

and over-matched in ferocity, they were compelled to retire, leaving the field of fire and blood covered with the dead bodies of their countrymen. O! if Cabinet ministers could be made to feel the woes which they produce, if the burning brand and the sharp sword made their own homes a scene of desolation, even their callous hearts might feel for the once happy peasantry of Acadia! But I find that I am depressing, for surely it is unnecessary to call to your memory those bloody struggles in which the rival powers had been engaged before Nova Scotia was finally ceded to the British Government. Such, however, was the country in which we had arrived. We had no doubt that it had been sprinkled with the blood of many martyrs, and we felt that a soil irrigated by water so precious, would one day yield abundant religious fruit. There is an affecting instance related of an Indian who stood at the door of his wig-wam determined to perish rather than abandon an aged Priest who had sought shelter there. The Puritans equally determined to run down their prey, threatened the Indian that they would shoot him if he did not immediately turn the Priest out of his wig-wam. The noble child of the forest instead of regarding the brutal mandate, made a shield of his own body to cover the venerable Priest; when the same murderous discharge of fire-arms brought them both to the ground. The Puritans hated Catholicity—they would extinguish it for ever. Vain effort! As well might they seek to crush the power of its Founder, and blot the name of Jesus from the memory of men. Catholicity still flourishes on this soil, and in spite of the brand, and the axe, and the sword, the hatred, and the blasphemy of the old Puritan, the Catholics number vastly more than any sect in Nova Scotia.

From an early hour in the morning the congregation had been awaiting our arrival in the Church, and in the neighbouring Churchyard. Knowing that many of them had come from a great distance, we immediately proceeded to this humble temple, recently white washed in expectation of our visit. The site on which it stands is excellent, but rather too far removed from the most populous portion of the district. If one could forget for a moment the object to which the Church is consecrated, its rude and primitive style of architecture would excite a smile of pity, or contempt, but the solemn earnestness of those who worship there makes one love the place that sees such devoted worshippers assembled. Some time may elapse before we can replace it by a Church better suited to the necessities of the place, and to the solemnity and dignity of our worship; but that time will come, and come most certainly. On entering the Church the Bishop proceeded to the altar, and having remained in prayer for a short time, he gave the Episcopal blessing to the people. His Lordship, the Revd. Mr. Haazar, and myself, then sat down to hear their Confessions. Among those who approached the Holy Tribunal there were a great many Indians, as at Windsor. We remained in the Church till a late hour, giving the people notice when we were going away, that we should resume the duty of hearing Confessions at six o'clock in the morning, so as that all who were to be confirmed might be ready to receive the Sacrament at the hour of eleven. The morning's travel, and the other labours we had endured quite unmanned us. Our duty was imperative, however, and besides did we not well know the nature of missionary life in Nova Scotia. Still, though our lodging was two miles distant, we were in the Church, seated on our rude benches, at 6 o'clock, the hour appointed, and immediately commenced the business of the day. Besides those who were preparing for confirmation, many of the faithful already confirmed took advantage of the opportunity afforded them, to approach the Holy Sacrament of the Altar. At half-past ten o'clock the august Sacrifice was offered by the Bishop. The Protestants who live in this district, being for the most part Baptists, or persons who reject the doctrine of infant baptism, his Lordship took occasion, in the discourse which he delivered after Mass, to refer to the doctrine and practice of the Catholic Church upon the subject of this great Sacrament. The absurdity of the rule of faith adopted by his separated brethren, had, he conceived, been fully shown by the diversity of opinions entertained by them, on the nature of Purgatory. The Baptist maintained that it was contained in the Scriptures to administer this Sacrament to children, while on the other hand the Church of Eng-

land defended the practice, as conformable to the true spirit of the Gospel. Now, either of those opinions must be false; for surely a thing cannot be contrary, and conformable to, the Scriptures at the same time. Having illustrated this view of the matter in a variety of ways, His Lordship insisted that the doctrine of private interpretation not only increased the number of sects, but that it was calculated to disorganize every sect in particular. Not content with the Scriptures, there were few Sectarian bodies that had not their catechisms and confessions of faith, although they still maintained the all-sufficiency of the sacred volume. The consequence was that the utility of those formulas of faith, and their legitimate deduction from the text of Scripture, became every day a matter of dispute, until all faith dwindled down into the mere uncertainty of individual opinion. He then entered into an explanation of the Catholic rule of Faith, and referred to the wonderful unity which distinguished the Church. For the great bulk of mankind the system of submission to authority was so conformable to common reason, and to sound sense, that every departure from it essentially led to separation and to disorganization. Continuing at great length upon this subject, his Lordship concluded with an earnest and energetic appeal to his Protestant auditors, requesting them to peruse our authors, and to beg of the Almighty to purify their hearts and enlighten their minds, that they might be worthy of the truth, and enabled to see its intrinsic beauty.

The Sacrament of confirmation was then administered to about sixty persons, principally adults. The distribution of medals and other articles having taken place as at Windsor, the proceedings of the day were terminated by his Lordship's taking an affectionate leave of the people, many of whom were moved to tears, and imparting his Episcopal blessing to the assembled multitude. Returning to the lodging house in which we stopped during our stay at Horton, we ordered dinner, and gave directions that our waggon should be in readiness in the course of a few hours, as we intended to set out for Kentville, the next station, about ten miles distant, on the same evening.

The general appearance of the country about Kentville does not differ materially from that of the Horton district. It was rather advanced in the evening when we began our journey. Those calm and mellowed tints which the country assumes at the close of a summer's day, have a beauty of their own in Nova Scotia. The smiling field, the neat cottage, the dark forest, the naked rock, the glassy surface of some lake reflecting the declining rays of the sun, through the foliage in which it is embosomed, the close proximity of civilization and primeval rudeness, that indescribable mixture of scenes which one looks for in vain in the old countries of Europe, give the scenery of Nova Scotia a certain charm and interest which leave a profound impression on the memory. And upon scenes such as these did the peasants of Acadia often gaze with delight!—The sunny soil of France was almost forgotten in the luxuriant vegetation which surrounded their forest homes. Oh, the short-lived happiness of man! Not a vestige of those homes can now be seen. If they had still dwelt in the land, how clearly and joyously would the village bell proclaim the arrival of a Bishop, and how would the women and the children throng round him soliciting his blessing! Those good Acadians!! they were cruelly driven from their possessions around Kentville. But the creed which they professed still clings to the soil, and in the course of a few hours a Dignitary of the Church would stand before hundreds of Protestants of different denominations, to announce its undying truth, its immortal destiny.

It was agreed on the evening of Saturday the 11th that I should celebrate Mass at the Church of Cornwallis, the next settlement, only three miles distant, on the day following, in order to announce to the Catholics of that locality, who are much scattered, when the Bishop would be able to attend, and administer the Sacrament of Confirmation. My congregation was not very large. The greater number of the Catholics, and many of the Protestants, having placed every vehicle in requisition, were seen on the road at an early hour on their way to Kentville to witness the proceedings there. The Church at Kentville, although tolerably commodious, could not contain the vast numbers of people that were pouring into it from all