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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 25, 1850.

THE INDUSTRIAL EXHIBITION.

We are to suppose that by this time all, or pretty nearly all our citizens have visited the grand exhibition in the Bonsecours Market. For our part, we candidly confess that we had no expectation of such a display, though we know there are some who think it ought to have been better. We should like to know what more could have been expected, when the age of this colony, and still more its peculiar circumstances are taken into account. We are quite sure that Canadian industry, Canadian mechanism, and Canadian agriculture, are all and each creditably illustrated in this our first exhibition. And then the mineral wealth of Canada—and the immense variety of her forests, do not the discoveries here made, tend to open a vast field to the speculation of the capitalist? The various machines and models—farming utensils on improved plans—specimens of the mechanical and of the fine arts are all very honorable to our city and province. Of the articles which attract the greatest attention are; in one end the Gothic chairs of Messrs. Reed & Meakins, with the beautiful ornamental tables, doing credit to the artistic skill of Messrs. Ramsay & McArthur, and in the other the carriages and sleighs, some of which would do honor to London mechanics of the first standing. Of these last, as every one will admit, was the close carriage and the double sleigh from the establishment of Mr. O'Meara, both of which came in for first prizes. The name of this celebrated carriage-maker has long been familiar to the aristocracy for the excellence of his manufactures; but he has outdone himself on this occasion, for the two articles in question have a beauty of design and a high finish that cannot, we think, be exceeded. There is also a single sleigh from the factory of Messrs. McLean & Wright—a very beautiful little piece of workmanship.

At the request of the editor of the *Montreal Witness*, we insert the following extract from his issue of the 14th; after which, we publish a letter from the Rev. Mons. Faucher, the subject of the F. C. M. Society's insults and A. Solandt's falsehoods.

The foregoing is the case of the *True Witness*, who will at least admit, that we have given him fair play, not only laying his indictment before the Protestant public, but his pleadings in support of it: and now for the defence.—It will be seen at a glance that the *True Witness* was greatly at a loss for charges. One, indeed, viz.: the charge of falsehood, concerning the administration of the Sacrament by a priest in a private house, he believes to be a grave and unanswerable one; but the rest are evidently make weights, thrown in to eke out a decent bill of indictment. They will all be believed, if the great charge is made out! They will fall to the ground if it is not! Like ciphers they will all stand good if the integer before them stands, but if it disappears they are a harmless and unmeaning array. That this is the view the *True Witness* himself takes of his charges, may be seen by his own writings, where he once and again makes this the article upon which all his charges stand or fall. Well, we accept the issue, and proceed at once to trial.—The charge is that A. S. is guilty of falsehood, in stating that the priest of S. R. administered the Sacrament in a private house. But in the first place it is necessary to give the extract from the *Missionary Record*, upon which the whole charge is founded.—Here it will be seen that the priest is not called the priest of S. R. at all, a somewhat important circumstance, as will presently appear; and that it is not said the sacrament was administered to all or any in the same house: although, we admit, the language is so ambiguous that such an inference might be drawn from it as the most probable and obvious meaning.—It is not and will not be the custom of any one connected with the French Canadian Missionary Society, to give names and dates with reference to the missionary work going on among the French Canadians, as nothing would suit the priests better than to find the particulars, by which they might know exactly where to concentrate their forces to resist the aggressive power of the truth: but being so strongly and repeatedly urged to it, and so much being made to hinge upon this case, we think it expedient for once to depart from this salutary rule, and reply categorically to the questions of our cotemporary, warning him, however, that we have no intention of ever doing so again.—A. S., is André Solandt, as the *True Witness* rightly surmises.—One of his chief fields of missionary labor, has been the county of Megantic, where he was travelling at the dates given in his letter, part of which appeared in the *Missionary Record* for July last.—The Township of Nelson in that county, on the very borders of the Seigniory of Lotbinière, containing a mixed population of French Canadians and others, has been the scene of some triumphs of Gospel truth over ignorance and superstition.—In the Township of Nelson there is a place known by the name of Saut Rouge, which, and not Sorel, is the celebrated S. R., that has so sadly puzzled our cotemporary. Saut Rouge not being a parish, has neither church nor curé, and, therefore, as we said before, the curé is not called the curé of S. R., but the Roman Catholics living there are under the pastoral care of the curé of a neighboring parish, who visits them occasionally, and it is one of these visits to which Mr. Solandt refers. The name of the clergyman in question, is Faucher; though, we understand, he has been removed to some other place since the events in question.—The sacrament referred to is what the Church of Rome substitutes for the Lord's Supper; and in places where there are no churches, the French Canadian priests do sometimes administer it in private houses. They have even celebrated mass in the bar-room of a Tavern, and where mass is celebrated, the sacrament in question may be administered.—The curé in question did administer the sacrament in a private house upon this occasion, and in the manner stated by A. Solandt. It is true it was not in the house where the new-born child was, and neither does the colporteur state so, but that, except as a matter of taste, is no way an essential part of the charge, which was that A. Solandt lied in stating that the priest had administered the sacrament in a private house at all.

We can only state that it is false, utterly false, that the Rev. Mons. Faucher administered the Sacrament in the manner stated in the *Records*—the first thing he did on his arrival. Mass is never said in a private house, without the express permission of a Bishop, nor Communion given without a previous preparation. However, here is the Rev. Mons. Faucher's letter, which is conclusive. We recommend the *Montreal Witness* to invent some other story in vindication of the Society, and of A. S.'s journals.

To the Editor of the True Witness and Catholic Chronicle.

LOTBINIERE, 16th October, 1850.

SIR,—A friend has just laid before me, No. 41, of a Protestant journal published in Montreal, the 14th instant, in which my name figures, disagreeably, amongst the absurd calumnies which are invented for the purpose of throwing blame and ridicule upon the ecclesiastical office. I am the only priest in Canada, whose name is Faucher; and, therefore, I have the right to apply to myself the story in the *Montreal Witness*, in which I am represented as administering "the Sacrament to all who would receive it," in a private house, in the Township of Nelson, county Megantic, Quebec district, and as receiving lessons in the Bible from a woman. In reply, it is sufficient for me to defy the *Montreal Witness* to prove that I ever, *during my life, have set foot in the township of Nelson*, either for the purpose of exercising my sacerdotal functions, or for any other purpose, whatsoever.

For nineteen years, I have been the *cure* of the parish of Lotbiniere, and though amongst my parishioners, during that time, several have returned to the bosom of the Catholic Church, not one has apostatised, or abandoned the teaching of the Church, to adopt the doctrines of the Colporteurs.

I remain, Sir, yours sincerely,
ED. FAUCHER, *Ptre.*,
Cure de Lotbiniere.

Yes—the Society does well not to give names and dates. But having now so completely exposed the impudent mendacity of the Colporteurs, and their employers, we intend, unless the Society makes itself very disgustingly prominent with its cant, to let them be at rest. They are really opponents too contemptible to waste any more time upon. This will make a nice subject for groaning at the next anniversary meeting, when that very respectable "Verax," who dares not give his name when he insults the Rev. Mr. Flannelly, will, perhaps, have invented a lot of new lies about "converts in Connemara." Ah? Evangelicals—they are a queer set.

We have heard with regret, that on Sunday last, Mr. Thaddeus Osgood, a Protestant preacher, was insulted and molested, whilst peaceably engaged praying and preaching on board of one of the ships lying alongside the wharf. This is shameful. Mr. Osgood—no matter what may be his religious opinions—has as perfect a legal right to worship after his own fashion, and to preach without let or hindrance, on board any ship, with the Captain's permission, as Catholics have to the use of their Churches, or to the celebration of any of their religious ceremonies. Mr. Osgood is an old man, and therefore an unfit subject for ridicule or insult. Mr. Osgood is, if a mistaken, yet, in all probability, a conscientious and well-meaning man, and therefore entitled to be treated with respect. We sincerely trust that active measures will be taken by the police, or proper authorities, so that this city may be spared a repetition of the disgraceful scenes of Sunday last: scenes, disreputable to the whole community, but still more offensive to Catholics, as giving knaves and fools an occasion to insinuate that they (Catholics) are favorable to such infamous proceedings. The use of violence, insult, and calumny, should be left to our evangelical brethren: they are their natural arms, which, since the days of Luther, Knox and his church-robbing gang, to the days of the Boston convent-burners, have, in default of better weapons, been those which protestants make use of against the Church.

In commenting upon the above-mentioned outrage upon Mr. Osgood, we observe that the *Montreal Witness*, in its usual liberal and gentlemanly style, takes the opportunity to insinuate that the perpetrators were all Catholics, and that if not encouraged, they are at least not discountenanced by their spiritual guides. Surely our evangelical friends are a sharp-sighted race, if they can decide at a glance upon the religion of vagabond little boys and lads, who are making a disturbance in the streets. Do Catholics, then, always carry the mark of the beast about with them? Is it stamped upon their brows, like the sign of murder upon the brow of Cain? Can Romanism be detected in the brim of a hat? or is Popery indelibly imprinted upon the waist-band of a pair of breeches? How does the *Montreal Witness* know that the rioters were Catholics? In our opinion they were of no religion at all, or what is much the same thing—that they were good, staunch, ultra Protestants, loathing the Sacraments, and inspired with a truly evangelical hatred of penance and the confessional. As to the taunt about their spiritual guides, we content ourselves with mentioning the fact that when some three months ago a riot took place in the St. Lawrence suburbs, and violence was offered to the inmates of a house in which meetings, said to be of an irreligious tendency, were held—his Lordship, the Bishop, denounced from the pulpit the conduct of the rioters, and exhorted his flock to abstain from all acts of violence or aggression, as eminently un-Catholic.

Our evangelical friends are justly indignant at the insults which have been offered to a peaceable member of their Society—to one whom they look upon as invested with a sacred character. They are quite right; and it is their duty to insist that an immediate stop be put to such outrages. But they should remember that Catholics are just as keenly sensitive to the insults daily heaped upon their clergy and religion, not by a parcel of ignorant boys in the streets, but by writers in Evangelical Records, and similar lying publications. In excuse of the riotous conduct of the boys on Sunday, may be pleaded their youth, their ignorance; but what can be said in palliation of the still more infamous conduct of educated men, whose insults are rendered doubly disgusting by their hypocritical pretensions to sanctity.

We are requested by the Ladies who conducted the late Irish Bazaar to return their very sincere thanks for the numerous attendance, and generous support which have crowned their efforts with the most complete success, as well to Mr. Corse for the very liberal use of his splendid rooms. They also return thanks on behalf of the destitute children for whose use the proceeds are designed, hoping that all who contributed to a purpose so meritorious as that of clothing the naked, may receive an ample reward from Him who is especially the Father of the fatherless. They have great pleasure in announcing that the net amount of their receipts is something over £170.

We understand that on Wednesday, the 23rd inst., there was a meeting of the Ladies of Charity of St. Patrick's Congregation, for the purpose of electing a President for the ensuing year. Mrs. Vallieres was chosen without a dissentient voice, and from all that we can learn, the ladies could not have made a better choice. The exertions of this lady in the cause of charity are beyond all praise, and we are credibly informed that she is and has been one of the main pillars of this very useful Society. As public benefactresses Mrs. C. Wilson and Mrs. Vallieres have always been considered sisters in the service of the poor, and it were hard to say which of the two is the more deserving of our gratitude and respect. Several others we could name who have done much for this Society, but, as a matter of course, the Ladies who have filled and do fill its most conspicuous office, call forth our especial notice.

BROWNSON'S LECTURES.

O. A. BROWNSON, Esq., Editor of "*Brownson's Quarterly Review*," will deliver a course of FOUR LECTURES, at the Odd Fellow's Hall, Great St. James Street. Subject—"THE CHURCH AND CIVILIZATION."

The Lectures will take place as follows:—

1st—On WEDNESDAY EVENING, October 30.
2nd—" FRIDAY " November 1.
3rd—" TUESDAY " " 5.
4th—" THURSDAY " " 7.

Lecture to commence each Evening at 8 o'clock.

Tickets to each Lecture, 1s. 3d., may be had at Sadlier's Book Store, 179, Notre Dame Street, and at the Door.

Montreal, Oct. 24, 1850.

We copy from the *Tablet*, the following offer of a reward of £500 to any of our Protestant brethren who will give answers to any of the following questions. We subjoin another question, especially directed to the F. C. M. Society, which really that body ought to answer, it having positively stated that the "New Testament itself says, that nothing is to be added to it, and nothing taken away." Still, somehow, we expect that none will ever put in his claims to the promised reward. It is all very well for the Society to teach little girls at Pointe aux Trembles, silly stories about the Bible; but it won't do to publish openly that there is such a passage in the Bible, as we have alluded to.

Question the First.—In what Book of the Old or New Testament is contained the text which declares that the Scriptures are the sole rule of Faith?—Cite the text.

Question the Second.—In what Book of the Old or New Testament is contained the text which declares that all the Books of the Old and New Testament are canonical and inspired, and which gives a list of the said Books?—Cite the text.

Question the Third.—In what Book of the Old or New Testament is contained the text which declares that the private judgment of each individual is the sole interpreter of Scripture.—Cite the text.

Question the Fourth.—Supposing that visibility is a necessary quality of the True Church, that the 19th Article of the Church of England is true, and that the Church of England is the Church designated in the first clause of the said Article, where was the visible Church of Christ from the year 1100 to 1200, and from the year 1400 to 1500?

Question the Fifth.—Supposing, as some Protestants maintain, that since the establishment of Christianity, the True Church has been at certain periods invisible, name those periods, and say how it was possible, during those periods, to obey Christ's commands to hear the Church, to tell the Church, and also how this invisible Church could accomplish Christ's commands of preaching the Gospel to every creature, teaching and baptising all nations?

Question the Sixth.—After Christ's ascension, and after the death of the last Apostle or Evangelist, who was the first priest who offered Mass, who heard private or public confessions, who said the first prayer for the dead, and who first invoked the Blessed Virgin and the Saints?—Give the names, dates, and localities.

Question the Seventh.—Cite the text of Scripture in which it is declared that we are to rest from work on the first day of the week, Sunday, and that we may work on the seventh, or Sabbath Day.

£500 reward to any of the F. C. M. Society, who will point out in what part of the New Testament occurs the passage in which it is forbidden to add to, or to take away from, the New Testament,—or any passage which can legitimately be made to bear such a construction. We pause for a reply.

A funeral service took place at Bytown, on Thursday, 17th inst., for the repose of the soul of our beloved Archbishop of Quebec. A large congregation were in attendance.

His Lordship, the Bishop of Bytown, was to embark last week, at Havre, France, on his return to his diocese.

Many of our country subscribers complain of not receiving their papers regularly. We assure them that the papers are regularly posted, and that the delay in their delivery is *entirely* owing to the fault of the Post Offices in their several districts.

THE SOURCE FROM WHICH PROTESTANTS DERIVE THEIR KNOWLEDGE OF THE CHURCH.

Neither talent nor learning are necessary for one who wishes to gain notoriety as a Coryphæus in the ranks of those who spend the best part of their lives in villifying that Church which the love of the Redeemer has established to convey to man the benefits which He has purchased for them with His blood.

Nothing is more certain than that every man would be a wit if he could, and that of all things wit is most admired and least understood. To express a common idea in the language of Scripture, or a sacred one by a cant phrase, is not wit, but it passes current for it. Tom Paine and Kirwan will occasion a relaxation of muscles which would remain rigidly inflexible to the ingenious Mr. Diedrich Knickerbocker, and a picture of a monkey in a cowl, or an ass crowned with the tiara, has a more irresistible effect witth the million than the most humorous piece by Hogarth.

Next to the character of a wit, perhaps that of a scholar is most desired, and here too the scoffer has an advantage. The editor of a penny paper, with the good help of "M'Gavin's Protestant," or "Edgar's Variations of Popery," may work up learned leaders in which the discussion of school-men, decree of councils, bulls of popes and devotions of saints shall be submitted to the reader as subjects which have amused the leisure moments of the editor, and upon which he is willing to instruct the public. Or should these prove too dry, the obliging antiquarian is willing to act as the Ned Buntline, or Paul de Kock of by gone ages. He will give you the "Mysteries and Miseries of Padua," A. D. 1400, and conduct you through all the stews of the Continent as they appeared in that age, in spite of your nose. He is as well acquainted with the scandals of our forefathers as he is with those of our own days, and skakes his head at the morals of the clergy before the Reformation with as intimate a knowledge of their vices as if he had a hand in every intrigue, been a pot companion with Luther, or been the very man who boxed up Cranmer's mistress.

Dullness, as well as malice, impels many to write