

sides. For the first time since it was built a Bishop was to celebrate the holy sacrifice within its walls, and the anxiety evinced by the Protestants to catch a glimpse of a Catholic Prelate arrayed in his pontificals, was described to me on my return as surpassing all bounds. The day being Sunday the neighbouring Conventicles were completely deserted. The Catholic ceremonial absorbed every idea. To secure a place in the Church where it might be seen with ease was an object of ambition. The ministers of the different sects might easily count their congregations on Sunday the 12th of July. Here, as in every place along our route, the marked attention, and the serious, religious air of the Protestants, gave a lively promise that at no distant day, the church might number many of them among the most devoted of her children, ready to spill their blood in defence of that religion which they had ever been taught to ridicule and despise. Some of course, were, or may have been, attracted by mere curiosity, upon whose heats the word of the Lord produced but little effect; yet even these went away convinced either of their profound ignorance of our religion in times past by, or of the cruel system of deception practised upon them by their clerical guides. The only broad principle upon which Protestants agree, is that of the inherent right of private interpretation, and consequently this doctrine can be referred to, in every locality when the Preacher deems fit to exhibit the numerous absurdities that spring from its adoption. But in a country like Nova Scotia, it is utterly impossible to suit a discourse bearing upon doctrinal points to a Protestant Audience. Because if you address them as a whole, professing this or that form of religion, upon any disputed topic, or particular error, you are egregiously deceived, for in most cases it will follow that as a whole, they did not profess that error at all, and that many had given the subject no consideration whatever, and that if there were a few among them who did pay some attention to it, their notions or opinions were completely individualised. — One consequence of this unlimited liberty is, that the poor parson is afraid to contravene it. He is every day witnessing its pernicious effects. He knows that there may be several among his hearers who belonged at different times to three or four different sects. Perhaps there was something in his manner that attracted them to their present Shepherd, and he must above all, avoid every thing from which he might apprehend another religious gyrations. But the Protestants of this as well as of most countries in Europe are seriously beginning to ask the question, 'Why should we listen to the reproofs of a man who has always taught us that the Bible alone was quite sufficient for all religious and moral purposes?' This idea has taken possession of the public mind. This idea is acted on, thought on, dwelt on. Like the electric spark it will run through the clouds of error, and in vain will they thunder forth their emptiness. After Mass, the Bishop of course, preached on the gospel of the day, and it was from the different opinions expressed by the Protestants on the subject of his discourse, that the foregoing observations were suggested. All admired the temperate and ingenious manner in which he referred to some leading dogmas of Protestantism, and the bold, yet affectionate manner in which he explained the doctrines of the Catholic Church. Argument, reason, persuasion, Scripture, the consent of all nations in certain matters, were successively urged by his Lordship, and though many Protestants had their opinions disturbed and disarranged to an extent perhaps never again to settle down into quietude, there was but one opinion on the fact that Catholicity could say more for itself than they had ever thought or imagined. We should pray to the Giver of all Good to move their hearts and enlighten their intellect.

I returned from Cornwallis in the evening, time enough to be present at a benediction of the most Holy Sacrament which had been announced at the morning Masses. The church was crowded as usual. We did everything we could under the circumstances, to make the ceremony as imposing as possible. — Though with such an altar, and in such a church, every idea of grandeur must be modified by very humble pretensions. But then the Soul, the life of all the churches was present, and it is to be hoped that the impression left upon the hearts of those who assisted at the Benediction will make them remember the humble Church of Kentville with a pure and holy joy. After

the ceremony the Bishop preached an effective discourse on the doctrine of confession. If we may judge by the attentive silence of the audience his Lordship's explanation of this doctrine of the Church seemed to sink deep into their hearts. Upon the whole, the religious proceedings of the day at Kentville, gave unmixed delight not only to our own brethren of the Faith, but imprinted upon the minds of the Protestants a juster, higher, and more elevated idea of the Catholic Faith than they had ever been taught to entertain.

Having to travel over a great extent of country still, we were obliged to limit the labor of weeks to so many days, and try, if possible to accomplish the task set before us. The Church of Cornwallis being, as I said, about three miles from the main road, we thought it better to have the Sacrament of Confirmation administered there in the first place, as in case of any disappointment, the parties might find us at Kentville the only place in the neighborhood where there was anything in the shape of a lodging. Accordingly on Monday the 12th, the Rev. Mr. Hannan and myself drove to Cornwallis. Men, women and children crowded together, or conversing in groups awaited our arrival. We quickly made a selection of those whom we deemed fit for confirmation and sat down to hear their confessions — With the exception of a few short intervals, we had been engaged in hearing them for nine hours. The day was excessively hot, and the little church in which we sat so suffocatingly crowded, that so far as personal comfort was concerned, our task was by no means a pleasant one. Many had come from a distance of twenty or thirty miles, bringing their entire families with them, and leaving their houses and properties under the care of some charitable neighbours. Living so far away they did not know the exact day set apart for the Confirmation, and it was with pain towards the close of the evening that we saw some of them walking up and down the road in front of the Church, not knowing where they might seek shelter during the night.

It was nearly dark when we rejoined the Bishop at Kentville who, owing to the fatigue of the day before, had been unable to accompany us to Cornwallis on Monday. Intending to administer the Sacrament of Confirmation, on Tuesday 14th we left Kentville at an early hour, and were soon on the road to Cornwallis. We thought that we had accomplished much the day previous in the hearing of Confessions, but still fresh crowds poured in upon us. We intended to hear only those who had been preparing for confirmation, but such was the anxiety of many of the poor people to approach the holy tribunal and be reconciled with God that we cheerfully underwent the additional labour thus imposed upon our shoulders. We heard confessions all the morning, the Bishop sitting under the open air. Towards noon his Lordship celebrated a Pontifical High Mass which was offered for the repose of His Holiness Gregory XVI. of glorious memory, assisted by the clergymen, when he had the happiness of administering the Holy Communion to a large number of the Faithful. The Confessions not having been entirely heard, we again sat down after Mass, and towards three o'clock the Sacrament of Confirmation was conferred upon ninety-six persons, men, women and children. When the Bishop had addressed the newly confirmed upon the nature of the obligations which they had that day contracted, he proceeded to the distribution of books, medals and pictures as in the stations already mentioned.

In the evening a meeting, at which the Bishop presided, had been convened in the Church for the purpose of raising funds towards the erection of a new House of Worship, or if that should be found impracticable, to enlarge and ornament the old one. To those who know what hardships and sufferings those poor people undergo in the inclemency of our winter — with what labour and difficulty they force the soil to yield a livelihood, the amount of their contributions, though small, would appear generous and munificent. There are very few of the Catholics living in the rich valley of Cornwallis. They dwell for the most part on the mountains which bound it on the North East, where the soil is barren, and requires much labour to render it productive. They have been sorely tried too in the furnace of tribulation. Some few years ago we had but very few priests in the Western section of the Diocese. It