

pled. Now your case and his are equal illustrations of "common sense," in the absence of the elements from which its office is inseparable, namely knowledge of the things to which it is applied. For you, religious knowledge, at the period of your change, consisted of two parts, the one Presbyterian or Protestant, which you had yet to learn,—the other Catholic, which you had forgotten or had never known. In the absence of both these divisions of religious knowledge, were you not much in the condition of the African, deciding on the properties of ice, by the standard of "common sense"?

I think, sir, that you will admit this reasoning to be conclusive. The premises are your own, the conclusions are logically and fairly deduced. And if so, then it follows that, at the time, you had not and could not have had any reasons for your change of religion. And if so, it follows again, that in assigning those mentioned in your Letters as inducing you to make the change, you have been imposing on the good faith of your fellow-beings, and exhibiting a want of that scrupulous regard for truth which is so becoming in a minister of religion, and especially in one who professes so high a respect for "common sense," and so intimate an acquaintance with his "unfettered Bible." Does the Bible warrant such statements as the following?

You tell us how the priest used to question you in confession, and how you used to answer him (page 20). You complain that he did "not speak to you in English," but "in Latin" (same page). You tell us a few minutes after that you "did not understand Latin" (page 33). Now the difficulty is how could you answer questions in a language which you did not understand? It seems that when you went to confession something like the wonders of Pentecost took place between you and the priest. He spoke to you in an unknown tongue, and you answered him with the utmost care, *although you did not understand the language in which he addressed you?* There is nothing more miraculous on record than this, if what you say be true. But it is not true. The priest spoke to you in English; you answered him in English. Why then do you bear false witness against the priest, charging him with having spoken to you "in Latin," which "you did not understand?" Does Presbyterianism require such services as this, at your hands? For a time you would "that you could play your pranks better after confession than before;"—but after thirty years of reading the Bible might not one expect that you would give up "playing your pranks," altogether?

We have already seen that when you left the Catholic Church your mind was, in your own words, a "perfect blank as to all religious instruction." The reader will be curious to learn when and how you procured the necessary outfit to cover the mental nudity in which you forsook us, and to appear before the public (as you have appeared in your recent Letters,) decked off in the second-hand gold lace and brocade of Catholic Theology. This a natural and not unreasonable curiosity; and considering how much your Letters are in the style of Autobiography, I am surprised you did not account for your Protestant knowledge, as well as your Catholic ignorance. Let me supply the omission as briefly as possible.

It seems that like other spars of Irish shipwreck you drifted to these shores at an early age. You had the good or the bad fortune to be picked up by Presbyterian patrons. You were a stranger and they took you in. Whether they were gifted or not with that "second sight" peculiar to the children of the clouds, in North Britain, it does great credit to their penetration to have discovered in you (under all the disadvantages of that ignorance and infidelity to which you have so often directed our attention) what poetry has called,

A gem of purest ray serene.

Under the influence of this benevolent anticipation, they sent you to college. As your mind was a "perfect blank" of course you had nothing to unlearn. There was no poisonous rubbish left from the ruins of the former edifice. The foundations were unobstructed and clear, and the new builders had only to proceed with their work and build you up according to the approved rules of Presbyterian "constructiveness." They did so build you up, accordingly. And now, you are what you are.

In assigning reasons why you left the Catholic Church and now cannot return, I am surprised

you have omitted all this. To most Catholics, and indeed to many Protestants this reason alone would be quite sufficient to account for it all.

And yet there is nothing—all this of which it would not be a great weakness, on your part, to be in the least ashamed. If circumstances had not placed you in a false position, I think you would feel proud of the poverty which you inherited from your Irish parents; for it is the most incontestable evidence that your Catholic ancestors were "true men" in their generation. If they had been unprincipled scoundrels, capable of betraying their conscience and their God, at almost any period within the last three hundred years they might have renounced their religion, and pocketed the bribe which the Gospel, as "by law established," had set apart as the recompense of apostasy from the Catholic faith. But they did not.—They supposed that their posterity would be worthy of them;—they supposed that one Esau, selling his birthright for a mess of pottage, was enough in the history of our race; they submitted to be plundered of their earthly goods: they submitted to be deprived of education; the cruel edict of ignorance thus enacted against them was a Protestant edict; they submitted to its penalties; but, on the other hand, they asserted the right and superiority of glorious principle over base and mercenary interest; they proved that the material tyrant cannot vanquish the immaterial and immortal mind, they bore and defied his torture, while they withstood under it; they earned and repelled his offered bribe of apostasy, whilst to human view it was the only alternative between them and ignorance, poverty, starvation and death. But they welcomed all sooner than betray principle or violate conscience.

O, Sir, they were glorious men and true, our Irish Catholic ancestors; I am prouder of them, so far as I am concerned, than if at the sacrifice of truth, or honor, or principle, they had bequeathed to me the titles and wealth of the Beresfords. Nor can I believe that you, in your heart, entertain any other sentiments in their regard. You, like myself, have borne the penalty of their constancy to truth and conscience; and in your pulpit in Elizabethtown, in your most fervid and eloquent appeals to your Presbyterian and expectant audience, if a recollection of your home and immortal Catholic forefathers should perchance flash across your memory, you will feel proud of them, and possibly feel ashamed of yourself. "How came you there?" If I held you capable of other sentiments I should be uttering a libel on the Irish heart in particular, and on human nature in general.

Sir, I think you made a great mistake in publishing your Letters anonymously; especially when you took the unmanly and unwarrantable liberty of blazoning forth my name in connection with them whilst you concealed your own. But having done this, you have made another great mistake in allowing the soft, warm, gentle breath of thoughtless flattery to melt so prematurely the waxen ties of your mask. Your Letters have been compared to those of Junius, but you have not imitated your model successfully, in keeping your own secret. You have made another mistake still in weaving your own biography, your own personality, as the wood of your polemical web. Another mistake still you have made, in bringing in your parents: embellish your pages. It would be wrong for you, I suppose, in your new light, to pray for the soul of your father; but you might have written a very clever hook against popery without disturbing his ashes at all. The same may be said in general of those little stories with which your first letters are adorned, about yourself, and your house, and your hall, and the dark room upstairs, and the drunken priest to whom you ministered brandy, &c., &c. These "awful disclosures" would do very well in the pages of Maria Monk, Miss Patridge, or some of the other vestals of their class, of whom the Catholic Church is not worthy. Even in the writings of Monk Leahy, I do not say they would be out of place.

But in the production of a scholar and a gentleman like you, I am sorry to see them. They have a kind of "tail-tale" appearance—a betrayal of former friends and associates, which, to say the least, indicates the absence of manly, generous feeling, as well as of elevated taste. But as you have thought otherwise, I must review them somewhat at length in my next letter. Meantime I remain with pity and good wishes as usual.

* JOHN HOGGINS, Bishop of New York.

The Cross;

HALIFAX, SATURDAY, AUGUST 19.

THE VISITATION—MINUDIE.

On Monday the 31st ult., the Bishop and Clergy set out from Amherst for Minudie. On arriving at the Ferry opposite that interesting settlement, boats were in readiness decorated with flags, &c., to convey them to the village. The entire population were assembled to receive them at the other side of the harbour, which is about a mile in breadth at this place. On landing, several volleys of musketry were discharged, and a procession, headed by flags and banners was organized in the direction of the Church, or rather the very humble edifice which has hitherto served for that purpose. The Bishop ascended the altar, announced the order of the various spiritual exercises during his stay, and gave the Pontifical Benediction. The Procession was then resumed and proceeded to the New Glebe House, about a half a mile distant, from which there is an extensive and beautiful view of the surrounding country. The good people testified their joy in every possible manner, and the militia continued firing for a great part of the day. For the next three days the various functions of religion were performed with unremitting assiduity, in all of which the Bishop was assisted by the Very Rev. Mr. Conolly and Rev. Mr. Lyons, the resident Missionary. Several hundred Confessions were heard, upwards of 200 received the Holy Communion, and 95 were Confirmed. A Pontifical High Mass was sung by the Bishop on the 1st of August at which Confirmation was administered, and the Vicar General preached in English and French. In the evening Benediction of the Most Holy Sacrament and a Lecture were given by his Lordship. The Rev. Mr. Lyons and the Very Rev. Mr. Conolly officiated on the two following days. On Wednesday the 2nd inst. a public meeting was held, the Bishop in the Chair, when the necessity for erecting a new Church was declared, various resolutions relative to which were passed, and a subscription list opened. At this meeting it was unanimously resolved that the liberal offer of ground for the new Church, Cemetery, and Presbytery, made by Amos Seaman, Esq., the enterprising owner of the Minudie Estate, should be gratefully accepted. That gentleman waited on the Bishop in the course of the day, accompanied him to the intended site, and marked out for Church purposes upwards of four acres of ground in a commanding and beautiful position, with a frontage of five chains in length on the main road of Minudie. The same day he executed a deed of this valuable property to the Bishop for the exclusive benefit of the Church, after which truly generous act the assembled French saluted the Bishop and Mr. Seaman with three rounds each. A new and commodious Glebe House has been recently erected on a part of this ground, and the Bishop immediately marked out a suitable spot for a Cemetery, and also traced out the foundations and dimensions of a Church, with Tower and Vestry. Before 9 o'clock on Thursday morning the excellent people had not only levelled and prepared the Cemetery ground, but erected a substantial fence around it. On that remarkable morning the whole district walked in procession, headed by the Cross, &c., the Church Choir chanting the whole way, and the Bishop walking with Cope, Mitre and Crozier. When they arrived at the Cemetery the men filed off in one direction, the women in another, and all drew up outside the Cemetery enclosure.—The five large Crosses had been set up and three lighted candles placed on each according to the rite of the Roman Pontifical. The Bishop then commenced the solemn ceremony, the Litanies of the Saints were chanted kneeling, water was blessed, the entire ground was sprinkled with it in procession, whilst the various Psalms prescribed were chanted, the five Crosses were successively visited, and incensed three times by the Bishop, the Candles were transferred to the summit and arms of the Crosses, the appointed prayers were said, the solemn Preface sung at the foot of the great central Cross, and the whole concluded by the Pontifical Benediction which was given by his Lordship. The procession was then reformed, and the whole returned, singing the Te Deum in thanksgiving to God for all the benefits he had conferred upon them during that week of grace and benediction. Afterwards the Bishop communicated several persons, administered again the Sacrament of Confirmation, and gave the Pledge with the Temperance Medal to

a large number, amongst whom were some Indians. At length the time for separation arrived, and the whole neighbourhood again assembled to do honor to their Bishop and Clergy. A more affecting sight was never witnessed. All walked in procession as on the day of reception. Several flags were born before, and a guard of honour walked behind, the Bishop. Discharges of musketry were kept up without a moment's interruption during the whole route, and when the multitude came to the water side, all fell down to receive again the parting Benediction. Several volleys were fired in quick succession, and the firing was kept up for an hour and a half after he embarked, the people never stirring from the spot as long as their Passes remained in sight, either crossing the harbour or on landing at the Amherst side. About 4 o'clock p.m., the Bishop and V.G. drove off in the direction of Parrsboro' where a visitation was to be held on Sunday the 6th inst. We have heard that his Lordship was highly gratified with his visit to Minudie, and especially with the religion and zeal of its excellent and simple hearted people. We have been also informed that in addition to the valuable piece of ground above alluded to, Mr. Seaman has contributed £100 towards the erection of the New Church, and his son Thomas Seaman, Esq. £10, with the promise of a Bell. If our Correspondent at Ragged Reef to whom we are much indebted for some of these particulars, will furnish us with the Subscription List he alludes to, we will feel much pleasure in publishing it in the Cross.

We have since heard that the Bishop arrived in Parrsboro' on Friday, and was to complete the business of the visitation there on Saturday and Sunday last.

The Fathers of the Immaculate Conception whose missionary labours in Cornwall and other parts of England are already well known to many of our readers, have recently purchased the commodious mansion of Ashburn Hall, formerly the residence of the late Sir William Boothby, with the view of establishing an Ecclesiastical seminary and novitiate for the education of the young men of their Order, who have been hitherto sent to the Colleges of the fathers on the Continent; but which, in consequence of recent disturbances are not at present available for this purpose. They have likewise taken under their spiritual care the important missions in Derbyshire, of Ashbourn Worksworth and Beper; including a population of about 40,000 inhabitants, hitherto almost entirely destitute of the succours afforded by our Holy Religion.

THE LAST MOMENTS OF CHATEAUBRIAND.

The following letter has been addressed by the well-known Abbe Deguerry to the *Journal des Debats*—Paris, July 4: Monsieur—France has lost one of her noblest sons. M. de Chateaubriand died this morning at a quarter past eight o'clock. We received his last sigh. He died in full possession of his faculties. So firm an intelligence did of right conquer death and preserve in his grasp a visible liberty. The death of Madame de Chateaubriand last year, affected him so much, that laying his hand on his breast he said, "I feel my life attacked and dried up in its source: it is now only a question of some months." The death of M. Ballache, which followed immediately after, was the last blow for his illustrious old friend. Since that time M. Chateaubriand seemed rather to rush than descend to the grave.

A few minutes before his death M. de Chateaubriand, who had received the Sacrament on Sunday, embraced once more the cross with the emotion of a lively faith and firm confidence. One of the expressions which he repeated most frequently of late years, was, that the social questions which agitated nations at present could not be solved without the Bible, without the soul of Christ, whose doctrines and example have denounced selfishness, the gnawing worm of all concord. Thus M. de Chateaubriand hailed Christ as the Saviour of the world, even in a social point of view, and he loved to call him his King as well as his God. A Priest and a sister of Charity knelt at the feet of M. de Chateaubriand at the moment he expired. It was amidst prayers and tears that the author of the *Genius of Christianity*, rendered his soul to God. I have the honor, &c.—Deguerry, Curate of St. Eustache.