

he is wrong, we do indeed expect of him that he will have the honesty to acknowledge his error, and to retract his accusation against Bellarmine, as publicly as he made it. We beg of him not to perplex the sole question at issue betwixt us, with other, and side issues. That question is not, whether the Pope is infallible, or whether Bellarmine's logic be good; with these questions we have nothing at present to do. The sole question at issue is—Does Bellarmine teach, as an abstract proposition, that if the Pope "should enjoin the practice of vice, and prevent the observance of virtue, the Church is bound to believe that vice is virtue, and virtue vice, under pain of mortal sin?"

Want of space compels us to postpone, until our next issue, some remarks we have still to offer upon the logic, the history, and the chronology of an *Irishman*.

"Surgentes testes iniqui, qui ignorabam interrogabant me."—Ps. xxviii, 11.

A rule which we have laid down for our guidance in our editorial capacity, and one from which, neither the diatribes of the *Montreal Courier*, nor of the *Ottawa Advocate*, or the vulgar abuse of the *Montreal Herald*, shall ever induce us to deviate, is—never to assail personalities with our brother editors. To call hard names, to use the epithets of Billingsgate, proves, not that he to whom they are applied is worthy of them; but that he who employs them, can be, neither by birth nor education, a gentleman. It is therefore to us a matter of perfect indifference by what epithets we may be assailed, so long as we are conscious that we do not merit them; nay, we accept the abuse and vituperation of our opponents with pleasure, as a flattering, and irrefragable testimony to the truth of our statements, to the force of our arguments, and to the inability of our adversaries to deny the one, or refute the other. For, however gratifying it may be to the feelings of the writers in the *Montreal Courier*, the *Ottawa Advocate*, and *Montreal Herald*, to call this journal a lying witness, we are sure it would be far more agreeable to them, to be able to prove that it is so; that they do not even make the attempt so to do, is a proof of their inability, for certainly we have convincing evidence before us, that if they could convict us of falsehood, they would cheerfully do so, instead of confining themselves to low-bred abuse of the TRUE WITNESS and its editor; they take to blackguarding us, because they feel that they cannot refute us. However, we are willing to offer our opponents a fair challenge: we defy them to point out a single false statement of facts, of which the TRUE WITNESS has been guilty since its origin; or one, which we are not prepared to support by good, and in most cases by Protestant, testimony. We defy them, we say it deliberately, we defy them to do so; and we promise, that if they can succeed in so doing, we will publicly, through the columns of this paper, retract the assertion, and express our regret for having made it.

The particular passage which seems to have especially provoked the wrath of our evangelical adversaries, is that, in which we stated, that at the present day, "Scotland is the most irreligious, the most drunken, the most thoroughly depraved nation in Europe, (with the exception, perhaps, of Protestant Sweden.)" Now, though it may be very offensive to our cotemporaries, to have the plain truth told them, we deliberately, and after mature reflection, repeat, and will, by the testimony of Scotchmen and Protestants, prove this assertion.

We said that Scotland was the most irreligious nation in Europe. So said Lord Aberdeen, when, at a recent meeting, he stated "that by recent calculations made in Glasgow and Edinburgh, it was found, that in these two cities alone, there were not less than 150,000 of his countrymen living without any connection with any denomination of Christians whatever; that the populous towns and parishes of Scotland were probably in no very different condition, and that more than 500,000 of the population were living without God in the world."

We said that Scotland was the most drunken country in Europe. So said the Duke of Argyll when he stated, and proved from official documents, that, "in Scotland alone, the amount of ardent spirits consumed was, Seven Millions of Gallons per annum, thereby allowing more than three gallons for every man, woman, and child in the country." So said Lord Aberdeen, when commenting upon this enormous consumption of ardent spirits, he stated at a public meeting, that "when the necessary deduction was made on account of those who took no part in the consumption, it left such a state of intemperance, as, he believed, had never been witnessed in any civilised country in the world."

We said that, at the present day, Scotland was the most thoroughly depraved country in Europe. It requires no great amount of argument to prove, that the most drunken must needs be the most depraved nation; for there is hardly any vice which may not justly be predicated of the habitual drunkard; and, therefore, we are not surprised to find, Scotchmen and Protestants who, mourning over the moral degradation of their country, assert also, that Scotland is "the most thoroughly depraved nation in Europe." So, at the same meeting, testified the Rev. Mr. Wilson of Falkland, a Scotchman, and a Protestant minister, when he complained and asserted that "one-fifth of the whole population belonged to no church, and that thus it happened that whilst population increased 10 per cent., crime increased 60 per cent." The testimony of Lord Aberdeen was to the same effect; he publicly stated, that for the "last twenty years the increase of crime had been six or seven times in an increased ratio to that of the population, and that a system of diabolical activity was exhibited in the circulation of immoral and irreligious publications among the people, producing not only the mere

absence of attention to religious observances, but actually establishing and confirming infidelity and unbelief." Sir John Forbes, Dr. Robertson, Dr. Buchanan, all united in testifying to the, almost incredible, immorality and debauchery of the large towns in Scotland, the latter gentleman asserting, that one-half of the population of Glasgow never entered a church. Finally, we have the following testimony of the *Edinburgh Advertiser*, a Scotch, and a very Protestant paper, to the moral condition of this same commercial capital of Scotland:—"Upwards of 250,000 human beings in one city, with no possible means of entering a church. In a parish of 12,000 people not 700 copies of the Bible—yet in this same parish—nay, in a single district of this same parish, there are a Hundred and Fifteen Low Drinking Houses, and Three and Thirty Brothels." Therefore, relying upon the credibility of our witnesses, upon the authority of ministers of the Presbyterian church—of the *Edinburgh Advertiser*—of Sir John Forbes—of Lord Aberdeen—and of the Duke of Argyll—we said, and we deliberately repeat, that, at the present day, "Scotland is the most irreligious—the most drunken—the most thoroughly depraved country in Europe, (with the exception, perhaps, of Protestant Sweden.)"

Were it necessary, we could heap proofs upon proofs, in support of this melancholy, but too true statement; we could appeal to the criminal statistics of Scotland, and to her police reports—to her statute books, and to the laws therein contained against Infanticide, sad testimonials to the impurity of Puritan morals a century and a half ago, and surely, no one will assert that the moral condition of the country has improved since then, or that the progress of its inhabitants in virtue, has kept pace with their increase in riches, and worldly prosperity. But it is unnecessary: what we have already adduced, is sufficient to convince every unprejudiced person; and no amount of testimony would avail with those who, blinded by their vanity, and swayed with a sense of their own worthiness, would refuse to believe, even though one were to rise from the dead. It is enough for our purpose, that the best, and noblest of Scotland's children, are aware of the hideous loathsomeness of their beloved country's moral aspect, and confessing it, cease not, day and night, to seek after a remedy for the sores wherewith she is afflicted; certainly he must be either a very ignorant, or a very dishonest man, who presumes to deny, or conceal the truth, in a matter of such vital importance. Nor do we find any pleasure in thus laying bare the moral ulcers of our native country; we love Scotland, but we love truth more—neither do we intend to offend our countrymen, or to attribute the moral depravity of many amongst them, to any inherent defect in the Scotch national character. No—God forbid; we attribute the undeniable, and rapidly increasing immorality of Scotland, to its irreligion, and thus we attribute to its Protestantism, for Protestantism, pushed to its last, and only legitimate term, is—Infidelity, and involves the denial of God, as well as of God's Church. Our object was and is, simply to point out, the glaring absurdity and hypocrisy of those who, with such spiritual destitution at their own doors, send their money, and their missionaries, to convert the Irish, and Canadian Catholics; and to show that such conduct could not proceed from any love of God, or pure morality, but solely from a hatred of Catholicity. To say to these missionaries, and to the societies who send them, "Gentlemen, look at home first, heal your own sick, convert the Heathens amongst yourselves, who, by the confession of your own countrymen, compose 'upwards of one-fifth of the whole population,'" is not to libel Scotland; it is merely to proclaim a truth, which, we are sure, is confessed in private, by many of the very men who do most loudly rail against us in public.

Libel Scotland, indeed! Alas, we could tell our opponents, who are in reality her libellers, who they are, who, by their low dishonesty, their griping avarice, and dirty knavery, have done their best to make the name of Scotchman hated, and a byword throughout the world; and to some of whom, we are inclined to suspect, indignant at the exposure we made of their conduct a few weeks ago, the TRUE WITNESS is indebted for the outcry that has been made against it. No, it is not the TRUE WITNESS that libels Scotland; fraudulent bankrupts, and betrayers of public trusts, are her true libellers; but it does not suit the interest of the majority of our cotemporaries, to mention such unpleasant facts, and so they seek to shift the burden upon our shoulders. *Hinc illa lacrymæ.*

We have not—we never will—libel Scotland; faint would we rescue her from the foul dishonor which too many of her children do unto the honored name of Scotland, renowned of old in arms, and wisdom, and whose sons once, were ever foremost where danger was to be encountered and glory won, even as at the present day, they are keenest and "cutest" at a bargain, and the sharpest hands at looking after the "siller." Could any thought derogatory to Scotland, find a moment's harbor in our bosom, we would repel it, by calling to mind the glories of old, of Catholic Scotland, whose history is more replete with tales of noble deeds, of chivalrous loyalty, of heroic resistance to oppression, and of patient endurance of honest poverty, than is the history of Protestant, and rich Scotland, with acts of meanness, corruption, and sordid Mammon worship; we would remember the loyal Manrose, the gallant Claverhouse, and the true hearted Highlanders, who, by their fidelity to their rightful Prince, and by their honest scorn of the Hanoverian's offer of blood money, have, in a great measure, redeemed their country from the infamy which, in the preceding century, had been brought upon it, by Puritans and Scotchmen—by men, who, dead to every noble sentiment, basely betrayed him, who was foolish enough to confide in them, into the hands of his, and their ene-

mies—and sold for a few pounds, their king and country, as they would, doubtless, also have sold their God, if they could have hoped to have cleared a moderate per-centage upon the transaction. We do indeed hate and despise the men, and the principles which brought such deep, such lasting, such almost indelible disgrace upon Scotland's name, but we venerate our country, and it is just because we do venerate her, that we detest and despise the men who have, by their conduct, dishonored her.

But the *Montreal Courier* accuses the TRUE WITNESS of habitually indulging "in a strain of wilful falsehood, abuse, and crimination against the Protestant citizens, of this Protestant city." This we deny, and we defy our cotemporary to adduce a single instance in which the TRUE WITNESS has been guilty of falsehood against any Protestant, either of Montreal, or any other part of Canada. Indeed, we only remember two instances, in which we have ever alluded to the "Protestant inhabitants of this Protestant city." The first is—the charge which we brought against certain officials connected with the Montreal General Hospital—every word of which we reiterate, and are prepared to prove before a competent, and impartial tribunal; if the officials of the Hospital aforesaid, were not conscious of their guilt, they would long ago have given this journal a formal denial, and challenged public investigation: that they have not done so, is a proof of their guilt, and of their consciousness that they cannot clear themselves of the offences laid to their charge.

The other instance is—an attack made upon the integrity of certain would-be-thought pious gentry, office-bearers of the French Canadian Missionary Society, and formerly office-bearers in the Bankrupt Montreal Provident and Saving's Bank. Now, we repeat every thing we said in our issue of the 12th ult., with respect to the conduct of these gentry; if we have erred, we have erred in speaking of their dishonesty too mildly. In the estimation of the worthy editor of the *Montreal Courier*, a rich man is always respectable, and is to be spoken of, and treated with, great delicacy: now, we have been accustomed to call a rogue, a rogue—and a cheat, a cheat, no matter whether he wears superfine cloth, or a fustian-jacket; whether he drives four-in-hand, or goes a-foot. Snobism, and Snob-worship, we leave to our cotemporary; for ourselves, we will always call things by their right names; and thus, fortified by the Report of the Committee, published by order of the Legislative Assembly, we hesitate not to say, that the Montreal Provident and Saving's Bank was an infamous concern, which robbed the poor, the widows, and orphans of their substance; that the individuals, by whom these disastrous results were brought about, would, if they had any sense of shame left, hide their heads, instead of setting themselves up as spiritual guides and teachers; and that, covered with infamy, as with a garment, they richly deserve to be dismissed from all gentlemanly society: and all this we are able to prove from official documents. Will the *Montreal Courier* undertake the defence of the fraudulent Bank? We are prepared for him.

We have said, we repeat, and are prepared to prove, that Protestantism—that is, the denial of, or protest against, the authority of the Catholic Church, has been, is, and ever must be, the fruitful source of evils to society—that Protestantism in the XVI., in the XVII., in the XVIII., and the XIX. centuries, has been, and is, fatal to civilisation; and that the Protestantism of Paris in 1793, was but the logical, and inevitable consequence of the Protestantism of Germany in the middle of the sixteenth century.—If the *Ottawa Advocate* denies this, we are prepared to enter the lists with him also, and as many more as think fit to come forward.

One word in conclusion to the *Montreal Herald*, who seems to like scriptural quotations—"Si malè locutus sum, testimonium perhibe de malo: si autem verè, quid me cadis?" "If I have spoken ill give testimony of the evil; but if well, why striketh thou me?" "Prove the falsity of any statement advanced in the columns of the TRUE WITNESS, and we will retract; if you cannot, cease to abuse, what you cannot refute; and above all, would we caution you against flying into a passion, and substituting invective for argument." It is a bad sign for a cause, when its defenders begin by getting in a rage, and calling their adversaries hard names; it is a proof that their cause is a bad one, and that its defenders know it to be so. Were the *Montreal Herald*, for instance, to assert that Lower, or Catholic Canada was, as immoral or more irreligious than, Upper, or Protestant Canada, we would not begin bullying and blustering, like some debauched, or drunken Paisley weaver; we would not call him a fool, or a liar; but we would prove him to be either the one or the other; we would quietly refer to official documents, to the criminal statistics of the country, and to the records of the Penitentiary—and we should thus be enabled to show that Lower, or Catholic Canada, furnishes barely one-sixth of the criminals of the Province. This is the course that we should pursue, and that the *Montreal Herald* would pursue, if his cause were not a bad one, if he were not fully aware that it cannot be defended by an appeal to facts, and cool reason—but must be supported, if supported at all, by low and ruffianly blackguardism, by cowardly personalities, and by impertinent, insolent allusions to the domestic concerns of a family, of whose affairs the writer in the *Montreal Herald* must be profoundly ignorant, unless he has picked them up through his intimacy with the ladies' maids, or the little-tattle of the footmen in the servants' hall. These remarks our cotemporary may consider not to be at all complimentary; we assure him that they are not intended to be so, but are given, merely as a caution to him, lest he should again presume to insult an honorable family, by talking about them at all; they are far above the reach of his censure, and, we trust in God, will never fall so

low, as to need his praise. We will now proceed to business.

The principal charge brought against us by the *Montreal Herald* is, that we have spoken lightly of St. Martin Luther, and accused him of being no ascetic, but rather, a man addicted to singing obscene songs, and drinking strong beer. Well, we repeat the accusation, and are prepared to prove it; and though the *Montreal Herald* may be a most excellent authority upon the *State of the Markets*, and the *Price of Lard*, we would beg him to remember, that it does not thence follow, that he is well acquainted with the history of the sixteenth century, or a good authority upon questions which, we suspect, he has never studied, and upon which, we are very certain, that he is unqualified to give an opinion. It is true, that the writings of Martin Luther, (many of them at least,) are so beastly in their obscenity, so filthy in their sensuality, that we dare not reproduce them, even disguised under the forms of a dead language; we cannot, for instance, reproduce his *Table Talk*, because a very great part of it is so gross, that it would call a blush, even upon the cheeks of the inmates of a brothel; but we challenge our cotemporary to reproduce it, or to give a translation of some of Luther's sermons upon "Matrimony," and the "Duties of the Married State," sermons delivered in the vulgar tongue, and in the presence of mixed congregations—men and women, tender virgins and matrons; we allude especially to the famous, or rather, infamous sermon, preached on All Saints Day, 1522: no, a sense of decency will prevent our cotemporary, from laying such foul abominations before the eyes of his readers; but if he is willing to try the experiment, we will forward to him some of the writings of the great apostle of Protestantism.

We repeat it,—though we do not adduce it as an argument against Lutheran doctrines,—that Martin Luther was not only, not an ascetic, but that he was a gross sensualist, and, in the latter part of his life at least, an exceedingly immoral man. In testimony thereof, it is sufficient to mention the fact, that Martin Luther, solemnly and deliberately authorised Polygamy; that, acting under the authority of Luther, Melancthon, Martin Bucer, and other Protestant Fathers, Phillip of Hesse contracted marriage, lived with, and had children by, Marguerite de la Sahl, maid of honor to his sister Elizabeth—his first and lawful wife Christina, daughter of George of Saxony, being still alive. The temper of Phillip's wives, seems to have been as accommodating as Lutheran morality, for we find that after the second marriage, in 1540, his real wife Christina, bore him three, and his Protestant wife Marguerite, bore him six, children. Certainly, we admit that Catholic and Protestant ideas of morality are very different; but even Protestants must admit, that the man who, like Luther, tolerated, and, by his writings, expressly sanctioned adulterous intercourse, under the pretence of forwarding the cause of religion, may be styled, not unjustly, no ascetic, but rather, an immoral man, a vile hypocrite, and a beastly sensualist.

We have neither time nor space, and if we had, we would not condescend to notice the vile pack of mongrel curs who yelp, in chorus with bigger, and better looking dogs, against us; we cannot stoop to notice such ignoble foes.

"Lustrantem curatne alia Dianna canem?"
"Doth the moon heed the baying of a cur?"

SOIREE OF THE YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

Our Montreal readers are already aware that a charitable *Soirée* will be held in Hays' Hotel on the 20th inst., under the management of the Young Men's St. Patrick's Association. We sincerely hope that the result will answer the expectations of the benevolent managers, as the proceeds are to be equally divided between the St. Patrick's Orphan Asylum, and our new Hospital. This is peculiarly the season of mirth and festivity—when the Christian heart is most vividly alive to the sufferings of the poor, and when all the kindlier feelings of our nature are naturally called into action. We therefore, can venture to promise a very full attendance at the approaching *Soirée*, while, from the arrangements already made, we can also promise our fellow-citizens who may be disposed to go there, the enjoyment of a very pleasant evening. It will, we know, enhance the pleasure of social intercourse, to remember that the cause of charity is at the same time benefited, and that the prayers of the orphan and the destitute, will repay the money expended on this occasion.

A meeting of the friends of the St. Patrick's Hospital, was held on the evening of Tuesday last; owing to the inclemency of the weather, the attendance was but small. We are requested to state, that a meeting will be held, and a collection taken up, in aid of the funds of the St. Patrick's Hospital, in the Catholic Church, Griffintown, on Sunday next, at 2, p.m.

We have to acknowledge the receipt of *Bronson's Review* for the present month, full, as usual, of good things, but want of space, compels us to postpone any further notice of them, until our next issue.

REMITTANCES RECEIVED.

Aylmer, J. Doyle, £10; Quebec, M. Enright, £5; Sorel, J. Kelly, 15s 7½d; Hamilton, F. L. Egan, £1 5s; Renfrew, F. Codd, Esq., 15s; Chateaugay, Rev. Mr. Caron, 12s 6d; St. John, W. Butler, 12s 6d; Port. Stanly, J. Butler, 12s 6d; Pembroke, R. Mackay, 10s; Henryville, O. Campbell, 6s 3d; Rawdon, Rev. L. L. Pominville, 6s 3d; Longueuil, J. Murphy, 6s 3d; Sherrington, W. McCaffry, 6s 3d.