

The sermons of the Abbe Rastibon, the brother of the convert at Rome, and who in himself a convert from Judaism, have obtained the most cheering success. Mention is made of a great number of Jews and Protestants whom the eloquence of M. Rastibon has drawn into the bosom of the true church. Amongst others is the son of one, of the richest bankers of Strasbourg, who has entered the seminary of Saint Sulpice in order to study for holy orders.—*Gazette des Flandres*.

The following very interesting extract, which we clip from the *Presbyterian*, is from a letter of the Glasgow correspondent of that paper, and speaks prettily flatteringly of the penchant evinced by Royalty for Oxfordism. It has set the Kirk by the ears for the indignity they deem put upon them. Every day seems to shorten the road.—*CATHOLIC HERALD*.

"The insult which the Queen has inflicted on the Kirk of Scotland, by absenting herself on the first Sabbath after her landing on the shores of Caledonia, from the parish church of Dalkeith, and the High Church (or St. Giles) of Edinburgh, has been the subject of no small discussion in the secular papers as well as the *Christian Witness* and *Scottish Guardian*. To the *Times* it is matter of exulting triumph as the omen of the downfall of the Presbyterian Establishment, and auguring favorably for the extension of the Episcopal Establishment in the Puseyite form. The *Morning Chronicle*, an almost equally influential newspaper, but of the opposite political party, defends the conduct of the Queen on the score of her conscientious preference for Episcopacy. But this plea the *Guardian* shows is by no means valid, for by her coronation oath she is as really bound to preserve and maintain the Presbyterian Church in Scotland as she is to maintain and preside over the Episcopalian in England. It was the least thing she could do, therefore, when visiting her northern kingdom to show respect to its ecclesiastical establishment by attending one of its churches. Her absence when within seven miles of Edinburgh and one of Dalkeith, the dominant party of the Kirk deem the more insulting, because she sent for a Puseyite Episcopalian from Edinburgh to preach to her in the Duke of Buccleugh's palace, a person who is by no means distinguished for talent or pulpit oratory. This procedure has given great currency to the report that if the Non-Intrusionists be eventually forced to leave the Establishment, that the Moderates, who seem ready to amalgamate with the Puseyites, will be endowed by Government and constitute the Established Church."

It is with feelings of sorrow, not unmixed with awe, that we read in *L'Union Catholique* of the existence of two societies, the one called the "Association of the Free," and the other the "Protestant Friends." The teachers of those sects formally deny the descent of our Saviour to hell, because they deny that there is a hell. They deny the resurrection of our Saviour, as well as the resurrection of the dead, they say that our Saviour was but a man, but are ready to admit that he was

the best man that ever lived. The "Protestant Friends" number among their most zealous propagandists several professors of theology, ecclesiastical dignitaries & among them the General Superintendent Bretschneider. "The Universal Ecclesiastical Gazette" of Berlin (*L'Union Catholique* does not give the German title) is the official organ of the "Protestant Friends," and announces that many Protestant ecclesiastics have adopted their opinions, and that at a recent meeting of the body held at Leipzig two hundred persons were present.—*London Catholic*.

On the feast of the Assumption, Miss Rosa Borchard, a native of Hamburg, having previously abjured the errors of Luther, and embraced the Catholic Religion, received the religious habit from the hands of Cardinal Pedicini in the convent of St. Paula at Rome, in presence of a number of Protestants and other strangers.

**CATHOLIC CHARITY IN THE OLDEN TIME.**—A correspondent has favored us with a few well-timed reflections on the present distressed state of this country, and suggested a remedy in the following terms: Let charity be no longer a legal, but a religious virtue. Let the incomes of the church be applied to their legitimate uses. For what purpose were church revenues first established? Not only for the support of the clergy, but for the relief of the poor, for the education of youth. In Catholic England, ages ago, this was the case. Now, to what purposes are these revenues applied? To the support of the clergy of the "Church of England," to the aggrandizement of themselves and families; the poor are thrown on the government; the people pay tithes as formerly, but they are taxed in addition to support the poor. Relief is dealt out by the hands of mercenaries. Religion has no part in this charity. True charity, the charity of the Scriptures, is heaven-born. Does this plan of relieving the poor bear the marks of which St. Paul says, "Thou' I should give all my goods to feed the poor, and have not charity, it is nothing?" If not, it is not the charity which is from above, and cannot have the blessing of God upon it. In older times, in the days when England was Catholic, the halls of the rich were open to the poor; each proprietor considered it a necessary part of his expenditure to feed and clothe those of his servants and labourers who, from various circumstances, were unable to support themselves. Those to whom this charity could not reach, were the proper objects of the funds in the hands of the clergy, who were found to administer them as sacred trusts. Many of the monastic institutions were for the express purpose of relieving the poor; and the opulent gladly gave a portion of their riches to men who, in the exercises of holy and contemplative lives, they considered to be better qualified than themselves to distribute it according to the spirit of religion and the gospel.—*True Tablet*.

THE REV. THOMAS MAGUIRE, the renowned controversialist, is to preach in the city of Waterford on the 2d of next month. The greatest collection ever made in any

Catholic Church in Ireland was, perhaps that received on the day the Rev. Mr. Maguire preached near Waterford last year; it being £550.—*Sept 24*.

**CATHOLIC MAGISTRATES.**—In consequence of a representation made recently to the Duke of Northumberland, Lord Lieutenant of the county of Northumberland, by the inhabitants of Blythe and neighborhood, J. F. Sidney, Esq., of Cowpen [the gentleman at whose expense the beautiful Catholic chapel at that place was erected] has been appointed to the bench of magistrates in that ward of the county.—*Correspondent of the Tablet*.

#### MISSIONARY JESUITS—PARAGUAY.

DECREE OF THE EXECUTIVE.

Bogota, 8th May, 1842.

Art. 1. The Society of Jesus is selected as the institute which is charged with the missions of the Republic.

Art. 2. The Charge d'Affaires of the Republic in London is commissioned to repair to Italy, and to any other part of Europe, as he may judge necessary, and to make arrangements for the coming out of the clergymen of the society who are to found the colleges for missions; to which effect, the necessary orders and instructions shall be transmitted to him.

Art. 3. The Secretary of the Interior and of Foreign Affairs will take measures to procure the information necessary for determining the number of the colleges the missions which shall be attached to each college, and the buildings and funds which shall be appropriated to them.

Art. 4. The most Rev. the Archbishop, and the right Rev. the Bishops, are invited to exhort their respective flocks to cooperate, by their charitable contributions, to the establishment of the colleges for missions, and to the conveyance of missionaries from Europe to New Grenada.

The Secretary of State for the Interior and Foreign Affairs is charged with the execution of the present decree.

Given at Bogota, the 3d of May, 1842.

DOMINGO CAicedo,

Sec. of the Interior and Foreign Relations.

MARIANO OSPINA.

**STRANGE BROTHERHOOD.**—The following highly complimentary scrap we clip from the columns of a *Protestant* contemporary.

*A Diligent Ecclesiastic.*—"The devil," says Bishop Latimer, "is the most diligent preacher and prelate in all England. He is never out of his diocese—you shall never find him unoccupied. In the meantime the other Bishops take their pleasure, and only attend to the farm to receive its tithes. They are lords, and no laborers; but the Devil is diligent at his plough."

**FOUR CONVERTS TO CATHOLICITY AT STAMFORD.**—A Correspondent writing from Stamford, says: "On Sunday, the 25th ult., at the Catholic chapel, four persons, members of the church by law established, publicly abjured the errors of Protestantism, and, after making a profession of the Catholic faith, were received into the bosom of the mother church by the Rev. Mr. O'Connor, the zealous pastor of this mission. One of the happy converts, a Miss Parker, received, in a most devout and edifying manner, the adorable sacrament of the altar."—*Newry Examiner*, Oct. 1.

The Catholics of the parish of Currin, country Monaghan, have presented an address to Lord Cromane, thanking his lordship for having presented to them a site for erection of a chapel, and cemetery attached.—*Newry Examiner*.

#### EXTRAORDINARY SCIENTIFIC ENTERPRISE.

—The expedition of M. de Castelnau to the central regions of South America, under the sanction of the French Government being decided upon, it may be interesting and useful to give some idea of this vast undertaking. It embraces nothing less than an exploring journey across this continent at its greatest width, from Rio Janeiro to Lima, a line of no less than 1,000 leagues, one half of which has never yet been visited by an European. The return is to be made along the Marañon or Amazon river, and the interior of Guiana. This wide tour will excite public curiosity in the highest degree, as it embraces a country of fabulous history, but told with so many circumstances and incidents as almost to create in some minds a doubt as to whether it was fabulous. Our traveller will have to cross the country of the warlike Amazons, in whose existence La Condamine, the great astronomer and traveller, who visited Marañon in the middle of the last century believed. He will also have to visit the empire of the Grand Wapiti who plays so great a part in the thousand Spanish chronicles, and also the mysterious Eldorado, in search of which so many brave men including Sir W. Raleigh, faced appalling difficulties & dangers. Independently of these imaginary, or at best apocryphal objects, the scientific explorer will have an ample field for the exertion of his talents and observations. The study of the monuments of the nation was the wonder of far remote ages, and whose history is still a closed book, seems likely to be exposed, to us, with the migrations of the people of the earlier ages. To these and the fixing of the magnetic equator, the study of the beneficial products of these regions, particularly that invaluable medicine bark, observations on the various races of men, on the brute animals and plants, and the atmospheric phenomena of these wild regions. These subjects must all attract the attention and researches of M. de Castelnau, who is qualified for his great task by having passed five years in the least known parts of North America among the red men of the deserts, and by his numerous works on natural history. The great enterprise was planned under the auspices of the late Duke of Orleans, and is now adopted and patronised by the Duke de Nemours, anxious to accomplish the views and wishes of his august brother.—*Calignani's Messenger*.

**Discovery of Engraving.** The art of print-engraving, like many other important inventions, was the result of accident. A poor woman having entered the studio of the celebrated Florentine goldsmith, Maso Finiguerra, bearing in her hand a packet of wet linen, incautiously placed it upon a table on which lay a small silver plate that the artist had just finished engraving. In order to see the effect before it was enamelled, he had filed the lines with a composition nearly approaching our common printing ink composed of lamp black and oil; and the woman, upon taking up her parcel, found a very neat impression of the subject on the wet napkin in which it was enveloped. Such is the story told by Vasari, and if not exactly true, it has, at least, the merit of being highly probable.—*Dublin Review*.

**Bread and Milk for Children.**—Never allow milk to boil—it loses much of its nutritious quality by so doing. Place it in the oven, or warm it in a saucepan—the former is best. Let it be lukewarm. The bread may be soaked in the basin by a little hot water with a plate over the steam it previous to pouring the milk in.—*Dr. Hodgkins*.