

THE CATHOLIC.

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

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THE CATHOLIC

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Original.

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

(Continued.)

Do thou then, Money! O 'tis for her sake
I now implore thee; for I lov'd her much,
As much she charm'd me: and for her she knows
I careless cold indifference ne'er betray'd;
Do thou my guest returning with thee bring
The wish'd for visitant, to bless my board,
Whose long long absence leaves me now a prey
To pining grief, and ever growing care!
Her intercourse so pleasing, when unsluic'd
Th' o'erflowing heart is free and mutual pour'd,
In varied converse; still the head and heart
Improving, as it starts ideas new,
And feelings oft excites, unfehl before;
Her wise suggest'd labours well perform'd;
Or pastimes plann'd, sure pleasure that afford;
Her smiles encouraging, or won applause;
Her sympathising aspect ev'n in woe;
Would sooth my sorrow; banish vain regret;
My ruffled mind ease from the galling thought
Of ruminated disappointment sad;
And all my gaiety, once so genial known,
And all my former happiness restore.

Come then, in all thy solar brightness come,
To bless my longing eyes! nor in thy stead
Send brass or copper vile, the beggar's boon:
That weight, not value boasts; with pois'nous rust
T'infest the touch, and pond'rous dangling rend
My slender galligaskins. Come, or bid
Silver, thy nobler substitute, since next
Of kin to thee, thine absent room supply!
Though less his wan complexion cheers the sight,
Than thine, so ruddy, flushed, and passing fair!
But least should I object, did'st thou transmit
To me thy cypher'd credit, which thou bid'st
Thy treasurer Britain issue in thy name:
The merest bauble, did it not engage
Thine honour's promise to attend when call'd,
Nor e'er its bearers from thy sight debar.
But most thy beauteous self I fondly prize,
By all accounted best. Then be thou by
In all thy bright effulgence, with thy beam
My thoughts to warm; and, with thy radiance clear,
My dark o'erclouded fancy to illumine;
Encourag'd thus while I resume my strain.

PROMISES.—It would be more obliging to say plainly
we cannot do what is desired, than to amuse people
with false words, which often put them upon false
measures.

INSTITUTIONS OF PUBLIC CHARITY AND PRIMARY INSTRUCTION AT ROME.

(Concluded)

From the "London Catholic."

One of the oldest and most remarkable societies in Rome is that which has been established for the ransom of captives, and for providing portions for young women who are about to be married. It was originally founded in the year 1263, in the time of Urban IV. The overthrow of the piracy system in the Mediterranean has put an end to that branch of their institution which concerns the ransom of captives; the other still remains in vigour. They bestow, as rewards for distinguished piety, from fourteen to twenty crowns on each candidate who can prove her claims to their bounty. Akin to this is another association, whose object is to save from the perils of seduction young females who might otherwise have perished. Urban VII. was so much struck with the utility of this society, that he bequeathed to it all his fortune. The presents on marriage amount from 80 to 100 crowns for each female. The qualifications are, that she shall have been born in Rome, in legitimate marriage, and that her life has been thoroughly free from reproach. With respect to these qualifications, the most searching inquiries are made before a certificate of dowry is given to her. She must have been full three years upon the list before she is admitted to the benefit of the institution. The certificate is given on the festival of the Annunciation, in the church of St. Mary of the Minerva, by the Pope himself, who repairs to the church for that purpose. The young fiancées proceed through the streets, decked out in their bridal attire, amid a crowd of their relatives and friends. It is one of the gayest processions seen in Rome.

Indeed, in no other part of the world is there so much provision made for the encouragement of matrimony, by means of dowries, such as we have mentioned. There is scarcely any public institution which does not, more or less, contribute to them; and it is a very favourite mode of bestowing their bounty with numbers of private individuals. The scrupulous inquiries which are made beforehand as to the conduct of the females who want, and wish to obtain these dowries, act with the most beneficial effects upon their religious and moral demeanour, and this again tends to insure the happiness of domestic life, and to propagate that system of virtue which prevails more extensively at Rome, in proportion to its population, than in any other city of Christendom.

Formerly in England, France, and Belgium, there were societies of barristers, who took up gratuitously the causes of the poor, and pleaded for them before the tribunals. These societies no longer exist. There is a similar institution in Rome, of very ancient date, which was founded by Ivone, an advocate, and a native of Brittany, in France. The members assembled every Sunday, in the church of St. Paul Decapito; after chanting the divine offices, and having heard mass, they repaired to a chamber provided for their use, where they examined the papers deposited there for their inspection upon behalf of the poor, and if they found the claims of the parties to be valid in law, they undertook their causes. The institution is under the patronage of a cardinal, and of a prelate who is also a member of the Roman magistracy. The associates are all men of the law. Several highly distinguished lawyers have graced

this institution with their names, and promoted its utility by their services. Amongst these was Benedict XIV. while still a practitioner at the bar, under the name of Lambertini.

The lotteries established or encouraged at Rome have given much cause of "scandal" to some of our prudish travellers. It should therefore be mentioned, that no part of the profits of these adventures goes to the Roman government. It is either expended in providing dowries for worthy marriageable females, or in other works of charity equally laudable and useful. The objection to the system is, that it induces the poor to speculate upon tickets to an extent beyond their means, and to contract habits of gambling, by betting among themselves on particular numbers. In answer, it is said, that people want this kind of excitement, and that any attempt now to suppress it would be attended with a greater degree of danger than might be generally supposed. There are undoubtedly some things in the habits of the people of every country which the government is well inclined to extirpate, if it could. But the risks are so great, that any experiment undertaken with a view to accomplish such an object, that the right course must often be postponed to the expedient. To endure and to encourage are two very different things; and if evil spring out of the lotteries, it belongs to those who commit it, while all the good that comes from them is turned to the best advantage. If they were now to be established for the first time, no virtuous government could, of course, give its sanction to them. There is no country in Europe in which they do not exist upon a scale more or less limited, England alone excepted. But it may be added, that there is more gambling carried on in one day upon the Stock Exchange of London than there is in Rome for a whole year—the money value of the wagers, for such they may be called, being considered. Yet can the government be fairly censured for not attempting to put it down?

The confraternity of St. Jerome, amongst other things, has the charge of attending to the prisons. It took upon itself, at one time, the whole of the expense attending the management of the prison in the Via Giulia, erected by Innocent X., and which the celebrated Howard considered as the most healthy prison in Europe. But the funds of the society falling short after awhile, they were obliged to obtain assistance from the Apostolic Chamber. They attend the prison every Sunday, when a sermon is preached; they catechize the prisoners, and are powerfully aided in their good work by the Jesuits, who frequently give lectures in the prison, and adopt every possible means of bringing home to its inmates the great truths of the Christian doctrine. Oh! what a contrast is here with the mode in which our English prisons are conducted, in which the Protestant chaplains content themselves with reading their dry and unimpressive forms of service once a week, and from which every low and "ingenious device" is had recourse to, in order to prevent the Catholic clergy from attending to persons of their own faith!

Near the prison of Innocent, commonly called the New Prison, there is a penitentiary for juvenile delinquents. Each of these young offenders is kept in a cell by himself, where he is employed in some labour, and is obliged to observe the strictest silence. They are under the particular care of a society of clergymen, who are almost in constant attendance, for the purpose of