

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Yesterday was a grand gala-day in the Congregation Nunnery, being the anniversary of the death of its venerable and beloved foundress, Sister Marguerite Bourgeois. The festival, when the revolving year brings it round, is ever one of charity, showing forth that first of all virtues in its loveliest and brightest form. On that day it is that the young ladies of the Convent School have the happiness of clothing the naked, and giving bread to the hungry, with the accumulated savings of their pocket-money, and it is morally certain that they do feel more real pleasure in giving, than do the objects of their charity in receiving what they bestow. You can scarcely imagine a more beautiful scene than that of yesterday—what with the fair and blooming almoners, moving about so quietly and so gracefully in their ministry of love and charity—the venerable presence of Monseigneur Prince and the Rev. Superior of the Seminary, together with some other priests—the calm, serene faces of the holy sisterhood, as they moved about amongst their pupils like guardian spirits; and high over all, on a raised pedestal, stood a large statue of the Blessed Virgin, looking down as it were on the lovely scene, with just such a look on the chiselled features, as we might expect her to have at the moment, in that Heaven where she holds so high a place.

There was also a little drama performed by the young ladies. It was the martyrdom of St. Catherine, and the two principal parts were taken by Miss Quinn and Madlle. Chaurin, the former of whom succeeded admirably in giving us an idea of the sublime devotion, and the burning eloquence of the virgin martyr, while the latter gave a very fair representation of the mother's despairing efforts to prevail on her daughter to save her life at any cost, and the keen anguish with which she bewailed her disappointment, when she found her daughter inflexible in her resolution to suffer and to die for her faith. I think there were few present who were not affected even to tears by the parting scene between the mother and her heroic daughter. Some of the inferior parts were well sustained; but those which I have mentioned were thrown forward in such strong relief, that they engrossed the attention.

And here let me pause to admire the wisdom and the fitness of the piece thus selected. St. Catherine, whose trials and whose glorious death were thus commemorated, was as illustrious for her great learning and for her eminent talents as for the firmness of her faith and the fervor of her piety. In her was shown forth what a Christian lady ought to be, and how all learning should be made subservient to the great end of our being—the service of God, and the salvation of the soul. In a two-fold point of view, then, St. Catherine of Alexandria is the great model of Catholic ladies, who ought ever to aim at promoting the honor and glory of God, while they labor to cultivate the intellect He has bestowed upon them.

Some of the young ladies read their compositions, both in English and in French, after which our ears were regaled by some excellent music, both vocal and instrumental. There was a grand Gloria sung by several voices, with a piano accompaniment, and some French cantiques, which gave unbounded pleasure to the numerous audience.

His Lordship, the coadjutor of Montreal, delivered a short but comprehensive address suitable to the occasion, in which he made especial allusion to the life and eminent virtues of the venerable Sister Bourgeois, to whom, under God, Canada is indebted for that most excellent blessing—the admirable sisterhood of the Congregation of Our Lady. His Lordship addressed the young ladies with all that paternal kindness which belongs pre-eminently to him, and I am quite sure that his approbation was no trifling addition to their happiness on that occasion.

I wonder whether any one remembered, while these scenes were going forward, that the ark of peace and holiness wherein they were enacted, is the identical house which the unhappy Monk tried of old to bedaub with the filth of her own soul?—Does any one ever think of that wretched woman, while breathing the atmosphere of purity and peace which pervades every corner of that vast establishment. Alas! poor, miserable Monk has long perished—the inmate of a prison, where her crimes had brought her, even in that mighty Sodom—New York—and the community against which she directed her puny but venomous darts,—poor, drivelling puppet, as she was—is going on flourishing and spreading its branches on every side—its name a word of love, and its memory enshrined in the hearts of its thousands of pupils, when they go abroad into the world, from the shelter of its convent walls.—I am, Sir,

Yours truly,

AN IRISH CATHOLIC.

Montreal, Jan. 15, 1851.

To the Editor of the True Witness and Catholic Chronicle.

MY DEAR SIR,—I proposed in my last letter to give you some idea of "a revival," &c. &c. a revival of evangelical religion. Now, these revivals are supposed to consist of two things; first, an excitement in the minds of "the elect;" and secondly, an analogous process in those of the "adherents." It is a little remarkable that whether Calvinistic or Pelagian, whether regarding conversion as purely the work of God upon "stocks and stones," or as a change which every man can, when and where he list, commence and perfect in himself, the same machinery and the same processes are employed. In fact, you have only to put the staunchest predestinarian in the midst of a Methodist revival, and he soon catches the enthusiasm, and calls on sinners to turn to the Lord, and work out their own

salvation, as if, forsooth, they had despite of his theology, the freedom of choice. Thus all of the so-called evangelical sects, embracing these extremes of doctrine, unite in the system of revivals; self-preservation indeed compels them to result to it, as without the occasional re-inforcements to their ranks thus obtained, they would very soon become extinct.

Revivals of religion they are, in a sense which Catholics can hardly understand, for men without the sacraments of the Church of God are habitually in a state in which these sudden excitements are as life from the dead, or rather, as they are like the spasms and ineffectual throes of a galvanised corpse, which the wire-pullers would fain make the world believe to be the natural movements of a living organism.

A revival is "got up" either as a camp meeting, or else by what is called a "protracted meeting;" the former mode is in the Eastern States confined almost exclusively to the Methodists; but in the Western portions of the country, Baptists and even Congregationalists do not scorn to avail themselves of this "means of grace."

A revival season may occur at any time of the year; but the winter, with its leisure and its long evenings, is generally selected as most propitious. Brother L., who feeds the Methodist flock in a quiet village down east, announces that he intends to hold a protracted meeting during the holidays; the brethren have, he says, discussed the matter, and come to the conclusion that something may and must be done for the salvation of sinners, and *entre eux* for enlarging the borders of their Zion, or in other words, for increasing the number of their church members, which, what with those who have left the village, and what with those who have "backslid," is getting rather small. The drama commences with a series of sermons, preached to audiences who seem instinctively to flock to the meeting house upon the announcement of a revival, and who listen with strangely excited feelings to the speaker, as he paints, often with all the eloquence of words and gestures, the certainty and the horrors of future torments. Hell is laid before you, and you see yourself in a path which must inevitably lead you thither, and make you like one of those damned souls, whose hell-racked forms have first been conjured up before you; and when speech fails, and the orator pauses in his task, the dismal chant which breaks upon your ear, seems a wail of lost souls from the bottomless pit. An excitement which is not to be comprehended except by those who have seen and felt it, seizes upon the audience, and they leave the house only to communicate it to their friends and associates. Curiosity and a strange sympathy brings a much larger crowd on the following nights, and thus the excitement continues to increase; death, judgment and hell, are set forth in a way to make the stoutest tremble under a fearful conviction of sin and of God's eternal wrath. So much is man's work, but beyond this man is impotent; the preacher can speak of turning to God as the only way of escaping the fate which awaits the sinner, but he can do no more. It is man's work to display the terrors of the law, to convince and to condemn; but it is God's work to give the grace of true repentance. The preacher and the brethren, however, talk to the conscience-stricken souls, of mercy, of pardon, and of something to be done to secure salvation; and the assurance is repeated that not a single one need leave the house that night without having received the grace of conversion. To judge from the language used, one would imagine that all that is necessary to give this grace of repentance is to come forward to the "anxious seat." But I am reminded that my readers, poor benighted Papists, are in a state of lamentable ignorance as to the nature of the anxious seat, this evangelical invention. Well, it consists of nothing more nor less than sundry benches or pews, immediately before the altar. Oh! now you understand when I speak of the altar! but no, I see you are still in the dark; in fact it is necessary to commence *ab initio* in speaking of these things; the altar in a Protestant meeting house is very like what we Papists call an altar, except that upon it is built a pulpit, in which man, instead of God, is exposed to the reverence of the worshippers.

In a few evenings the excitement is sufficiently advanced to justify the introduction of this second act of the drama, that of "coming forward." The sermon is ended, the audience rise, and while the "invitation hymn" is sung, the brethren and sisters are moving about among the crowd, and urging their friends to go to the anxious seats. It is a curious scene to contemplate; three or four hundred persons thus standing and uniting in the dolorous chant, intoned by voices trembling with emotion, while figures pale and shivering with the strange excitement, are seen, more dead than alive, led forward by their friends to the vacant seats. This scene is over, and thirty, forty or more "subjects," of which the greater part are boys or the weaker sex, are kneeling at the anxious seat, their backs to the altar. Then commences the invocation of the Holy Spirit upon this strange assembly, that He would descend as on the day of Pentecost. Prayer follows prayer, each one more loud and boisterous than the last, as if the actors were determined to literally take the kingdom of Heaven by force, interrupted with cries of Lord come down! Lord come quickly! O come just now! Glory, Hallelujah! The burden of the prayers is, that the Holy Spirit would as of old come down and miraculously convert the souls of those laboring under a sense of sin. Evangelicalism recognises after all no ordinary channels of grace, and expects that all conversions are to be effected by direct interposition of divine power. With the Catholic, these are not impossible, but they are improbable. The kingdom of grace is, it is true, supernatural; but it has no less its natural and divinely appointed channels, which Protestants can never know.

But to return; after these prayers, which may last

an hour, the whole congregation rise from their knees, singing:

"My God is reconciled,
His pardoning voice I hear,"

or some other hymn suggestive of similar ideas, and the brethren approach the subjects with the interrogatories, How do you feel now? Has the Lord blessed your soul? Do you feel any better now? &c., questions, the import of which may easily be gathered from what has been said, but to which the answer and the state of mind implied thereby, are by no means so easily understood. Sometimes the first night, and sometimes only after days and nights of this deep conviction, during which the subject is taught to expect the divine gift which shall remove his fears, and give him a supernatural assurance of pardon, a something comes, a reaction, or perhaps a delusion of the Devil, which in an hour changes the whole current of his feelings, and which is hailed as the *new birth*! But I must continue this sketch in another letter.

Montreal, Jan. 13, 1851.

CANADA NEWS.

THE MONTREAL PROVIDENT AND SAVINGS BANK.—It will be seen on reference to our law report, that a very important judgment was rendered, on Tuesday, in a case which very materially affected the interests of the depositors in this Bank. The case was that of Morris v. McGinn; but upon the principles which governed the decision of the Court, a great number of other cases depend. Mr. McGinn was a debtor to the Bank, in the sum of £150, which, of course, he was bound to pay in full. But after the Bank got into difficulties, and when it demanded this payment of him, he replied that he had purchased the claims of some depositors, for an amount exceeding this sum, and that he would set off his claim against his debt. It was plain that the effect of his course would be to pay Mr. McGinn, or those from whom he purchased, in full, while depositors, not so lucky, would have the ten or fifteen shillings in the pound, to which their property was reduced by the losses of the Bank, still further diminished, to say 10s. or 7s. 6d., by the necessity of paying some at the expense of the rest. It is also plain that this method of proceeding would have given rise to great wrong; for if a debtor, who owed the Bank £100, after the Bank became insolvent, could buy a depreciated claim of that amount for £50 or £75, he would make a profit, while he added to the misery and loss of the unfortunate depositors, by paying them only half what he owed, instead of the entire amount. The judgment of the Court has prevented this further injury to persons who have already suffered too much. The debtors of the Bank will have to pay their debts in full, and all the creditors will come in for their equitable share in the distribution of the assets. We are not aware to what extent this will affect the winding up of the affairs of the Bank; but we imagine that it must prevent a material reduction of the assets. If a number of depositors could have obtained payment in full to an amount equal to the debts due to the Bank, it would have made a horrible reduction in the dividends of those not smart enough to perform the operation in time.—*Herald*.

IMPORTANT NOTICE TO THE SCHOOL COMMISSIONERS OF LOWER CANADA.—Having been informed by a Letter from the Honorable Mr. Leslie, Provincial Secretary, dated the 28th December last, that it has pleased His Excellency the Governor General in Council, to divide in equal portions between Upper and Lower Canada, the Legislative Grant of £50,000 appropriated for the support of Public Schools in the Province of Canada, by virtue of the Act 4 and 5 Vict. chap. 18, it is my duty to inform you of that decision for your guidance until such time as I shall have made a new calculation apportioning £25,000 instead of the £29,000, which were formerly granted to Lower Canada for the above purpose, among the School Municipalities, in proportion to their respective population. They must therefore expect a certain diminution in the amount of their yearly grant, as by a new General Return, the basis of a new division, according to the respective populations of the two sections of the Province, shall not have been transmitted to the Government. J. B. MELLER, S. E.

Education Office,

Montreal, 10th Jan., 1851.

CHILD BURN.—A melancholy accident occurred on Monday last, by which a little girl, about four years and a half old, daughter of William Pierpoint, blacksmith, at Mr. P. Smith's paper mill, at Port Neuf, lost her life. The mother went out to get water, and, on returning, found the child's clothes all in a blaze. It lived 30 hours in a state of awful suffering.—*Quebec Gazette*.

At last night's meeting of the City Council, Mr. Morton the eminent Civil Engineer, was named the engineer to survey the proposed routes on the north shore for the line of railway from Quebec to Richmond. A. Larue, Esq., Provincial Land Surveyor, was also nominated to assist him in his professional capacity. Half the expense to be incurred will be borne by the city, and the remainder by the Company. We have reason to believe that the best and cheapest line, after actual survey, will be selected by the Corporation.—*Quebec Mercury*.

A singular feature of the present season is, the large flights of will pigeons now roaming about this country. We have observed numberless flocks, of immense extent, pass over Galt during the week. In Blenheim and Puslinch they are more plentiful, we are informed, than during the season they hatched there in 1849. From Galt to Goderich, flocks follow flock in endless succession, travelling in the morning towards the north, and at evening returning to roost in the south. This would appear to prove that the season is less severe in the north than with us, inasmuch as the birds seem to get a living there, which they cannot procure here, owing to the depth of the snow. In fact, the chief part of the prodigious fall of snow now covering our lands, came from the eastward, and the north may therefore be comparatively free. Of course few of these pigeons are killed—at this season of the year they are mere bunches of skin and feathers, not worth the powder that brings them down.—*Galt Reporter*.

UNITED STATES.

Dr. Brownson.—We are happy to learn that Dr. Brownson will shortly commence a course of lectures in this city, on the church. This visit will be very opportune, and furnish a timely antidote to the poisonous effusions which such men as Borg have been

belching out upon the community for the last few weeks. Dr. Brownson will deliver his first lecture, we believe, on the 13th of January.—*Phil. Catholic Herald*.

SLAVERY AND MISSIONS.—The following astounding advertisement appears in the *Religious Herald*, Baptist paper, published in Richmond, Virginia:—"Who wants 35,000 dollars in property?—I am desirous to spend the balance of my life as a missionary (!) if the Lord permit, and therefore offer for sale my farm—the Vineyard!—adjacent to Williamsburg, and containing about 600 acres, well watered, well wooded, and abounding in marl, together with all the crops and stock, and utensils thereon. Also my house and lot in town, fitted up as a boarding establishment, with all the furniture belonging to the same. Also about forty servants, mostly young and likely, and rapidly increasing in number and value (!) To a kind master I would put the whole of the property at the very reduced price of 35,000 dollars, and arrange the payments entirely to suit the purchaser, provided the interest be annually paid.—*Servant Jones*.

An Irishman named Martin Dooly, smuggled a passage from Liverpool to Boston in the ship *South Carolina*. He was obliged to take up his berth on some old sails during the long passage. When the ship arrived at quarantine, Dooly was taken from his quarters, literally covered with filth, and both feet and legs frozen up to his knees. Mortification has taken place, and both legs will have to be amputated.—*N. Y. Sun*.

Married.

In this city, by the Rev. Mr. Connelly, Mr. James McDonnell, to Ellen Deery, sister of Mr. Henry Deery, all of this city.

Died.

In this city, on Sunday last, 12th inst., after a long and severe illness, Elizabeth Richards, relict of the late Mr. Patrick Bushier, aged 65 years. She was a native of the County of Wexford, Ireland.

In this city, on Sunday, the 12th instant, Francis Maguire, senior, aged 76 years, from the parish of Ahilloger, Maguiresbridge, county Fermanagh, Ireland.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE MONTREAL MARKET.

Thursday, Jan. 16, 1851.

		s.	d.	s.	d.
Wheat	per minot	4	6	a	4
Oats	"	1	4	a	1
Barley	"	2	6	a	3
Peas	"	2	6	a	3
Buckwheat	"	1	10	a	2
Rye	"	2	9	a	3
Potatoes	per bushel	1	3	a	1
Beans, American	"	4	0	a	6
Beans, Canadian	"	6	0	a	6
Honey	"	0	4	a	0
Beef	"	0	2	a	0
Mutton	per qr	2	0	a	5
Lamb	"	2	0	a	5
Veal	"	2	0	a	4
Pork	per lb	0	2	a	4
Butter, Fresh	"	0	10	a	0
Butter, Salt	"	0	6	a	0
Cheese	"	0	4	a	0
Lard	"	0	5	a	0
Maple Sugar	"	0	4	a	0
Eggs	per dozen	0	7	a	0
Turkeys	per couple	4	0	a	6
Geese	"	3	9	a	5
Apples	per bar	5	0	a	12
Onions	"	6	0	a	7
Flour	per quintal	11	0	a	11
Oatmeal	"	7	6	a	9
Beef	per 100 lbs	20	0	a	25
Fresh Pork	per 100 lbs	20	0	a	27

NEW YORK MARKETS.

New York, Jan. 15, P. M.

Ashes steady. Sales 1000 bbls. at \$5.66½ to \$5.75 for Pots, and \$5.62 for Pearls.

Flour.—Western and State steady, and more active. Canadian firm. Sales 500 bbls. at \$4.87 in bond. Sales of Domestic 4500 bbls. at \$4.75 to \$4.87 for Common to Straight State, and \$5 to \$5.12 for Pure Genesee.

Wheat quiet and nominal for Domestic. Canadian held firm at \$1.07 to \$1.12 in bond.

Corn less firm and very quiet. Sales 8000 bushels Southern Yellow.

Old Pork dull. Sales 300 bbls. at \$12.18 to \$12.25 for Mess. Prime quiet at \$9.25. New York Mess firm at \$14.—*Pilot*.

JUST RECEIVED at SADLER'S—"THE CATHOLIC ALMANAC." Price 1s. 10½d. Montreal, Jan. 16.

GRAND

CHARITABLE SOIREE.

THE

THIRD ANNUAL SOIREE

OF THE

YOUNG MEN'S

ST. PATRICK'S ASSOCIATION,

UNDER THE PATRONAGE OF THE

LADIES' CHARITABLE SOCIETY

Of the St. Patrick's Church,

WILL BE HELD

ON TUESDAY EVENING, JANUARY 28,

AT

CORSE'S NEW BUILDING,

Great St. James Street.

The Refreshments will be provided by Messrs. Compain & Co.

Mr. Maffre's QUADRILLE BAND will be in attendance.

Gentlemen's Tickets, 6s. 3d.; Ladies' Tickets, 3s. 9d.; which may be procured at the principal Hotels, the Book and Music Stores, and from any member of the Committee.

Montreal, Jan. 16, 1851.