

CHAPTER xiv, v. 30.—None but the courageous, like Joshua and Caleb, shall ever enter the promised land of bliss.—From this it appears how small a portion of mankind will be saved.

Verse 34.—“According to the number of the forty days, in which you viewed the land, a year shall be counted for a day, and forty years ye shall receive your iniquities, and shall know my revenge.”—The term of *forty* is that of punishment, as at the deluge—Gen. vii, 19. It is, therefore, that of penance, as in the fasts of Moses, Elias, the Ninivites, our Saviour, &c. and of his church in her fast of Lent, to appease the wrath of God, enkindled against us by our sins.

Verse 44.—The Israelites, fighting against the command of Moses and without the Ark, are foiled; so, in the spiritual warfare, those depending on themselves, who fight not under the direction of their spiritual leaders, are sure to be overcome.

CHAPTER xv, v. 4.—We still observe the figurative *bloody sacrifice* followed by the figurative *unbloody sacrifice* of flour, or bread and wine, the sacrifice of the Saviour, who is a priest for ever according to the order of Melchisedech.

Verse 35.—The temporal punishment awarded to the Sabbath breaker, shews the spiritual punishment to be awarded on all, who neglect to keep holy the Lord's day.

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

THE CATHOLIC.

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THE PARTIALITY OF PROTESTANT CHARITIES.

We have often remarked elsewhere, but particularly here in Hamilton, the partial manner in which the different protestant sects collect, and deal out their contributions to the poor. They call on those of all persuasions to furnish each his mite for the benevolent purpose of clothing and feeding the most destitute of our race in this community. And, when the time of repartition arrives, it turns out that none but the poor of a prevalent sect, or those who scruple not to send their little ones to the sabbath-schools of some favoured denomination, to be reared up in its religious principles, differing from those of their parents, are to have any share in the general donation. Is this christian charity? Is it like that of the Samaritan mentioned in the gospel? From such charity as this the poor catholics are sternly excluded, because they will not barter their faith for a mouthful of meat and some rags to cover them.

The zeal of protestants to make proselytes, each to their own particular way of thinking, is the more surprising, as they all acknowledge themselves liable to be mistaken in their so varying systems of belief; for where is the one among them who claims to himself absolute *infallibility* in his reli-

gious opinions? Nay, do they not all allow every one the religious liberty of forming his faith upon the scripture as understood by himself? yet avowing that he is not *infallibly* sure that his interpretation is the only right one? If, then, such choose to risk their own salvation on their own private judgment, which is confessedly fallible, why should they be so anxious to make themselves responsible to God for the souls of others whom they own they may be thus enticing into error? It is not so with Catholics. They consider their unchangeable doctrine as divinely revealed, on the testimony of that church which Christ commanded all to hear, or be accounted as *heathens and publicans*.—Matt. xviii. 16. Yet, with all this conviction of their *infallible* certainty, who ever saw those of their persuasion going, like protestants, from house to house, coaxing, bribing, kidnapping children and persons of denominations differing from their own, into their own religious establishments. No: their religion teaches them that none are to be decoyed, cheated, wheedled, or forced into “the one fold of the one shepherd.”—

Wiles and cunning, bribery and compulsion, false testimony and misrepresentations, are none of the allowable means resorted to by them of making conversions to their church; while the denunciations of the Saviour against the proselyting Jews, seem particularly applicable to the proselyting protestants:—“Woe to you,—[said he]—Scribes and Pharisees, hypocrites! because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell two-fold more than yourselves.”—Matt. xxiii. 15.

Mark the unchristian, the unfeeling, the inhuman question, put to our poor by some would-be saints in their own way, whom we could name! “Are you a Catholic, a papist, a romanist?” &c. If they are, “Go then,” say they, “to your priest, or to those of your own church, and seek relief from them: we have nothing for you.” Yet these are fellow-creatures in distress, who are spurned from the doors of our modern hypocrites for their conscientious adherence to their religion; a religion, too, which they have no less a right, upon protestant principle, to adhere to, as grounded upon scripture, than protestants themselves; unless these deny to all but themselves, the right to understand and interpret the scriptures according to their own judgment. But, though we allude to some who have got above indigence, but not above their early instilled and low-born ignorance, we know others of a higher, more educated and liberal caste, who can view in the poor catholic a fellow christian, and esteem him the more for honestly confessing, “through good report and evil report,” his religious conviction.

A new sect, under the rather singular denomination of “Christian Charists,” has sprung up in Birmingham, with the avowed object of enlightening the people on matters spiritual and temporal, as a preparatory step towards the achieving the objects set forth in the charter.—*Standard*.

MORE PLUNDER OF THE CATHOLIC CHURCH.—The annexed scrap of intelligence is from the *Southern Churchman*:—

“Accounts from St. Petersburg of the 22nd ult., announce that the emperor, by an ukase of the 6th, had taken from the Roman Catholic and Greek clergy, as well as from all the convents situate in the northern provinces of the empire, all the cultivated lands which they possessed.—This property was to be annexed to the national domain, and the clergy of the churches and convents to obtain an annual provision from the state.”

The pure religion of the possessors of the immense wealth and number of livings set out in the following list, screens them from even the complaints of the same sectarian press, which are so loud in their unholy commendations of the open and flagrant violation of the 6th commandment, as practised against the professors of Catholicity, wherever the mild sway of Protestantism can effect it.—*Cath. Herald*.

Income of the English Clergy.—The revenues of the English bishops are variously stated, but the following list will be found pretty accurate, though we are aware that it has been denied with, however, very little truth; for, when we recollect that many of these cormorant dignitaries have died worth (in real and personal property) from a quarter to three quarters of a million, the statement cannot be far beyond the mark.

	livings.
Archbishop of Canterbury	£41,100 176
Archbishop of York	26,000 80
Bishop of Durham	61,000 80
Bishop of London	30,000 95
Bishop of Litchfield and Coventry, and Dean of Durham	12,600 48
Bishop of St. Asaph	2,000 90
Bishop of Bath and Wells	7,330 27
Bishop of Chester	4,700 30
Bishop of Chichester, also rector of St. Giles'	6,770 36
Bishop of Ely	21,340 180
Bishop of Lincoln and Dean of St. Paul's	15,530 36
Bishop of Norwich	9,370 40
Bishop of Oxford	3,500 11
Canon of Wells, and prebendary of Durham, together	5,400 16
Bishop of Salisbury, and chancellor of order of the Garter	14,420 40
Bishop of Carlisle	5,300 34
Bishop of Worcester and rector of Hartlebury	9,600 20
Bishop of Winchester	28,730 70
Bishop of Hereford	7,080 35
Bishop of Exeter,	6,500 48
Bishop of St. David's, prebend of Durham	6,260 100
Bishop of Bangor	4,310 80
Bishop of Bristol, rector of Berwick, master of Trinity College, Cambridge	4,470 14
Bishop of Rochester	5,400 21
Bishop of Peterboro'	4,140 13
Bishop of Gloucester	3,200 25
Bishop of Landaff (the poorest sec in the hierarchy)	1,510 16
Bishop of Sedor and Man (no return of the revenue)	

In addition to the above, there are 62 Archdeacons, the values of which vary in amount, but average £8,000 a year each. And in addition to these enormous incomes, £100,000 have been annually voted by Parliament towards the support of the poor clergy of this rich church.—Many of the Deaneries, as those of Westminster, Windsor, St. Paul's, Salisbury, Lincoln, Exeter, and Wells, produce incomes varying from £1,500 to £12,000 a year.

MAN'S NATURAL INSUFFICIENCY COMPENSATED BY HIS RATIONAL FACULTY.

“I said ye are gods, and all children of the Most High; nevertheless, as men ye shall die.”—Ps. lxxxii. 6, 7.

MAN is born, of all animals, the most indigent, helpless, and dependant; but he alone is born the child of reason, and this gives him the superiority over them all. He enters this world feeble, naked, and wholly destitute; but endowed with mental powers, which, in due time, amply compensate for all his deficiencies, by making every object in nature minister to his wants, comforts, and enjoyments.

The other animals having no such resources in themselves, are at once provided for by nature. Their coats and coverings are fitted to them, and wonderfully adapted in their texture and density to the various climates in which they are destined to reside. Man is the only animal unprovided for, because he is the only one capable of providing for himself. He is the animal of all climates, for the whole earth is his own. He is therefore left free to choose according to the climate where he wishes to reside, that covering which suits him best—the only being on earth that can shift his dress at pleasure, and thus adapt his frame to every temperature; whereas, the Russian bear, for instance, would faint with heat under his thick matted fur in the burning deserts of Africa; while the elephant or camel, and other tropical animals, would starve under their thin, short, and scanty pile, in the frozen wilds of the polar regions. The human foot, which is destined to trace the rocky and rugged tracks, as well as the soft, smooth, and sandy; to pierce the thickets and thorny wilds; to wade through hyperborean snows, and explore the remotest icy extremities of the globe; is formed naked, and free to fit itself for its several excursions with the best adapted defensive coverings; whereas we observe the feet of other animals shaped, shod, and covered, at once in the fashion and manner best suited to their invariable habits and particular instincts. Thus, the camel's foot is broad, soft, and spongy, as best calculated to tread, without sinking, the soft, sandy deserts of its native country; where, having often immense dry and barren wastes to traverse, nature has besides furnished it, in its stomach, with a separate reservoir for water, which it spends in supplying its thirst, where no water is else to be found. So, the mountain goat, the sheep, the horse, the ox, and ass, with the other animals, that frequent in every place the habitations of man, or drudge for him along the hardest soils and pavements, have their feet securely fenced round with tough enduring horn, which grows, as wasted, and repairs itself when used. They are also clothed and armed against all contingencies; and yield, in fine, their spoils to cover their all depending lord. The claws of birds, enabling them to cling to the waving boughs of the forest, the common rendezvous of the aerial race; the web-foot of the water fowl;—the scales, fins and shells of the various fishes; and all the peculiarities in construction and form observable in the several creatures, demonstrate the particular