

## The True Witness.

AND  
CATHOLIC CHRONICLE,  
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## TERMS:

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MONTREAL, FRIDAY, JAN. 25, 1861.

## NEWS OF THE WEEK.

OUR latest dates are to the 16th inst. Gaeta  
still holds out, but it is rumored that the French  
fleet is about to be withdrawn. The bombard-  
ment of the fortress by the Piedmontese con-  
tinues with unabated vigor, and the shells have  
reached the King of Naples' quarters. The  
general aspect of Europe is pregnant with sym-  
ptoms of war, and the alarm occasioned by the  
enormous military preparations of France, has  
not been allayed by his Address on New Years  
Day, wherein he took the opportunity to declare  
his confidence in the preservation of peace.—  
There is much distress in England, and bread-  
riots are anticipated. The severity of the  
weather continues unabated.

The Secession movement progresses in the  
United States, and all hopes of an amicable com-  
promise seem at an end. Georgia has joined the  
Secessionists.

## FACTS VER. STATEMENTS

We find the following in the *Toronto Globe*:

Protestant journalists are often assailed by Catho-  
lics, and censured by liberal Protestants for pub-  
lishing, even as news, facts or statements which re-  
flect upon the Church of Rome or the conduct of  
its adherents. We have come in for our share—a  
pretty large one too—of the anathemas of the Catho-  
lic Press for presuming to give publicity to items  
of this kind. It might be expected that those who  
complain so bitterly would never be found sinning in  
this way themselves. But take up any number of  
the *Toronto Mirror*, *True Witness* (the organ of the  
Lower Canada Hierarchy), or indeed any avowed  
Catholic journal, and what do we find? Not argu-  
ments against the doctrines of Protestantism, not  
proofs of its demoralizing, pauperizing, barbarizing  
tendency, as seen in the daily life of individuals, or  
in the history of the nations that profess it; not ex-  
pressions of Christian sympathy for the deluded vic-  
tims of a false faith, and of pious hope for their con-  
version; but the very opposite of all this,—indiscri-  
minate abuse, vile insinuation, insulting mockery,  
slandering epithets, obscene comparisons, and not seldom  
attempts at irony, which, in most Protestant ears  
sounds amazingly like blasphemy.

We give the following from the *True Witness* as  
mild specimens compared with some we have seen.  
The religious exercises which Protestants have been  
asked to engage in during the present week, and es-  
pecially the proposal to unite on the 16th instant in  
prayer to the Almighty for the conversion of Ro-  
manists, is the "occasion" which the *Witness* has  
imposed after the following fashion:—

"When such activity prevails in the brothels and in  
the meeting-houses, the revival mania has driven thou-  
sands to the one and filled the other with blasphem-  
ing maniacs; Rome trembles on her seven hills at  
the brightness of the coming of Garibaldi, and the  
people of the earth are rising in their might against  
the bondage of Popery; wherefore, it behooves the  
elect, the chosen people and all who snuff through  
the nose, to bestir themselves in the good cause.  
Prayer, incessant and united, must be made for the  
conversion—not of the heathen myriads of Protest-  
ant England, nor for the conversion of the brutalized  
Protestant masses of the United States—but for Pa-  
pists generally, and for the Papists of Ireland espe-  
cially; that the daughters of Erin may become pure  
even as the mothers of Protestant Israel, and may be  
found clad in the white garments of a Maria  
Monk on the day when the Lord shall come to judge  
the nations. This is the object of the prayer, and  
we say, 'Pray away, gentlemen, till you are black  
in the face.'"

In the same paper we are told that:—  
"Protestantism is but the cloaca maxima of the  
Church, the sink into which she ejects all her im-  
purities."

We cannot refrain from publicly expressing  
our gratitude towards the *Globe* and its editors,  
for the above expression of their ill-will toward,  
and general disapprobation of, the course of the  
TRUE WITNESS. There is but one token  
which the Catholic gentleman would willingly  
accept from George Brown, or from any of his  
party—and that is, a token of hostility. The  
Catholic journalist, or public man, who should  
have the misfortune to win a good word from  
George Brown, would have therein proof strong  
as "Holy Writ," that, in some manner, and to  
some extent, he had betrayed the honor and in-  
terests of his Church; and we may set it down  
as a rule admitting of no possible or conceivable  
exception, that the honest consistent Catholic  
must always be the enemy of the *Globe* and  
that political party which the *Globe* represents;  
just as it is equally certain that no Catholic can  
be a friend or political supporter of George  
Brown, and the Protestant Reformers, unless he  
be emphatically a sneak.

But whilst we accept the abuse of the *Globe*,  
and the anger of Mister George Brown, as high-  
ly flattering compliments to our integrity, con-  
sistency, and fidelity to Catholic interests, we  
must, in justice to ourselves, take exception to  
the reasons by the *Globe* assigned for its notice  
of our humble selves. The *Globe* wisely distin-  
guishes between "facts" and "statements;" the

• The distinction is important.—Ed. T. W.

former being identical with truth, the other—  
such "statements" especially as appear in the  
*Globe*—being for the most part identical with  
falsehood. Indeed with that journal, as with the  
evangelical press generally, the greatest care  
must be taken in discriminating between its  
"statements" and the "facts"—and so in the  
case before us. It is a "fact" that the TRUE  
WITNESS has deserved the ill-will and abuse of  
the *Globe*; but the latter's "statement" of the  
grounds upon which he honors us with these  
marks of his disfavor are false. The one be-  
long to the realm of objective existences, or  
truth, with which the *Globe* has no connection;  
the other is of the same stuff as that of which its  
ancient vituperations of the "Dogans" and  
laudations of Garazzi were concocted, and which  
owed their origin to the purblind imagination,  
corrupt heart, and brazen mendacity of Mister  
George Brown.

It is for instance, not a "fact," but a "state-  
ment," that the TRUE WITNESS does not base  
his arguments against Protestantism upon "its  
demoralizing, pauperizing, barbarizing ten-  
dencies, as seen in the daily life of individuals,  
or in the history of the nations that profess it."  
Why, in the very article to which the *Globe*  
alludes, that in which we described Protestantism  
as the "cloaca maxima of the Church," the  
sink or cess-pool into which Catholicity ejects  
all her impurities, all her fetid or feculent matter  
—we particularly alluded to the *Globe's* pet, and  
the darling of the conventicle, the notorious  
Chiniquy, as a "living illustration" of the truth  
of our remarks; and of which a Garazzi, an  
Achilli, a Maria Monk, and thousands of others  
besides Chiniquy, are well-known and authentic  
proofs. That the Pope when he cleans his gar-  
den, throws the weeds over the Protestant wall,  
is an old saying attributed to the Protestant  
Dean Swift, and which we have but repeated in  
another form, giving a living example of its truth  
—or of the "fact" by us asserted, that Protes-  
tantism is the "cloaca maxima," or common  
cess-pool of the Catholic Church; whilst the  
*Globe's* assertion that our arguments against  
Protestantism are not supported by references to  
"its demoralizing &c. tendency," is merely a  
"statement" i.e. a falsehood.

So too with regard to nations and communities.  
An argument which we have constantly appealed  
to, as strong, almost conclusive, in favor of Catho-  
licity as against Protestantism, is the com-  
parative moral superiority of Catholic over Pro-  
testant or non-Catholic communities—of Ireland  
over England and Scotland, as illustrated by  
their several statistics of bastardy; of the moral  
superiority of Catholic Lower Canada over Pro-  
testant Upper Canada, as evidenced by the Of-  
ficial Criminal Statistics of the Province, and the  
state of the Penitentiary. We have adduced  
"facts" in support of our thesis; that we have  
not done so is merely a "statement," and a  
very impudent "statement," of the *Toronto  
Globe*.

We will admit that we have addressed our ar-  
guments against the practice, rather than "against  
the doctrines of Protestantism," because we are  
in profound ignorance as to what the latter are,  
or in what they consist—*et de non apparentibus,  
et de non existentibus, eadem est ratio.*—  
We cannot argue with a noontide; we know  
not how to direct our batteries against that  
which has no known tangible being.

The "doctrines of Protestantism," or Pro-  
testant doctrines, must be positive doctrines—  
not mere negations—in which all Protestants—  
i.e., all baptised Non-Catholics—agree as truth,  
and in virtue of which they are Protestant, or  
Non-Catholic; for doctrines held only by a sec-  
tion of the Protestant body, are no more Pro-  
testant "doctrines" than the three tailors of  
Tooley streets were the people of England. In  
like manner, Protestant "doctrines" must be  
"doctrines," no portion of which are held by  
Catholics; for "doctrines" any portion of which  
are common both to Protestants and Catholics,  
are not the exclusive property of the former,  
and cannot therefore be claimed as Protestant  
"doctrines." When the *Globe* shall have pre-  
sented us with some body of positive truth,  
which all Protestants—from the Archbishop of  
Canterbury down to Joe Smith—agree in hold-  
ing, but which is rejected by all Catholics; which  
is acknowledged as of divine obligation, by Angli-  
cans, and Swedenborgians, by Methodists,  
and Mormons, by the "Free-Lovers" and the  
last sect hatched, or heated into a fetid and  
ephemeral existence on the great putrescent Pro-  
testant dung-heap—then, but not before, shall  
we take it into consideration whether it be worth  
expending powder and shot upon, and whether  
the Catholic journalist can condescend to direct  
the batteries of his logic against it.

We will plead guilty also to the soft impeach-  
ment of "irony," or of "poking fun" at the  
prayer meetings of the Swaddlers. We cannot  
help it, but laugh we must, at the comicalities of  
evangelical Protestantism. There is one phase  
of Protestantism which is simply hideous and  
loathsome, bloodstained, and by no means mirth-  
provoking; such was the phase of French Pro-  
testantism, or "Denialism" in '93, and in the  
Italian Peninsula to-day, and of which the filthy

Garazzi is a prominent figure. But there is  
another phase of Protestantism—the Protestant-  
ism of the evangelical tea-party, the love-feast,  
and the camp-meeting—which is simply ludicrous,  
whose very blasphemies provoke to laughter, and  
of which a Stiggins, a Sawley, a Chiniquy, and  
the "converted prize-fighter" are the types or  
representatives."

The *Morning Chronicle* of Quebec, having  
falsely, but we trust unintentionally or through  
misconception, accused the TRUE WITNESS of  
holding the infamous and anti-Catholic doctrine  
that "Protestant marriage is a modern system of  
concubinage"—was addressed in the following  
terms by a correspondent—to whom we return  
our sincere thanks for his able vindication of our  
views upon the marriage question:—

(To the Editor of the *Morning Chronicle*.)

Sir,—In your issue of this day, you say, in speak-  
ing of the *True Witness*, that that journal "holds  
the liberal doctrine that Protestant marriage is a  
modern system of concubinage, and that those of us,  
generally, who are inclined at times to read the Bi-  
ble, have the poorest possible chance for a future  
state."

Now, Mr. Editor, allow me to tell you that you  
have never seen, and never shall see, in the *True  
Witness*, a single line which could corroborate your  
statement about its pretended doctrine on Protes-  
tant marriage. He has frequently condemned the  
laws of divorce as introducing legal concubinage in  
our society; and, on that point, he is supported by  
many respectable Protestants, mostly of the Church  
of England, who do not grant to human nature the  
same liberty as Protestants of some more liberal  
sects; but he has never spoken irreverently of Pro-  
testant marriage which is respected and is acknowl-  
edged as valid by the Catholic Church. As for the  
Bible reading you are also in error; you have never  
seen and never shall see in the columns of that jour-  
nal, a single line to condemn indiscriminately Bible  
reading. What he condemns and ever shall con-  
demn in Bible reading is the authority given by  
liberal Protestants, even to the most ignorant, to ex-  
plain to words of God, according to the dictates of  
their own judgment, without reference to any au-  
thority. On that point Mr. Editor, you may rest as-  
sured that the *True Witness* is again supported by  
many respectable Protestants, who laugh at the  
absurdity of such a doctrine.

I have thought it my duty to address you these  
few lines of explanation. In a mixed community  
like ours, it is important, for the sake of peace and  
good understanding, to contradict statements which  
might be an obstacle to both.

A FRIEND OF THE "TRUE WITNESS"

Quebec, January 18, 1861.  
To this the *Chronicle*, being unable to adduce  
a single passage from the TRUE WITNESS in  
support of its allegations as to the latter's doc-  
trine respecting "Protestant marriage," added  
the annexed comments:—

[We publish the foregoing letter out of respect to  
its author; but the columns of the *True Witness*  
have, nevertheless frequently contained articles the  
most offensive, even to non-sectarian Protestants—  
in regard moreover to the institution of marriage.  
Will our correspondent please read the following  
from the last *Witness*? It refers to Protestant Prayer  
Meetings.—Ed. M. O.]

The comments of the *Chronicle* are amusing,  
if not to the point. We have, no doubt, said many  
things "offensive to Protestants" inasmuch as  
we believe Protestantism i.e. the denial of Catho-  
licity, to be based upon error; error some-  
times intellectual or of the head—sometimes error  
of the heart, or moral repugnance to the  
truth. We cannot speak respectfully of error;  
we cannot but pronounce unqualified condemnation  
upon the system of Protestantism, which, if  
Catholicity be from God, must be from the de-  
vil; but we would not willingly speak offensively  
of Protestants either as individuals, or as a  
body, or transfer our condemnation of their er-  
roneous system to its professors. Protestants,  
thank God! are invariably inconsistent; they  
shrink, for the most part, from carrying out Pro-  
testantism to its logical consequences; and the  
worst of them are better than, and indeed too  
good for, their religious, or rather irreligious sys-  
tem. That by their practice of the natural vir-  
tues, by their amiable conduct as citizens, by  
their active charities, and forwardness in every  
natural good work, Protestants often set Catho-  
lics a good example which the latter would do  
well to follow, is a truth we have often asserted,  
but which involves no concession in favor of  
Protestantism; so neither does the expression  
of our unqualified abhorrence of Protestantism,  
imply any abhorrence of those who are the vic-  
tims of that miserable system.

With respect to our remarks upon the "Re-  
vivals," we have only to remind the *Chronicle*  
that it is from Protestant journals, and from the  
*Northern Whig* in particular, that we have de-  
rived our information as to the disastrous and  
disgusting intellectual, and moral consequences  
of those extravagant outbreaks of hysterical  
fanaticism. We have it on undoubted authority,  
that the "Revival Hysteria" has in numerous  
instances sent its victim to the lunatic asylum,  
and in perhaps still more, to the brothel.—  
Young men and young women in violent animal  
convulsions, may seem to the *Chronicle* to be  
living instances of the power of the Spirit; but  
not only to all Catholics, but to all impartial  
persons, they are melancholy examples of the de-  
gradation to which man is reduced by listening  
to the voice of passion rather than to the salu-  
tary counsels of the Church, and of the power  
which the devil still retains over the minds and  
bodies of his followers. The subject is one  
which for many and obvious reasons we cannot  
discuss at length in our columns; and we would  
therefore content ourselves by referring the  
*Chronicle* to the records of illegitimacy among  
Methodists of Wales, the results of their "bur-  
nelling" system—and to the details of "religious

hysteria" as manifested in the notorious impurity  
of certain Oriental religions, in whose howlings,  
contortions, and beastly physical phenomena are  
to be found a remarkable similarity with the  
most striking features of Protestant Revivals.

On the marriage question, we have but to re-  
peat the words of the *Chronicle's* correspondent,  
with respect to the doctrine of the TRUE WIT-  
NESS. We hold, and have always asserted,  
that Protestant Marriages—contracted by bap-  
tized persons, betwixt whom no natural impedi-  
ments to matrimony exist, and in good faith—that  
to say, with the intention of entering into the  
Christian relations of man and wife—are chaste,  
honorable, holy, and indissoluble, because sacra-  
mental unions—the contracting parties being  
themselves, to themselves, even if unconsciously,  
the Ministers of the sacrament. Such unions  
may be wanting indeed in certain special super-  
natural graces conveyed by the Church in her  
Nuptial Benediction on the newly married cou-  
ple; but they are nevertheless chaste and holy mar-  
riages, which it is not in the power of man, or of  
man's law to dissolve. Hence our opposition to  
Protestant Divorce Laws, which opposition has  
always been based upon the assumption that  
"Protestant Marriages" are indissoluble, be-  
cause sacramental, unions of one man with one  
woman. One with one, and for ever, until God  
Himself doth them part.

We ask therefore as a right, as a bare act of  
justice, that the Quebec *Chronicle*, having mis-  
represented us as to his readers, shall publish the  
foregoing paragraph, in which we have stated in  
our own words, our doctrine on the subject of  
"Protestant Marriages"—the doctrine which  
we have always asserted, and in defence of which  
we have spoken some very harsh, and intention-  
ally offensive, things of Protestant Divorce  
Laws; which we look upon as merely laws to  
legalise concubinage and adultery, and to bring  
"Protestant Marriage" which we respect, and  
desire to see respected, into disrepute.

This we have said, and repeat, that the sexual  
union which can upon any pretence whatsoever  
be dissolved, is not Christian Marriage; and  
that one essential difference betwixt marriage  
and concubinage is this—That one is a Sacra-  
ment—even to those who are unconscious of, or  
deny, its sacramental character—and therefore  
indissoluble; whilst the other is a purely human  
connection, or civil contract, which of course  
may be dissolved at any moment by the mutual  
consent of the contracting parties. The second  
unions of divorced persons, whose former part-  
ners are still living, we do not however call con-  
cubinage—for that would be too mild a term—  
but simply adulterous and therefore filthy sexual  
connections. No power on earth can dissolve  
the marriage tie, or release man and wife from  
the obligation of mutual fidelity.

THE "COMMERCIAL ADVERTISER" ON  
FRENCH CANADIAN EMIGRATION.—It is of  
immense advantage to the Protestant journalist  
that, in treating of matters pertaining to Catho-  
licity, he does not recognise himself as being  
bound over to keep the truth; that he is not re-  
strained to the narrow, and heavily encumbered  
domain of facts; but that he is at liberty to give  
full scope to his fancy, and to draw upon his im-  
agination for the statements upon which he erects  
his superstructure of argument. The Catholic  
journalist has no such liberty allowed him; and  
therefore finds himself often seriously embarrassed  
in his contests with his unencumbered Protestant  
adversary. Yet truth, though it may be an en-  
cumbrance in the day of battle, is a valuable  
armor which it is not prudent to cast aside.

Our light-armed cotemporary, the *Commercial  
Advertiser*, by not adhering to this maxim, has  
seriously exposed himself, in an article in which,  
professing to account for the emigration of  
French Canadians to the United States, he as-  
signs, as the cause of that emigration, the heavy  
ecclesiastical burdens to which the Catholic *culti-  
vateur* is subject in Lower Canada. A person  
of a more prosaic habit of mind might have found  
abundant reasons for that emigration in the scar-  
city of unsettled land in Lower Canada, worth the  
trouble and expense of clearing; in the greater  
facilities of sending farm produce to market  
which the United States afford to the settlers in  
that part of the world; to the severity of the  
Lower Canadian climate, the length and rigor  
of its winters, and many other physical causes  
which it would be tedious to enumerate. Facts,  
if stubborn, are often uninteresting; and from the  
region of facts our cotemporary takes pleasant  
refuge in the domain of fancy. Thus, answering  
the question, why does the Lower Canadian emi-  
grate?—with eye in a poet's frenzy rolling, he  
replies as follows:—

"We answer compulsory tythes and priestly ex-  
actions and domination: it is these that are depopu-  
lating the French Canadian districts; it is their  
absence which makes the United States so attractive  
to its youth."

"We have shown that the *habitant* is a poor and  
frugal man, as a consequence he has nothing to  
spare, and he is not fond of demands upon his means  
the payment of which seriously circumscribes his  
few comforts. His crop frequently too small for his  
needs, is made still less by the tythe rigorously  
exact; the calamity of a death is increased by ex-  
orbitant charges for placing the body in the earth,  
and assisting the soul beyond it; the joy of his mar-  
riage is clouded by the fees of the cure, and the hope

of a christening darkened by the shadow of a new  
demand. To-day his little stores is diminished by  
tythes, to-morrow it is made less by the demands of  
the fabrique, the next day it is exhausted by some  
priestly service to the dead or living. Moreover his  
spiritual guide not content with taking posses-  
sion of his purse, enforces his authority over his  
body, directs his politics, commands his votes and  
treats him as a child in everything but his capacity  
to pay all the demands of the church upon him."

"Precise with the spread of education among the  
people, with their knowledge of other systems and  
countries where a different condition of things exists  
has the popular irritation against these burdens in-  
creased, and borne fruits. The young resolve not  
to bear what their fathers have suffered, and they  
take the first opportunity to escape from it by be-  
coming denizens of a country where the law gives  
the Clergy no claim upon their produce, and where  
the competition of creeds diminishes the exactions,  
and moderates the pretensions of their ministers."

The *Commercial Advertiser* had previously  
admitted that the Catholic population of Lower  
Canada "are industrious and frugal, and live  
contentedly on very little . . . have  
few artificial wants," and that upon the whole they  
carry out into practice the evangelic counsel  
contained in the words of the apostle: *Habentes  
autem alimenta, et quibus tegamur, his contenti  
sumus.* Tim. I. c. vi. v. 8.

This, the result of priestly domination and  
Romish teachings, should be taken into the ac-  
count, and allowed as a very considerable set-off  
against the evils of priestly rule.

The latter are however greatly exaggerated  
by our Protestant cotemporary, even if, for the  
sake of argument, we admit that a Church Estab-  
lishment, and the compulsory support of a Clergy,  
are *per se* evils. In the first place, tythes ar-  
levied only upon one portion of the *cultivateur's*  
crop—upon cereals only—and amount only to  
one bushel in twenty-six. In the second  
place, the funeral charges, including the expense  
of digging a grave, need not exceed, upon an  
average, the sum of two dollars. In the third  
place, the marriage fees paid to the priest for  
his services, and keeping a Register, are at the  
utmost, one dollar and a half; whilst the state-  
ment of the *Advertiser*, that the "hopes of a  
new christening are darkened by the shadow of  
a new demand," is a pure poetic fiction, the poe-  
tic fact being, that no priest is allowed to  
receive any sum, however trifling, for his ser-  
vices in administering baptism, either to the child  
or the adult. Lastly, the *Advertiser* alludes to  
the demands of the *fabrique* as amongst the  
causes which contribute to drive the French Cana-  
dian from his native soil.

To all this it would not be irrelevant to reply  
that, even a Popish priest is as well entitled to  
material remuneration for his services as is the  
Protestant minister; and that as yet amongst all  
the numerous sects of Protestantism we have  
not heard of one whose members are not obliged  
to pay for the support of their clergy, and for the  
building of their places of worship. Even grave-  
diggers, of the most evangelical stripe, will  
scarcely dig a grave for nothing; and if the  
ground is hard frozen, as often happens in Cana-  
da, they will be hard hearted enough to exact a  
proportionate price for their labour. Why then  
should Catholic priests, Catholic masons, Catho-  
lic carpenters, Catholic plasterers and Catho-  
lic grave-diggers be expected to give their services  
gratuitously?

Now the fact is, that the French Canadian  
Catholic, an emigrant to the United States, re-  
tains any vestige of Christianity whatsoever.  
is taxed far more heavily for religious purposes  
in the free Republic, than in priest-ridden Cana-  
da. He has to pay higher fees for marriage,  
and that whether he be married with religious  
rites, like a Christian, or before a Justice of the  
Peace, like a heathen. Graves cost as much at  
least in the United States as in any part of  
British North America; and churches, chapels,  
and meeting-houses do not, we can assure the  
editor of the *Commercial Advertiser*, grow  
spontaneously either in Vermont, or in the State  
of Connecticut. Indeed, the fact is, that pro-  
fessing Christians of all denominations in the  
United States are taxed far more heavily for  
the support of Religion, than are the Catholic  
*habitants* of Lower Canada; and the only  
means by which the latter can relieve themselves  
from this burden in the United States, is that of  
rejecting practically religion altogether. But  
this resource is open to the Catholic in Canada;  
for, by formally renouncing his connection with  
the Catholic Church, he is released from all  
legal obligation of contributing towards the sup-  
port of her Ministers or her sacred edifices. As  
an illustration of the truth of the facts by us  
adduced above, we may mention this as of our  
own knowledge—That French Canadian Catho-  
lics, resident in the United States, are often in  
the habit of coming over the lines into Canada,  
in order to avail themselves of the opportunities of  
obtaining the services of the Church gratuitously;  
whilst, in the United States, where the Voluntary  
system obtains, they would have been obliged to  
pay fees to the officiating priest or minister, for  
the same services. This simple fact at once  
and conclusively disposes of the highly poetic  
fictions of our Protestant cotemporary.

But if, as the *Commercial Advertiser* implies,  
Church Establishments, compulsory provision for  
the support of a Clergy—if tythes, burial-fees  
and a *fabrique*, be so great evils in the case of a  
Catholic Church Establishment, whose members  
alone are bound by the compulsory obligation of