

Congregation of the Brothers of the Christian Schools, and Pompilius Maria de Deo, called of the Charitable Schools.

The first, the Venerable Jean Baptiste de la Salle, descended of a noble family, was born at Rheims in 1651, and died in April 1719 at Rouen, where he had devoted himself exclusively to the instruction and education of youth in the principles of religion and elementary science, to the great advantage both of church and state. He acquired a distinguished reputation for sanctity and virtue during his life, and which still remains attached to his memory. This cause was pursued at the instance of the Christian Brothers Society of which he had been the founder. The office of postulator was filled by Friar Christologus (Tiriot), director of the house of St. Anthony of Padua, in Rome.

The Venerable Pompilius Maria de Deo, the subject of the second cause, was born at Montecalvo, in the Diocese of Benevento in September, 1710, and died at Campi, diocese of Lucca, in July, 1776. He had also applied himself according to the spirit of the institution to which he belonged, to the inculcation of the sentiments of religion and the principles of literature in the minds of youth, so as to render them useful members of society and of the church. He joined to the reputation of the most exalted virtue, that of having miracles performed through his intercession, after his death.—The Reverend Father Vincent Licci, was the postulator in this case, in the name of his order.

The Sacred Congregation, after having maturely pondered on the observations and the objections of the Proctor of the Faith, as well as the replies made in the two canons, by the advocates Rosatini and Mercaroli, decided that the reputation of virtue and miracles had been constant in both cases and that decision had been approved of and confirmed by the Sovereign Pontiff, Gregory XVI.

The Bishop of Jerusalem.—A French Protestant journal, the *Semeur*, has the following curious paragraph:—"The collection for the bishopric of Jerusalem, which was ordered by the King, took place on Easter Monday in the churches at Berlin. Several of the Principal ecclesiastics of that city, however, have offered a strenuous opposition to the subscription. The celebrated Marheinecki, the author of a history of the reformation, when announcing in Trinity church the proposed collection, observed, that he would make the announcement with greater pleasure if he could add that by the conquest which Christianity expected from it Jerusalem would be made in *consonance with the German evangelical church!* A correspondent of the *Gazette of Augsburg* states that M. Jonas, the son-in-law of Schlererwacher, went even further, and told his auditory that he would recommend the collection, but that he left every one to act as he pleased in the matter.—The *Semeur* adds, that "the thirty-nine articles of the Anglican church have been reprinted at Berlin, and that the doctrine therein set forth have not been well received." The Strasburg Catholics are about to establish an organ in the press.

IRELAND.

Monastery in Mayo.—On Sunday week a very numerous meeting was held in the room of the Catholic Total Society, 14 New-Street, Bishopsgate, for the purpose

of aiding brother F. Rochford in collecting funds for the erection of a monastery near Castlebar, county Mayo, Ireland. The chair was taken by Mr. G. Orpwood, of Bishopsgate street, who, in a very appropriate manner, explained the reason why he, an Englishman, took an interest in the object of the meeting.—The Very Rev. Dr. Kirwan next rose, and pointed out in a most lucid and convincing manner the benefits of a moral education; he then proceeded to descant on the poverty of the natives of Ireland, and observed that poverty might be said to be one of the characteristics of the professors of the true religion. He (Dr. K.) did not think that any Protestant would quarrel with him for saying so. (Laughter and cheers.) The reverend doctor, after alluding to the charge of ignorance against the Irish, and tracing that ignorance to the penal laws, very happily observed that those evil days had for ever passed away, and were destined to be soon effaced even from men's minds. (Hear hear.) Ireland was rapidly improving; indeed, there were splendid chapels and schools now rising, where ten or even five, years ago there were none to be seen. (Loud cheers.) The province where the proposed school was to be erected was distinguished for its want of education: there were many good political reasons for that state of affairs (hear, hear); but at one time that very province was the seat of learning, and Mayo was the most learned part of Ireland when Ireland was the most learned country in the world. [Cheers.] In Mayo many thousands of English students received education; and in the Isle of Biffen alone there were 2000 English students.—(Cheers.) The ruins of the abbey which had received those students still remained. Indeed, Mayo was still called to this day, Mayo of the Saxons. (Hear, hear.) The people of Mayo, therefore had some strong claims on the generosity of Englishmen. (Cheers.) The very reverend doctor, after eulogizing the liberality of Mr. Hurdman [the celebrated historian of Galway], who had made over, in a very handsome and appropriate manner, to brother Rochford's community all the lands which formerly belonged to the old monastery; and, after complimenting the chairman on his liberality in coming forward on the present occasion, concluded by impressing on the minds of his Catholic auditors the necessity of attending to their religious duties at this holy time of Jubilee.—The subscriptions amounted to £6 11s. It is only fair to add that the retailers of the district assembled numerously at the meeting and were not backward in their subscriptions.

Establishment of a College in Ireland for the Foreign Missions.—A number of Catholic clergymen having seriously considered the great want of missionaries throughout all the foreign Missions, as well as the abundant means which the faithful possess, of supplying that want, have proposed to establish a College at Dublin, for the express purpose of educating priests for these missions: his Grace the most Rev. Dr. Murray, Archbishop of Dublin, has, with his characteristic zeal and charity, been graciously pleased to sanction their

undertaking. His Eminence Cardinal Fransoni, Prefect of the Sacred congregation of the Propaganda, has also cordially approved of it, and taken it under the protection of the Propaganda. And his Holiness, Pope Gregory XVI., for its greater encouragement, and to secure it more abundant fruits, has given his warmest approbation, and has vouchsafed to bestow on those associated in it his apostolic benediction, as expressed in the rescript of its approbation, issued by the Propaganda, Rome, Feb. 2 1842.

It is a lamentable truth, that five hundred millions of our fellow creatures, throughout the world are, at this moment, buried in the darkness of idolatry, and given up to all the abominations of heathen superstition. It is equally true, that, in the vast extent of the English colonies and America, there are millions of Christians of various denominations, and even of Catholics, perishing for want of spiritual food: and that there are but few, and in very many places no missionaries to break to them the bread of life. "The harvest, indeed, is great, but the labourers are few."

The bishops and priests, who are thinly scattered over those extensive missions, moved by the peoples' spiritual misery, cry to us for assistance. We have one effectual mode of responding to their call, and that is by establishing a College in Ireland, for the Foreign Missions. The number of ecclesiastical students in Ireland who manifest a strong vocation for the Foreign Missions is very great, its language is that of the greater part of the British Colonies and United States; hence it appears as if destined by Divine Providence to supply those countries with apostolic missionaries.

The clergymen associated for the establishment and direction of the College, have had considerable experience in the management of ecclesiastical seminaries, as also in the duties of the sacred ministry.—They will live in community, and, while they look to God alone for their recompense, they will spare no pains to make a good choice of young missionaries, and to train them up in piety and learning for the efficient discharge of their apostolic functions.

The College is to be founded and supported by the charity of the faithful; and now that the plan has been sufficiently matured and fully approved of, all Catholics, both clergy and laity, are most respectfully, but most earnestly, called upon to be prompt and generous, in contributing towards the immediate establishment of this College. They cannot contribute to any work more meritorious, or better calculated to promote the glory of God, and the salvation of souls. Many persons have already subscribed considerable sums, and others have promised to establish free places in the College.

The Rev. M. Hand and Rev. M. O'Reilly, two of the priests associated in this undertaking, are now in Rome, and will thankfully receive subscriptions, &c.

Mass will be offered up every day for the subscribers and benefactors living and dead. They will also have a special share in all the masses, prayers, conversions, and other good works, which may be the fruits of this institution.

Effects of Puseyism.—[An Oxford paper of April 30, has the following:—"We hear that R. Scott Murray, Esq., B. A., of Christ Church, has followed the example of Mr. Douglas, and conformed to Rome." Mr. Murray was returned to the Parliament in June last, by the "eminently Protestant" county of Bucks. We cherished a hope that this alleged perversion might prove an unfounded rumor; but a week has now passed over, and we find no contradiction from any quarter; on the contrary, we perceive his secession spoken of by the Buckinghamshire papers as a known fact. And yet, strange to say, while the effects of Dr. Pusey's teaching are thus daily becoming more and more manifest among the young men of his own college, the heads of houses are actually, at this very moment, proposing him as a member of the new theological board now in formation.—*Record (Evangelical or Low Church)*]

The Catholic church in course of erection in St. George's Fields, after the design of Mr. Pugin, is proceeding rapidly, and will, when completed, be one of the greatest ornaments on the Surrey side of the water. A portion of the roof is now on, which enables the spectator to form some idea of what its magnificence will be, when completed. In point of size it is larger than any place of worship in the metropolis, excepting, of course, Westminster Abbey and St. Paul's. We hear it is in contemplation to provide a suitable place of worship at Hackney.—*Tablet, May 28th.*

The Bishop of Mans has confirmed no less than fifteen thousand persons in his vast diocese, during the present year.—While on his Visitation, having been several times informed that there were some sick poor at some distance, who were prevented by illness from coming to the church to consult him, he immediately went to see the individuals; comforted them by his pious admonitions, and by his alms relieved their pressing necessities.

Marshal Moncey died recently in Paris, aged 88. He was governor of the hospital of invalid soldiers, and although then advanced in years, left his case in Baillon, in order to go to Paris to seek his confessor, so as to receive communion on last Holy Thursday. The weather was stormy and would have deterred others. But the Marshal felt that he had a duty to perform, desiring, he said, to set a good example to the old veterans under his charge. He died in the most edifying disposition.

M. Humann, Minister of Finance, who died lately in Paris, made some years since, a general confession at Einsieden, Switzerland, his native place, and since that period was more exact in the fulfillment of his christian duties. Of late years he was accustomed to meditate every morn, for half an hour, and used for that purpose a German work recommended to him by his sister. The morning of his decease the mark in the book showed that he had selected for his meditation. "The uncertainty of the moment of death and the necessity of a proper preparation for that awful moment."