your children and your own souls—I warn you to be on your guard against those dangerous and bad editors and papers which profess to rescue the country which they have just contributed to ruin; professing it with a disposition with which it is now manifest they would have swept off the face of the earth the priesthood of Ireland. And one of them cautions me to be very prudent and to send this money in a secret manner, as if we were guilty of an act which we should conceal. The American people are wise, and sensible, and just, and they despise the man who does not appreciate the first principles of the country in which he lives."

Such is a most imperfect sketch of some of the remarks on last Sunday. It would be well if they could be repeated in every pulpit through the length and breadth of this land for the enlightenment of those judicious Catholics who deprecate any interference with the affairs of civil life on the part of the pulpit.

DEATH OF THE REV. JULIAN DELAUNE.

We deeply regret to have to announce the death of an exemplary priest, lately of Rochester, in the Diocese of Buffalo. He died after much suffering, on the 4th of May, in the city of Paris, whither he had gone for medical advice. Writing to us on the 27th of January last, two days before he sailed from this port, he said, "I go to place myself into the hands of those professional butchers, the surgeons, for a disease which our physicians of Rochester have declared a very desperate case, although, they say, I may be relieved, and live yet many years. Let them say as they will, I prepare for the worst, and I say openly that I am going to die in France, if I reach that country."

We will add the following notice of Mr. Delaune, which we find in the Catholic Advocate of the 23d ult.:

The Rev. J. Delaune was born in the Diocese of St. Brieux, Department of Cotes Du-Nord, in France, of very respectable and exemplary parents. He made his theological studies with distinction, in the Seminary of St. Brieux, and, having been promoted to the Priesthood as soon as he had terminated them, he was appointed assistant priest at the cathedral of the same city.

He was occupying that station, when, in 1839, he chose to follow the Right Rev. Bishop De La Hailandiere to the United States, to devote himself to our missions. On his arrival in Indiana, he received charge of the missions of St. Patrick's, St. Peter's, and St. Mary's, in Davies county, and about seven years ago he was appointed pastor at Madison. In the latter place, he established the "Sisters of Providence," who have there now a very flourishing academy, he opened a good school for boys, and set the new congregation on an excellent footing.—He became in the summer of '46 President of St. Mary's College, in the diocese of Louisville, and conducted it with ability and success for two years. Encouraged by propositions that were made him, he went last year to Rochester, in the diocese of Buffalo, to assume the direction of a new college in that city. But disease soon compelled him to suspend his functions. He started, some months ago, for France, hoping that he could perhaps find in his own native country a relief which medical care could not procure him here. All was unavailing, and nothing was able to stop the progress of his illness.

During his short career in this country, the Rev. Mr. Delaune ever showed himself a pious, active, zealous, devoted, and charitable priest, and able to defend our holy religion against the attacks of its enemies, as well as to fulfil all the duties of a missionary towards his own flock. He was besides a man of much energy of character and earnest of purpose, mingled with mild and amiable manners. Whilst in our diocese, he was the first to suggest the idea of an association now existing among the clergy, the object of which is to have a number of masses said for the happy repose of the soul of every deceased member, and, alas! God has permitted that he should be the first of the members to enjoy the benefit of it.—The prayers of the faithful are requested for his soul.

McGEEISM ON THE WANE.

ALBANY, July 2, 1849.

Mr. Editor,—According to the announcement contained in handbills, which had been industriously circulated for some days previous, Thomas D'Arcy McGee, the would-be rebel leader and self styled hero and patriot, delivered a lecture in this city, on the 20th of

June, in the hall of the Young Men's Association. His subject was, "The policy of Queen Victoria's Government towards England and Ireland, since her accession to the Throne."—Every available means (both private and public) were taken to give the matter publicity, and all thought that some mighty revolution in public opinion would hail the advent of the "martyr."

Impelled by curiosity, myself and a friend repaired to the place designated half an hour before the time appointed, which was 8 o'clock. Upon arriving at the place, we were surprised at seeing no one in the room, or approaching it; and my friend expressed the opinion that we were in the wrong box; but I assured him that we were right, and prevailed on him to be seated. After waiting until near 9 o'clock, some stragglers dropped in, but, like angel's visits, very "few and far between." A few ladies were among the audience, (if such it could be called,) but they were principally the ladies of those who had the "lion" in charge. At length the meeting was opened by a very affecting address from a Mr. McGee, who appeared to be laboring under a severe fit of melancholy, which the grinning array of empty benches did not seem to alleviate, he, however, managed to introduce Mr. McGee to the audience, which he did in a solemn and affectionate manner. The "lion" then opened his mouth—apologised—looked around on the gaping audience—eyed the empty benches with a woe-begone expression—looked daggers at the committee, and, in a fit of desperation, commenced his address, which approached about as near his subject as a drunken man does to a straight line. The substance of the apology was for the scarcity of the audience, and he expressed the opinion that the heat prevented many from attending, and hoped that those present would feel quite comfortable, and well they might, for those who felt disposed to toll could do so at full length. He then assumed a semi-serious countenance, proceeded to pronounce an eulogy on Queen Victoria in regard to her domestic relations, and told the American people that a wondrous change had come over the policy of England towards this country; that formerly they used to abuse us; but now they flatter us—and cited, as proof, the Astor Place riots—fraternising with Capt. Rynders and Mike Walsh by saying, that the house should have been closed, and would have been, but for English influence.

He also sympathized with the Red Republicans of France, and said that if a few men met together for private conference, it was magnified by the Times into a conspiracy to overthrow the government. He concluded by giving an indefinite idea of self-government, which smacked strongly of the horrible tenets of Socialism. Upon casting up the accounts, it was discovered that the gross receipts amounted to the munificent sum of \$12.—Correspondent of the Freeman's Journal.

Upon the question of the heat preventing any person from attending, I would ask if the state of the weather ever prevented Irishmen from attending a meeting which affected the true interests of their country or their religion?

AMOUNT OF THE PETER-PENCE IN NEW YORK.—The official returns of the collection last Sunday have not yet been generally made. The sums, thus far, have been unparalleled in the history of religious collections. Five churches heard from on this city will give from 2500 to 3000 dollars. The collections of the city alone will probably be 5000 dollars. We shall publish full returns so soon as they shall be known.