

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 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 binding and loosing in Heaven and on earth?"—*Tridentine Priest's* xxv.

"There is one God, and one Church, and one Chair founded by the voice of the Lord Jesus Christ. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whatsoever gathers elsewhere, scatters. Whoever is devoted by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sceleratious."—St. Cyprian Ep. 43 ad plebem.

"All of them remaining silent, for the doctrine was beyond the reach of Peter the Prince of the Apostles and the common Council 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 Jerusalem Cat. xi. 1.

Calendar.

D <sup>c</sup> .	30—Saturday—Sunday within the Oct
"	31—Monday—St. Sylvester P C doub.
JAN.	1, 1850—Tuesday—Circumcision of our Lord, Doub II class. Holy-day of oblig.
"	2—Wednesday—Oct of St Stephen, doub
"	3—Thursday—Octavo of St. John Evangelist, doub
"	4—Friday—Oct of Holy Innocents, doub
"	5—Saturday—Vigil of Epiphany, semid

THE CATHOLIC SOLDIERS AT SECUNDERABAD.

If reports be true, affairs at Secunderabad, that heretofore wore a lowering aspect, are beginning to wear a brighter appearance. Justice, though tardy, is as far as we can learn about to be dealt out by more liberal hands, and the spirit of milder measures forcibly pressed upon those whom bigotry and a hatred of everything Catholic hitherto guided in the administration of rule. The 84th Regiment, it is said, are removed, not by order of Sir Henry Pottinger nor by that of the Commander-in-Chief, but by that of the Duke of Wellington. If this be true, and if we connect it with another report equally current, that Lieutenant-Colonel Franklyn, whose term of leave has not yet expired, is coming out to take charge of his regiment, it leaves little room to doubt of the light in which Lieutenant-Colonel Russell's conduct towards the Catholics of the 84th has been viewed by the Home Authorities. There was no regiment in India that held a higher reputation for good military discipline, for sobriety and good order than H.M.'s 84th at the time of Col. Franklyn's departure, and if in the short space of six months after his departure the Catholics of that regiment were deemed and openly declared by their commanding officer untrustworthy, the blame in the opinion of every liberal-minded man must rather be imputed to a change of rulers than to a change in the conduct of the men. The Catholics of H.M.'s 84th, during the time they remained at Secunderabad, had left undying proofs of their generosity and of that zeal in the cause of religion which is peculiarly Catholic, for in no other religion we find the voluntary principle carried to such an extent, considering comparative poverty of its members. The State Church although its members are the most wealthy, although they enjoy the good things of this world at comparative

ease, has never been able to boast of the generosity of her children in the cause of religion, if indeed we except the deluded old ladies of England, who have been so far duped as to be made to believe that there are no Pagans in India; that India through the zeal of Protestant missionaries sent out with their wives and children, has exchanged the worship of Vishnu for the glorious doctrine of private judgment. That they should open the strings of their purses and give liberal donations for missionary purposes is not to be wondered at when we find a high dignitary of the Indian Church, no less a personage than the Bishop of Madras, Dr. Spencer, declaring before a public audience in England what he and every man in India knows to be a gross falsehood, that the heathens are flocking to the Church in thousands and tens of thousands, and telling his audience not to believe the statements of the Protestant officers who return from India and who have candour and honesty enough to contradict the groundless statements. But we cannot, neither is it our practice to bolster up such statements; still, whenever aid is necessary, whenever a call is to be made on our Catholics for promotion of the interests of religion, for the erection of edifices to the honour and glory of God, we find them generous and ready to give what they can afford. A better proof of this we cannot adduce than the liberality of the Catholics of H.M.'s 84th and the Artillery at Secunderabad; the latter although few are no less generous than their brethren in arms. They have within the last two years and a half given between 7 and 8,000 rupees, and lately, on the occasion of the opening of their new church, they subscribed upwards of 300 rupees. The new church at Secunderabad was opened on the 14th of last month by the Rev. Mr. Drake, Roman Catholic Chaplain at that station, assisted by the Rev. Messrs. Hampson and Bridgman. The day was a glorious one for the Catholics of the station. There was one thing only that diminished the joy that otherwise would have filled the heart of every Catholic on the occasion, the absence of their Prelate, the Right Rev. Dr. Murphy. He was unwilling to accept of the paltry concession made by the Supreme Government. Justice, we trust, will soon be done to this much-injured Prelate, and concessions made that will not be incompatible with his station to accept."—*Madras Catholic Expositor.*

CANADIAN LAND AND RAILWAY ASSOCIATION.

A meeting of the Canadian Land and Railway Association was held last night at the Literary and Scientific Institution, John-street, Fitzroy-square, Mr. John Wright in the chair. The object of this association is to promote colonization among the working classes, to purchase and cultivate government lands in British North America, and to form a railway from Halifax to Quebec. It was commenced in 1848. The report stated that the Legislative Assembly of Nova Scotia had passed a resolution to allow, in aid of the railway, £20,000 a year for twenty years, the inhabitants of Halifax, £1,000 a year, the government of New Brunswick, £1,000 a year, and land to the extent of ten miles on each side the railway, and the government of Canada £20,000; thus making an annual grant for twenty years of £60,000, with land to the extent of 5,000,000 ac. All that was wanting now was the guarantee of the imperial government for the regular payment of the sums granted by the colonies; and the report added that a recent interview with Earl Grey gave hopes that these sums would be guaranteed when a sufficient party came forward to undertake the construction of the railway. Thus, it was believed, a great and important field would be opened for the labour of the surplus population of Great Britain and Ireland. It was desirable, therefore, to give this a working-class movement. The Chairman, in the course of a lengthened address, made some practical observations upon the utility of colonization, and the benefits of combining it with the construction of a railway, to open up the resources of the country. He gave a flattering description of the coal products of Nova Scotia. The field, he believed, was larger than that of Great Britain, and with a guarantee of £60,000 a year, which was ample for the capital required, he did not see how the undertaking could fail. At the close of his speech, Mr. Wright yielded the chair to Mr. Luke J. Hansard, who in discussing the undertaking, described it as affording a practical means of emigration, and at the same time of profitable employment and permanent settlement. Mr. Campbell, the secretary, then read a list of the parties who had been invited to attend the meeting. They comprised the leaders of the different sections of Free-traders, Conservatives, and Radicals.

Earl Stanhope appeared to have been the most prominent person invited; and the noble earl, in declining to attend, expressed his readiness to take the chair at any time at a great public meeting to be held in London, to test the question of how far the working classes were prepared to advocate the principle of protection to industry and capital. The accounts having been passed, a series of resolutions were proposed. The most important of them set forth the necessity for labour being protected, and authorized measures to be taken for obtaining a bill or charter of incorporation during the next parliamentary session; and further, that in the meantime her Majesty and Prince Albert should be humbly requested to become patrons of the undertaking. They were all carried, after which the meeting, which was but thinly attended, separated.—*Morning Chronicle.*

ADDRESS OF THE FATHERS OF THE SEVENTH COUNCIL OF BALTIMORE.

To Messrs. the Presidents and Directors of the Northern and Southern Councils of the Propagation of the Faith.

(From the *Annals of the Propagation of the Faith*, for September.)  
Baltimore, May 14, 1840.

Gentlemen—The Fathers of the Seventh Council of Baltimore have decided that the gratitude of the Church of the United States for the numerous benefits it has received from your noble Society should be expressed to you by a solemn act, and from the lips of one of our brethren whom they have delegated to the Holy See. Three years since a meeting was held of the Bishops of this province, then amounting in number to twenty-three; to-day two Archbishops and twenty-three Bishops are seated around the same altar, and regret the absence of two other Prelates who are precluded by the intervening distance from sharing the joy of this fertile union of Catholicity.

The futurity of the Church, which seems everywhere else shrouded in a mysterious cloud presaging trials and triumphs from the moment of combat: this futurity dawns for us with the hopes, consolations, and vigour of a yet young Church springing into growth like the young vine, and will soon number six Archbishops and thirty Bishops amongst its labourers.

Besides the secular Clergy, we have for fellow-labourers nine religious bodies or pious societies—that precious portion of the Church militant.

\* This version is a translation from the French, as transmitted from Paris.