

The subjects, of course, are varied, but many of them are selected expressly for the singers, and nothing can be more touching than the execution of some of their solemn and penitential hymns of the church. The performance of the choir of S. Maria del Gran trionfo is among the most interesting in Naples, not only in Naples, not only for itself, but for the associations of charity, benevolence, and religion, with which it is connected.

The penitentiary of S. Maria del Presidio is more ancient. It was founded in 1647, and placed under the care of the Pii Operari of S. Nicola alli Curia. The inmates number about sixty, and form a very edifying community. They are supported by their labour and by casual charitable contributions. The church of the congregation is a curiosity in its way, having been built with a legacy bequeathed from the hoarded savings of a beggar, who, in his apparent poverty, had long subsisted on the bounty of the charitable brethren.

The Conservatorio di S. Raffaele is a large establishment, containing a hundred and fifty inmates. It is under the care of the nuns of the Addolorata, a religious sisterhood living in community, but without solemn vows or obligation of enclosure, and entirely devoted to this, and similar works of charity.

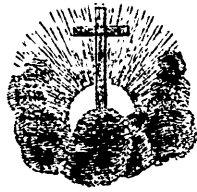
All the above mentioned conservatories are open, indiscriminately, for every applicant. There are others, reserved (from motives of delicacy and consideration for their feelings) for females of the better classes. The Ritiro di Mondragone, for instance, is intended exclusively for young females of poor but respectable family, and for widows of reduced fortune. It was founded in 1658, by the Duchess of Mondragone, from which it takes its name. Others, again, are intended for the orphans of particular classes of tradesmen or mechanic, and are supported by the confraternities of their respective trades. Thus the watchmakers have S. Maria della Purita; the notaries, S. Maria dei Notari; the silk-weavers, S. Filippo and Giacomo; and the cloth-spinners, S. Rosa dell' Arte di Lana. To be continued.

• Another of these institutions for particular trades is S. Genaro dei Calvalanti, but we cannot at this moment recall its specific destination.

AN OATH.—The Philadelphia Sun states that a man named Zimmerman, residing in Huntington, P., having an arbitration with his neighbor, made an affirmation in relation to his account, and said, "If what I have stated be not true, I hope the Almighty will send me to hell!" The words were scarcely uttered, when he fell over and expired!

ENGLISH PAGANS.—At the Quarter Sessions lately held in Taunton, the Chaplain of the prison stated that no less than 200 prisoners had come under his notice during the last year, who were ignorant of the name of the Saviour, and unable to repeat the Lord's prayer.

All Letters and Remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.



THE CATHOLIC

Hamilton, G. D.

WEDNESDAY, FEBRUARY 14, 1841.

THE BIBLIOMANIA.

"Faith comes by the hearing, and hearing by the word of Christ." Rom x. 17; then it comes not, as all Protestants pretend, by reading the scriptures, and interpreting them every one for himself. We must square our faith by the Saviour's rule, which he has pointed out to us so clearly in the scriptures; that is, we must hear and obey the voice of his Church teaching and directing us, under pain of being accounted as Heathens. Matt. xviii. 17. Now, the voice of his Church is the voice of her lawful pastors, whom he sent, as he himself had been sent by his heavenly Father, to teach all nations: John xx. 21, and to whom he was heard to say: *he, who hears you hears me.* Luke x. 16. Mark only how he chid his Apostle Thomas for not believing, on the word of the other Apostles, that they had seen him risen from the dead. "Except," said Thomas, "I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe." When afterwards Christ shewed him the wounds in his hands and feet and side, with a full faith the Apostle then exclaimed: "My Lord and my God!" Then "Jesus saith to him: because thou hast seen me, Thomas, thou hast believed; but blessed are they, who have not seen and have believed." John xv. 26—9. Does not the Saviour here teach us, by his mild rebuke to Thomas, that we ought to believe his revealed truth, though surpassing our conceptions and understanding, when propounded to us by his Apostles and their lawful successors, with whom he has promised to abide, together with his spirit of truth, at all times, even to the end of the world?

But no: the Protestant must judge of every thing by himself; he must, like Thomas, see, and feel, and comprehend all, before he believes. At the Tempter's suggestion, he has tasted the fruit of the tree of knowledge, and is become as a God knowing both good and evil. Genes. iii.—He will now judge God himself, and decide what he can and what he cannot do; what to trust, and what to distrust of his divine word. He will not, as Saint Paul exhorts, "bring into captivity his

understanding, in obedience to Christ."—2. Cor. x. 5. He will venture with his glow-worm spark of reason to explore the immeasurable depths of God's infinite wisdom, power, justice, goodness, mercy, and all his other unsourchable attributes. He will deny to him, who created all things out of nothing, and rules and preserves whatever he has made, the power of doing with his own works whatever he pleases. He believes not that he, "who spoke, and all was made; who commanded, and all was created." Pa. xxxiii. 9, can change one substance into another; though he reads in the sacred text how that same God incarnate, at the marriage feast of Cana in Galilee, changed water into wine; and declared to his twelve at the last supper, in fulfilment of what he had told the unbelieving Jews of Capernaum,—John vi. th,—that the bread which he gave them was his body; and the wine his blood; the bread his very body that was broken; and the wine his very blood about to be shed for many, for the remission of sins: though he had formerly empowered Moses to change the waters of Egypt into blood, and to work the other stupendous wonders recorded in the Old Testament: enough he gives to all living creatures the power of transmuting what they eat and drink into their flesh and blood; and even to all that grows or vegetates, that of changing into its various form and substance—the very substance of the common soil, or earth. Yet, of him, whom Protestants own to be God, they deny the truth of his repeated declaration, that he would, by such a change, give to his followers *his very flesh to eat, and his very blood to drink*; thus realizing in himself, to the very title, the figurative paschal lamb, that was not only slain, but eaten, and whose blood, when shed, and sprinkled over their door posts, forbade the approach to them of the destroying Angel: All this, however, Protestants venture to deny, merely because it implies a mystery to them inexplicable. But there is no faith in believing what we know and understand: faith ends in knowledge as hope ends in enjoyment.

To doubt the word of a fellow creature, would be the greatest insult you could offer him: for what is a Liar in the estimation of society, on whose word you can never rely? Then what an insult must it be to God, who is truth itself, for the creature to disbelieve, or call in question his revelation, and most solemn declarations; and merely because with its mite of intellect, it cannot fathom the depths of his infinite power and wisdom! Evils are cured by their opposites. By distrusting God's word in paradise man fell; and only by trusting and obeying it he can rise from his fallen state; wherefore has God grounded his religion on mysteries inexplicable here, to teach us the necessity of Faith, without which it is impossible to please God.

We are surprised that the conductors of that well-meant, and to a certain extent useful, publication, the *Temperance Advocate*, should admit into it so much

home-spun stuff about the use of *mineral-cating wines* to be used in the Lord's Supper. Are they then afraid that they will get drunk at their sacrament? All the world knows, and we in particular, who have resided for years in wine countries, that wines will not keep, but turn sour, without being tempered with a proportion of brandy mixed up with them. Who in the world ever thought of pressing down raisins in water to make wine of them? There are those among our preaching and scribbling worthies, who put forth theories on subjects, which they know nothing of, merely to pass themselves off as the most knowing ones in all things ancient and modern, sacred and profane. This always takes with the simple and uninformed multitude; and that for such suffices. But let us not for this make fools of ourselves in the eyes of the whole world. Let such, if they prefer it, hold their sacrament in the shape of harmless tea, sweet cakes, biscuits, and Jollypops. This would be so more censurable than the custom of the ancient *Aquarians*, who used only water for wine on their sacramental occasions; or that of the Presbyterian *Broth Kirk* in Aberdeen, which in our time, as the best emblem of the Saviour's supper, made lamb flesh and mutton soup the truest symbol of the Christian's mystical feast.

Verbum non amplius addam.

Welland Canal Riots.

It would seem that the spirit of Orangism directs our Provincial Government in all its arrangements for social disorder. On the Welland Canal it has placed, for the preservation of the peace, a black corps; an insult offered to any white population, but particularly so to the sensitive Irish; and also in having appointed for the prevention of out-breaks, on these public works, none but Protestants, among whom are many Orangemen, and not one Catholic. These cherished pets of our anti-Catholic rulers have been all along fomenting discord among the unsuspecting Irish labourers; and will do all they can to render their pretended services necessary, and keep themselves in office. Let, then, this our wise, upright, and truly Protestant Government take upon itself all the merit of the quarrels, murders and interruptions, of the public works on the Welland Canal.

We understand that the Catholic pastor of St. Catherines, who has done more towards the preservation of the peace among the labourers than all their troops and constables together, is resolved, if measures are not changed, to mix himself up no more with this villainous concern. We must however deprecate in justice to the Honourable president of the Board of work, Mr. Killally, that such a state of things would not be allowed, were he fully aware, from *authentic sources*, of the manner in which the police force, as it is termed, is kept up and conducted.

• The Bishop's Pastoral Letter is our next.