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THE LIBERIA BEACON.

BY MARTIN F. TUPPER.

A thousand miles of rugged shore,
And not a light-house seen!
Alas! the thousand years of yore,
That such a shame hath been!
Alas! that Africa's darkling race,
The savages and slaves,
Never have known the gleam of grace
On their south-western waves!

Never, till now!—O glorious light!
The beacon is a blaze,
And half the terrors of the night
Are scattered by its rays!
Forth from the starry-heavened West,
Was lit the glowing torch,
For dear Columbia's sons have blest
Liberia with a church!

Yes, yours, Columbia, leads the way,
And shows our hard old world
How slavery in the sight of day,
Can easiest be down-hurled!
Not by the bloody hand of power,
That mangles while it frees,
But by religion's calmest hour,
And freedom of the seas.

Yes, brothers! Patience is the word,—
And prudence in your zeal,
Where these sweet angels well are heard,
They work the common weal.
The North must wait; the South be wise,
And both unite in love,
To help the slave beneath the skies,
Who is no slave above!

Colonization Herald.

FINANCES OF THE ROMAN CHURCH.

A journal published in the island of Malta, and entitled *Il Cattolico Cristiano*, contains a curious statistical article on the revenues of the Romish clergy. The article purports to be from the pen of an Italian priest, who passed many years as curate in the Roman States.

According to the public register the value of the real estate in the Papal dominions is 195 millions of dollars. The population being three millions, the proportion of each inhabitant would be \$65. The clergy, comprising priests, monks, brothers, nuns and sisters, number 60,000, or one in fifty of the population.

The real estate of the clergy is stated at forty-five millions, equal at five per cent. to an income of \$2,250,000. The cattle owned by them are valued at two millions, equivalent to an annual income of 100,000. The clergy own twenty-five millions of State stock, on which they receive interest. These are the amounts actually in the hands of the clergy.—But they have other sources of revenue which we will now consider.

Every family wishing to make one of its sons a priest must procure him a capital of at least \$500. There are in the Roman States about forty thousand priests, but half of these, belonging as they do to the regular orders, are not required to have a patrimony. Of the twenty thousand secular priests, suppose half are beneficiaries, the capital furnished by the other half is five millions, which is equal to a revenue of \$250,000.

The dowry of every girl who becomes a nun must go to her convent. This sum amounts to much more than ten millions, but we take this figure as the least.

The forty thousand priests say mass every day, and only *gratis* on festival days. The regular price of a mass at Rome is 20 cents, but the priests rarely content themselves with this price; the festivals, funerals, burials, elevations and particular chapels raise the sum to

at least 50 cents; but as a mass in the country costs only 15 cents, we will place the average at 20. This gives a revenue of \$2,726,000 a year. But deducting \$600,000 for masses said gratis on festival and other days by curates, the sum is reduced to \$2,100,000 a year.

When a child enters the Church at twenty-four hours old, he commences paying. The births are about 90,000 a year. At each baptism, a taper weighing a pound is left, and a gift in money for the curate. The average of these gifts must be much larger, but we will place them at 50 cents, which gives an annual sum of \$45,000.

The confirmation succeeds the baptism, and is said to perfect it. The dying child is confirmed at home; the others go to the church. On this occasion each child should give to the bishop a taper worth 30 cents, and supposing that only 60,000 do so, the annual revenue from this source is \$18,000.

The marriages number about 25,000 yearly. Everybody knows the expense of the acts of the chancellor, the publications of the bans or dispensations from them, the permission to marry, the certificate of confession, the present to the curate, &c. But to avoid the appearance of exaggeration, we place the revenue from this source at \$25,000 only.

In the Roman States, if a person wishes to get any employment under government, to marry, to enlist, to teach, to get a passport, and in short to do a thousand other things, he must have his certificate of baptism to put on file. As he must procure for each occasion another certificate, the same person may be obliged to procure fifty of them. The price of them is 10 cents for the poor, 30 for the middle classes, 50 for the nobles, and 100 for the princes. Putting the revenue from this source at the lowest figure, we have \$9,000.

The certificates of confirmation, of decess, of marriage, are also necessary, but not so often as those of baptism. The price for them is the same. The annual revenue from this source cannot be less than \$9,750.

Burial expenses are exorbitant and obligatory. The long files of priests and friars, all paid to accompany the body, the wax given to all the members of the clergy, and the tapers which are lighted in great numbers around the body, and remain for the profit of the priests, occasion an enormous expense. At Rome, the most economical burial of a man of the middle class costs at least fifty dollars, and those of the rich and of the nobility cost several hundreds; but the poor give little and sometimes nothing. Count then for each funeral seven dollars and a half, and we have for the eighty thousand yearly a revenue of \$600,000 for the clergy.

The numerous begging friars who travel the country asking alms must receive from the people \$1,825,000.

Collections are constantly made in all the churches. The bag is handed round the church at each mass, at each elevation, sometimes for one madonna, sometimes for another; sometimes for one saint, sometimes for another; to-day for one festival, to-morrow for another—so that one must have his purse constantly in his hand. But counting only the parish churches and ten collections a year, and suppose the receipts to average two dollars, we have in the 10,000 parishes a revenue of \$200,000 a year.

Preaching is paid for by townships and individuals, and forms also a branch of clerical commerce. This is not the case in many parish churches, but it exists in most of those directed by the friars. Suppose that this exists in only five thousand churches, each costing only thirty dollars yearly, we have a clerical revenue from this source of \$150,000.

With the exception of a few of the principal towns, all parts of the Roman States pay tithes. The income from this source must be far above \$150,000, but we place it at this figure. Add to this a revenue from the seminaries and colleges of at least \$15,000.

Dispensations from marriage, indulgences, privileges, particular chapels and altars, and those innumerable articles sold at the churches, at the Dataria, at the secretaryship, of briefs, of indulgences, relics, &c., form one of the best sources of the revenue of the clergy; count this at \$50,000.

The Saturday before Easter, the priests bless the houses of the laity, each one of whom makes them a present either in money or produce. Count this at a cent for each, and we have a revenue of \$30,000.

Supposed miracles or pardons received from different madonnas or saints are paid in offerings of wax, of money, or of hearts or images in silver or gold, or in jewels, which become the property of the Church. The revenues from this source may be placed at \$75,000 yearly, although this must fall far below the sum actually received. The gifts at Rimini alone in the last two months almost equal this sum.

When any one is sick, it is the custom to get a priest to say a *triduo* to some madonna or saint, for his cure. Sometimes prayers are said every ninth day. Ceremonies are performed for the dead on the seventh day, on the thirtieth, and on the anniversary. The smallest tax for the *triduo* is fixed at \$3, for the ninth day ceremony at \$10, and for the anniversary at \$3. Supposing each parish to receive but fifty dollars from this source, the annual receipts would be \$500,000.

The *churcing* of women is another source of riches for the clergy. Each one must receive the benediction and make a present.—Put the total of these at the low sum of \$9,000.

We do not count the receipts of the clergy arising from scapularies, girdles, rosaries, heart of Jesus, heart of the Virgin Mary, medals, &c., nor those from benedictions at the death-bed, from visits paid to the curiosities in the churches, the amounts paid by priests for advancement, and for holy water; nor for the tax paid by the Jews for the privilege of living outside of the Ghetto, nor from the benedictions of new houses, of nuptial beds, of country seats, &c., nor from a hundred similar sources; nor have we spoken of the immense sums levied on the people for the construction and repair of churches, or of the revenues of the ecclesiastics, from their civil and religious functions, for instance of the provincial legates, the nuncios, the priests, magistrates and the cardinals. We have placed the sum derived from the few sources mentioned, at the very lowest figure. They may be recapitulated as follows:—

REVENUES OF THE CLERGY IN THE ROMAN STATES.

From	Annual income.	Capitalized at 5 per cent.
Real Estate,	\$2,250,000	\$45,000,000
Cattle,	1,000,000	2,000,000
Taxes,	300,000	6,000,000
State stock,	1,250,000	25,000,000
Patrimonies,	250,000	5,000,000
Dowries,	500,000	10,000,000
Masses,	2,150,000	43,000,000
Baptisms,	45,000	900,000
Confirmations,	18,000	360,000
Marriages,	25,000	500,000
Certificates of baptism,	9,000	180,000
Other certificates,	9,750	195,000
Burials,	600,000	12,000,000
Begging orders,	1,825,000	36,500,000
Collections,	200,000	4,000,000
Preaching,	150,000	3,000,000
Tithes,	150,000	3,000,000
Seminaries,	15,000	300,000
Profits on sales	50,000	1,000,000
Easter blessing	30,000	600,000
Miracles	75,000	1,500,000
Triduos, &c.	500,000	10,000,000

Benedictions	9,000	180,000
Total	\$10,510,750	\$210,215,000

By this examination, it appears that the annual receipts of the Roman clergy exceed in value the sum total of the whole value of the landed estate in the Papal dominions. What wonder is it then, that the people are so poor, so ignorant, so superstitious, and at the same time so rejoiced to be rid of their ecclesiastical masters? And why should we be surprised at the resistance offered by the whole body of priests to reforms suggested by Lord Palmerston, M. Guizot, and even by Nicholas, who has expressed the opinion that the tyranny at Rome would be intolerable in Russia?—The reign of Gregory XVI. was signalized by several insurrections, and that of Pius IX. by a revolution.—*Cor. of the Commercial Adv.*

Life in South Africa.

A book, giving an account of the five years of a hunter's life in the far interior of South Africa, has lately been published in London. It is the work of a sportsman who seems to have exhausted the pastime of salmon-fishing and roe-stalking on the streams, and in the woods of his native Scotland; and, in order to be more free, to have chosen a region in Africa, far beyond the footsteps of civilized man, where he might collect hunting trophies and objects of interest in science and natural history. He says that he has succeeded to his heart's desire. From a notice of the book in the London Observer, we select the following spirited passage:

In his wanderings in Southern Africa, accompanied by wagons, teams of oxen, a goodly body of expert natives, and horses to enable him to come up with wild animals, he almost sleeps with his rifle in his hands. The destruction that he perpetrates amongst the larger and rarer tribes of antelopes, koodos, pallahs, sassabys, zebras, buffaloes, giraffes, elands, crocodiles, hippopotami, rhinoceroses, ostriches, lions, lionesses, leopards, wild boars and elephants, is almost incredible. One parcel of Ostrich feathers and elephants' tusks, the reward of his unerring eye and ever steady hand, fetched at the Cape £1,000; his other trophies are now exhibiting in London, forming a South African museum, to be seen at the Chinese Gallery. He shot, single-handed, no fewer than one hundred elephants! The number of lions, lionesses and leopards that fell victims to his double-grooved and double-barrelled rifles, is marvellous. Whether hidden in an artificial pit, within twenty yards of the watering places of lions, whether in rapid motion on foot or on horse-back, his aim is equally fatal. As a curiosity we will give, taken at random, the contents of one chapter:—"A lion shot from my watching-hole at midnight—six lions drink close beside me—a lioness slain—a rhinoceros bites the dust—my shooting hole surrounded with game—pallahs, sarabys, zebras, &c.—a rhooserheebok shot—my fiftieth elephant bagged—struggle with a boa constrictor—lions too numerous to be agreeable—five rhinoceroses shot as they came to drink—a venomous snake." The two volumes contain thirty-three chapters, and their contents are as interesting—at least for those who affect the dangerous and exciting sports, and not unfrequently cruel ones, of the forest, desert and prairie—as those of the chapter cited. In slaughtering the *feræ natura* of Southern Africa, the author had many opportunities of observing their habits, and on that point has adduced much that was unknown to natural historians. He has also discovered more than one new species of quadruped, particularly of the antelope tribe. We should hardly be justified in concluding this brief notice of these extraordinary volumes without