

I refer you to Mr. Lawlor, of Lawlor's Island, a relative of Bishop Burke, for perhaps a more accurate account. Yours respectfully,

WM. FINN

The following Pastoral Letter, which contains some interesting facts, was published by the Bishop of Quebec, and addressed to the Catholics of Nova Scotia, on the occasion of the appointment of Dr. Burke as Bishop of Sion and first Vicar Apostolic of Nova Scotia.

A Pastoral Letter from the Bishop of Quebec to the Catholics of Nova Scotia.

Joseph OCTAVIUS PLESSIS, by the mercy of God, and the Favour of the Holy See. Bishop of Quebec, &c. &c.

To our Brethren the Catholic Clergy and Laity of Nova Scotia, Greeting and Blessing in our Lord:

The Province you live in, dear Brethren, formerly known by the name of Acadia, and belonging to the French Dominions in North America, happened to be a part of the Diocese of Quebec, at the date of its erection, in 1674, by the Pope Clement the X. The first Europeans, settled in Acadia, a French and Catholic Colony, chiefly holding that part of the Province where, now lie the King's County, and the Counties of Hants and Annapolis, were distinguished by their faith, their simplicity and purity of manners. Having been conquered by the British at the beginning of the last century, and finally ceded to Great Britain by the Treaty of Utrecht, in 1713, they were happy enough to preserve their Religion amongst a Nation who had not the advantage of knowing it. But their very simplicity misled them; for although treated by their conqueror with an unexampled mildness and regard, they foolishly persuaded themselves that their religion could not be secured under a Protestant Government. Hence arose their unlawful connections with the French still in possession of Canada, which caused, in 1755, the forfeiture of all their lands and their general deportation to the English American Colonies. With the former Settlers, the Catholic Religion was banished from Acadia—at least it was confined to the Micmac Indians—until a small number of its ancient inhabitants having been at last allowed to come again to their native soil, and Emigration from Canada, as well as, from Scotland and Ireland, having taken place, the Bishops of Quebec had a new opportunity of exerting their solicitude in behalf of that part of their Diocese. Since the year 1764, there has been an unbroken succession of Catholic Clergy, appointed to lead you in the way of Salvation. Not satisfied with providing for your spiritual necessities by subordinate Pastors, our immediate Predecessor undertook to pay you a Pastoral visit, and performed it in 1803, with a consolation which could only be exceeded by that which we ourselves experienced, when in our turn we visited your Churches in 1813 and 1815. We were filled with joy when we beheld, in several parts of your Province, the people eagerly listening to the word of God, and sincerely devoted to the Catholic faith. We found in the new Acadians of Torbay, Chize-Cooko, St Mary's Bay, and Argyle, traces of the good character of their Ancestors. We felt an inexpressible delight at seeing the simplicity of the Irish of Prospect, and the eagerness of those of Halifax to assist at the Church, to receive the Sacraments, to procure their children an early knowledge of the tenets and morals of our Blessed Religion. The Highlanders of Merigomish, St Margaret, and Antigonish, render themselves remarkable by the unprecedented affection shown to their Clergy. We are informed of the zeal which led those of St Margaret, in the Spring of 1816, to repair to Halifax to take thence the body of the late Rev. Alexander Macdonal, and carry it over a road of above an hundred miles to their own Ground. We heard, likewise, of the degree of respect and obedience shown to Rev. Mr. Gaulin, during his short stay at Antigonish. The Canadians of Tracadie did not appear so strongly affectionate towards their Pastors, but there is every reason to hope, that the exertions of the Rev. Mr. Masseau to reclaim them, shall not have been unprofitable. What shall we say of the poor Micmacs of Pomkeo and Shubenacadie? Our soul was moved by the multiplicity of their wants, and our hearts broken by their groans. In vain did we try, by every means within our reach, to afford the spiritual help they so earnestly longed for; we were disappointed in all our measures; "The little ones asked for bread and there was none to break it to them." (Lament. iv. 4.)

Now, dear Brethren, although tied to you by the Sacred Bonds which unite a Pastor to his Flock, we felt sensible long ago that you could not remain, for ever, a part of a Diocese so extensive as that of Quebec. Even from the year 1800—the first of our Episcopacy—we applied to the Holy See on that account; and with eagerness we lately resigned to it, without reserve, the whole of our Episcopal Jurisdiction on your Peninsula. It has pleased the Sovereign Pontiff whose paternal care extends over all the Churches in the world, to yield to our Remonstrances, to discharge us from our connection with that Province, to erect it into an Apostolic Vicariate, and intrust the care of the same to the Right Rev. Doctor Edmund Burke, appointed Titular Bishop of Sion. It is therefore He who succeeds us as your Pastor; to him is now committed the management of your souls; from his hands henceforward your children are to receive the Sacrament of Confirmation, and your Clergy the Sacred Unction, and the power both of announcing to you the Truths of the Gospel and of administering the Sacraments of the Church. You will acknowledge for your Missionaries those only who shall be appointed by him; and whenever he shall deem proper to dismiss any of them, it shall be unlawful for you to keep them or to make use of their ministry.

The bitterness which we feel, Dearly Beloved Brethren, at our separation from you, is in a great measure relieved, when we consider that in becoming the Flock of the Illustrious and Rt. Reverend Bishop of Sion, you acquire for your Pastor a Man who rendered himself commendable to all the Catholic Church by a number of learned and luminous Treatises, written in defence of the sound doctrine; a Man whose affection is warranted you by the kindness of his heart, as well as by a residence of upwards of sixteen years in your Capital. We therefore cherish the hope that you will do every thing in your power, to alleviate for him, the painful burden of the Episcopacy. In the mean time, we will never cease to pray the Father of mercies that you may steadfastly persevere in his peace, and in the love of our Lord Jesus Christ.

Given at Quebec, under our Hand and Seal, and the Counter-sign of our Secretary, the 15th day of January, and in the year of our Lord One Thousand Eight Hundred and Eighteen.

J. O., Bishop of Quebec.

By His Lordship's Command,

P. F. TURGEON, Priest and Secretary.

We will publish in our next the address of the Bishop of Quebec to the Catholics of Halifax, soon after Dr Burke's appointment as Missionary or Curé in this City, about the year 1802.

* Now, we believe, Coadj. Bishop of Quebec.

ST. MARY'S.

The first Conference for the year was held at St Mary's on Tuesday last, and was attended by all the Clergy of Halifax, and those of Dartmouth, Prospect and Windsor. In the evening the Clergy dined with the Bishop.

DEFENCE OF THE LATE MR. O'CONNELL'S ACTS AND POLICY.

(From the Liverpool Albion.)

Of the late and great Mr. O'Connell's Irish policy and Irish sayings and doings we shall not speak. We never professed to fathom or understand them. They were too mysterious or too eccentric for the finite limits of our capacity. We had no thread to guide us through the more than Cretan labyrinth of all their windings and meanderings. We believe, however, that the good of his country was the guiding star of his career; and as to the subscriptions and rent raised for him from time to time, our conviction is that they fell far short of what he deserved from his countrymen, and of the sacrifice of his profession, as a question both of money and rank, in their behalf.

But when we get Mr O'Connell upon English ground, and watch his career as a politician in the imperial parliament, and go back to his speeches and recall his votes, we enter into all his son's feelings, and "defy any man to point out a single vote ever given by him that was not in accordance with his well-known opinions out of doors." We do not recollect that he ever failed to support the English reformers in any great question. Take his whole parliamentary life, and point out any great measure which was ever carried without his assistance. We have heard of the phrases "more Irish than the Irish" but certainly Daniel O'Connell was more

more English than the English" in toiling and helping to win for us legislative benefits when those who should have been our natural leaders stood aloof and looked coldly on. Glance at his part in carrying the parliamentary and municipal reform bills. Was any man more earnest and zealous in the cause of the negro emancipation? Should we have had free trade unless he had disciplined the Irish members to forget their private, and vote for the public good? But, then, say the asinine assailants of the dead lion, all this was the result of a compact with the Whigs. Stuff! A result of a compact with Methuselah! Did a compact with the Whigs induce him so steadily to vote with the Liberals against the Whigs, whenever any bond of contention sprung up between them? Did a compact with the Whigs lead him to anticipate their tardy adhesion to free trade when a battle was over and the victory won? Did a compact with the Whigs make him a supporter of the ballot and of the extension of the suffrage? We know not whether the people who urge such things are more malignant or idiotic. In very truth, and we have said it often before, we believe that on all questions not exclusively Irish, and of them understanding little, we say nothing, the late Daniel O'Connell was the most upright and honest, as he was the most able politician, who has been the champion of popular rights and privileges in the nineteenth century. We are glad to render so small a tribute to the giant to whom the country owes so much.

Nor has his son any occasion to defend his father's memory from the charge of misusing his power to gain patronage from the government. Never did a man with such mighty influence obtain so little for his family and connexions. We see the country, and the empire, and the colonies, wherever the British flag is unfurled on the wide surface of the globe, dotted over with Greys, Dundasses, Elliots, Peels, Spring Rices, Russells, Edens, and all their circles, brothers, cousins, tutors, and hangers-on, swarming on the patronage of the country, like bees to the honey or locusts to the green spots in the desert. But we look in vain for the monuments of any such astounding nepotism on the part of Mr O'Connell. If he had "a giant's strength," he certainly did not "use it like a giant." The whole patronage of the government must have been at the command of one whose fiat could have overturned it any moment. And, yet, with this fair tree, with all its clustering and tempting fruits, before him, who can say he ever put forth his hand to pluck even the share to which he had a right? We only wish that the surviving leaders of the day could bring themselves to be as forbearing. But, enough. The Tories will naturally abuse the memory of Mr O'Connell. He never did anything to deserve their love. But it is positively sickening and disgusting to hear either Whigs or Liberals join in the cry against him. He was the breath in the nostrils of our party while he lived. Is it generous, is it honest, is it just to overwhelm with obloquy or reproach a name which, of all others, deserves political canonization, not only in the cold calendar of history, but in the warm heart and affections of his grateful fellow-countrymen and fellow-subjects? We have a strong opinion on this point. Our conviction is, we repeat, that no living man of the present day has done so much for England as the late Daniel O'Connell. Irish to the Irish, he was as much of a John Bull as the best of us whenever he set foot on this side of the Channel. Honour and peace to his memory! We shall never look upon his like again."—*Liverpool Albion*, Feb. 19, 1819.

THE GRAND DUKE OF TUSCANY.

We had not space for the following document last week, but it is too important, and places the Grand-Duke in too noble a light, not to be given entire.

TO THE PRESIDENT OF THE COUNCIL OF MINISTERS
"Being informed that, during my eight days' stay at Siena, numerous rumours have been spread in the capital and in other places, that my absence excites apprehensions of a serious nature, I may and must explain the real cause. The desire of avoiding serious disturbances obliged me on Jan. 22, 1819, to approve of the presentation in my name and the discussion and vote by the Legislative Assembly of the bill for the election of Tuscan representatives to the Italian Constituent Assembly. While the discussion was taking place in the Chamber of Deputies and the Senate,

progress, and reflecting whether I might not by that law incur the excommunication specified in the brief of his Holiness from Gaeta, Jan. 1, 1819, I communicated my doubts to some of the ministers, declaring to them that the intrinsic danger of the above censure seemed to me principally to depend upon the mandate which would be conferred on the deputies of the Constituent Assembly, and not mentioned in the bill. But in the discussion of the Chamber of Deputies, the question was raised as to what powers should be conferred to the deputies of the said Constituent Assembly, and it was decided and unanimously approved that their mandate should be considered unlimited. Then my doubts became conviction in my mind, and I thought I ought to submit the question to the secret judgment of several consistent persons of authority. All those persons respectively concurred in the view that by such an act the censure of the Church would be incurred. Still, the news having spread with a great appearance of truth, that the Pope not only did not intend to condemn the Italian Constituent Assembly, but that, on the contrary, being questioned on the subject, he had not disapproved of the vote on the Constituent Assembly, I determined to follow the surest means of obtaining a solemn and decisive opinion on this important affair, and, accordingly, in a letter of the 28th of January last, consulted the Sovereign Pontiff, to whose judgment as a Catholic Sovereign in such a manner I owed implicit submission. The answer of his Holiness arrived later than I expected, in consequence of unforeseen circumstances. This is why I have to this day refused to this law the final sanction, which the statute attributes to the Prince. But the desired letter has actually arrived, it is in my hands. The expressions of the Holy Father are so clear and so explicit that they leave not the shadow of a doubt. The law of the Italian Constituent Assembly cannot be sanctioned by me. The Constituent Assembly being an act calculated to endanger my Crown, I have judged I could not act differently, having only in view the good of the country and the prevention of revolutionary attempts. I have accepted a Ministry who had proclaimed it before, and who have proclaimed it again in their programme. I have alluded to it in my speech on opening the Legislative Assemblies. But since the question now is whether or not I am to expose myself and my country to the greatest danger—namely, to incur, and make so many good Tuscan incur, the thunders and the censures of the Church, I must refuse my adherence to the law, and I do so with the calmest conscience. In this exaltation of mind, it is easy to foresee that my return to Florence now might expose me to such extremities as to prevent me from exercising the freedom of mind I have a right to. I, therefore, abandon the capital, and I abandon Siena, that it may not be said that this town has been on my account the scene of hostile reaction. But I hope that the good sense and the conscience of my people will acknowledge the gravity and importance of the reason which obliges me to give my veto, and I hope that God will take care of my country. I, lastly, beg of the Ministry to give every publicity to my declaration, that all may know the motive which induces me to refuse my sanction to the law for the election of the Tuscan representatives to the Italian Constituent Assembly. If this publication were not immediately and integrally effected, I should see myself forced to have it published whether Providence shall ordain that I shall repair."

LEOPOLD.

"Siena, February 7, 1819."

Died on the 12th instant, in this city, Charles Cook Esq., of White Marsh, Montgomery co. His parents were of the Society of Friends, in whose principles he was educated. About three years ago he embraced the Catholic faith, which he ever since illustrated by his fervent piety. One of the last acts of his life was a donation to the poor Carmelites of Loughrea. —*Philadelphia Cath. Herald*.

Active arrangements are being made in Kilkenny for getting up a public meeting and forwarding a strong memorial to the Treasury against the hardship of coercing the struggling rate-payers to refund the relief advances of 1810.

THE POTATO.—The Limerick Chronicle says:—We are happy to hear that more potatoes are at present sowing in the county Limerick

* Now Bishop of Kingston.