

THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AD OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

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THE CATHOLIC

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EXTRACTS FROM A POEM ON THE "POWER OF MONEY," IN
THREE CANTOS, VIZ.—ON MONEY'S PHYSICAL, MENTAL
AND MORAL REIGN.

(Continued.)

Ah, say, of mortals vain who envies not
Thy splendid slav'ry? Who not struggling strives
To gain precedence at thy crowded court;
Where high thou sit'st enthron'd in silent state,
Nor heed'st the bustling tumult all around?

As molten form of Egypt's lewning god
Unmov'd appear'd, while round him Israel play'd
His pagan freaks; and gay with feast and song,
And sports profane, unhallow'd orgies kept;
For which he sore anon'd, from clouded top
Of Sinai when the legislative chief,
Who there had conf'rence with th' Eternal held,
Wrathful descending, soon the guilty sounds
Of wanton mirth and dalliance turn'd to groans
Of dying thousands, by his mandate slain;
For so the Lord had doom'd; and Levi's sons
Drown'd in th' offender's blood the dire offence,
Who to th' Omnipotent could thus prefer
A golden heifer, work of mortal's hand.

Yet who not worships thee, though molten form'd,
And mute, and deaf, and blind? Nor boots thy shape,
If thou but shew thy native substance pure,
Frosted or smooth; so priz'd, so sought by all:
Nor heedless sought; for who on life's sojourn,
Through still obtruding obstacles, that bar
His eager steps, and thwart his fond design,
Without thy splendid pass could work his way?
While he, thy favor'd vot'ry, who can show
Thy ready token, and credential clear
From thee produce, great universal lord!
Is welcom'd straight, admitted, serv'd by all,
With care officious and unwearied zeal,
For thy sole sake, from boundless love to thee;
Nor to his purpose let or hind'rance knows.

INSTITUTIONS OF PUBLIC CHARITY AND PRIMARY INSTRUCTION AT ROME.

From the "London Catholic."

One of the most important hospitals in Rome is that of St. Saviour, on the Caelian Mount, originally founded by the Cardinal John Colonna. It is under the care of the order of the "Hospital Sisters." Seven clergymen reside regularly in the establishment, and they receive abundant assistance from others, both secular and regular, who voluntarily repair thither to know if their services might be required. This establishment is dedicated to the reception of female invalids, without any distinction of station, country, or religion, according to

the general and generous plan upon which all Roman charities are conducted. The institution of the "Hospital Sisters" was founded in the year 1321, by the Princess Teresa Doria Pamphili. They make four simple vows, poverty, chastity, obedience, and hospitality. They wear a uniform of black serge, and live in community. Widows are admissible to the order as well as unmarried females. They divide themselves into batches of six members each, who take it in turn to attend the sick throughout the night and day. They are supplied with cells, food, and raiment, by the hospital. To their hospital labours they, of course, add the performance of religious duties adapted to their order, but so arranged as never to interfere with their attentions to the sick. The charity of these admirable women, who thus separate themselves from all the pleasures and seductions of the world, can only have been inspired by real and profound sentiments of religion. The establishment enjoys a revenue of thirty-two thousand crowns a year, of which nearly the half is supplied by the government.

The Hospital Sisters have also been introduced into several other similar establishments, the number of which we need not here specify, as they are to be found in almost every quarter of Rome, adapted to diseases of every description, and generally richly endowed by the founders. In every case where sufficient funds do not exist, arising from these sources, the deficit is made good by the government, and sometimes by private benevolence.

During what are called the sacred years—that is, the years of jubilee (a jubilee is held every twenty-five years), the number of pilgrims who flock to Rome from all parts of the world is surprising. The number in the year 1825 (the last jubilee) was very near 182,000 men and 91,365 women—in the whole, upwards of 273,000 persons. The highest number recorded in the work before us is that set down opposite to the year 1629, when no fewer than 582,760 pilgrims found their way to the Holy City, of whom 122,491 were females! In ordinary years, during the festivals of Easter, of Corpus Christi, and other great solemnities, the number of pilgrims in Rome does not exceed 400 or 500. Several establishments for the reception of pilgrims had been founded by Christian kings and princes in the early ages, but these fell away, from various causes, so that when the number of these pious characters was excessive, many arrived overpowered by fasting and fatigue, without a roof beneath which they might lay down their weary heads. The care of all the pilgrims for whom no hospital had been provided was transferred to the Society of the Adoration of the Holy Sacrament, who obtained for their use, from a noble lady, Elena Orsini, a large mansion near the baths of Agrippina; besides this, they have another hospital, in which they can accommodate a considerable number of pilgrims, on the ground-floor of which there are two chambers, in which, in remembrance of the act of our Saviour, the washing of the feet is annually performed.

In order to entitle him to be received in any of the hospitals under the care of the society, the pilgrims must have come from a distance of at least sixty miles from Rome, and be furnished with a certificate from his parish priest, attesting that his object in going to Rome is to visit the holy places. Members of the society are in attendance to receive and examine these certificates,

with a view to guard against fraud. Poor travellers here, also, find an asylum. If they be Italian, they receive entertainment for one day; if they be ultra-montane, for two days. Should they be Bohemians, they are presented on their departure with a crown out of funds which have been bequeathed specially to the hospital for that purpose. Portuguese are entertained for five days, and on going away receive each a present of a Roman sequin. The repast consists of a pound of bread, a portion of wine, six ounces of meat, a poitage, fruit, and cheese. While serving their guests, the members of the society are clothed from head to foot in a coarse red garb, and our author very justly remarks, that it is indeed a beautiful and edifying spectacle to behold seated at long tables rows of men of different features, languages, and manners, assembled together from all parts of the world, in order to gain the indulgences, and attended in the most humble manner by persons eminently distinguished by their birth and station. It often happens that noblemen and others of elevated rank put on the habit of the pilgrim, and, as an act of Christian humility, repair in that dress to Rome, seeking, like other pilgrims, the hospitality provided for them by the care of the society, who are called the Society of the Holy Trinity. Although in the jubilee years they have to sustain an expense of upwards of 100,000 crowns, still their establishments are in a prosperous condition. Their annual revenue amounts to 18,000 crowns, of which 2,400 are paid by the Apostolic chamber. We learn that Mrs. Trollope has been lately posting through Italy, and that she actually spent a whole week at Rome! We venture to predict that, in her account of what may be literally called her "flying journey," she will not say one word of the Society of the Holy Trinity, for this good reason, that she will have come away without knowing that there ever was such a society in existence.

There is, under the immediate protection of the Pope's almoner, an establishment for supplying with medical assistance at their own houses invalids who would not, from various considerations, like to repair to the public hospitals. For this purpose the city is divided into a certain number of sections, which are placed under the care of eleven visitors, who are usually virtuous, charitable ecclesiastics, each of whom has his own doctor and surgeon. When an invalid requires the aid of this establishment, he informs his curé, who sends a note to the dispensary belonging to this establishment, and every thing is then done for him which his case requires.

Allusion has already been made to the confraternity for the burial of the dead. Their church is in Via Giulia. When they receive intelligence of the death of a person who is in need of their services, they repair to their church, where they assume their black dresses; they proceed forthwith, at all times and seasons, to the place where the body lies, even though it may be twenty or thirty miles from Rome. During an inundation of the Tiber which occurred in the pontificate of Clement VIII, the members took their stations along the river as far as Ostia, and made use of every possible measure for recovering the bodies which had been carried away by the flood.

Within the city, they usually accompany the funeral of the departed, accompanied frequently by other societies also. Their secretary summons them by a note to