

heat of the day, and the jolting of a waggon over a rough road had rendered us tired and sleepy, but there was not a light shining through a window of the uncomfortable looking mansion, to encourage us with the hope that we might rest there during the night. After sundry knocks at the door, and shouting at the top of our voice, we succeeded in rousing up one of the inmates, who gave us the very unwelcome intelligence that if we wanted a lodging for the night, we should go on two or three miles farther, as their house afforded no accommodation. Accordingly summoning up all our patience and philosophy, we again turned our horses' heads towards the road—but so dark was the night, so little acquainted were we with the place, so reluctant did the horses appear to go on, and so jaded and fatigued were we after the journey of the day, that we deliberated whether we should not turn in the horses by the side of the fence that lined the road, and remain there until daylight, rather than pursue a difficult and dangerous track leading we knew not where, and with very little probability that we should soon arrive at the house which we were seeking. Ten o'clock at night, however, brought us to the house to which we were directed. The light of the candle gleaming through the window was delightful as it indicated our journey's end. The room in which the Bishop slept during the night was about five feet square, whilst the writer was compelled, notwithstanding all his fatigue, to repose as he best might, on a couch, scarcely wide enough to allow the body of a child to repose at ease. I mention these circumstances merely to show you how the successors of the Apostles must sometimes travel and lodge in this quarter of the world. But although the hall of no Episcopal palace resonates to the tread of their footsteps, there is many a noble heart beating with exultation at their approach. Heralds of consolation! it matters not in what guise they appear. Seated by the rude hearth of the man who has built his hut of logs in the midst of the wilderness, and who seemed to spurn that civilisation from which he removed so far, marks of the most endearing confidence and filial affection are still lavished upon the Bishop, and an assurance written upon his heart that he is the Minister of a wonder-working religion—a religion that covers the blasted heath with verdure, and shows forth new beauty where the eye would look for nothing but sterility, desolation, and death. Our tour indeed has been one of consolation; but I must not anticipate. Anxious to resume our journey we were up early in the morning, and on the road about six o'clock.—Windsor situated nearly due west of Halifax, is the first station of any importance that you meet on your way to the Westward. It is very handsomely situated, surrounded by a fine alluvial country, and when viewed from any of the surrounding heights would not lose by a comparison with many of the boasted landscapes in European countries. Its chief article of export is gypsum, large quantities of which are exported to the United States, and the sale of cattle and provisions is I believe very considerable. The country as one approaches Windsor possesses many agreeable points of view, but that through which we passed the day before, was covered with a sort of stunted brushwood, with here and there a green patch of good looking land reclaimed with difficulty from the dreary waste that surrounded it. The population of the town and neighborhood may amount to about two thousand souls, and like almost every other town in Nova Scotia, that small town is divided into five or six different Sectarian Bodies, although formerly the whole district was Catholic, Windsor having been first settled by the French. Our

church here though presenting nothing like strict architectural proportions in its exterior, is neatly ornamented inside. Some of the pictures given to the Bishop by your Society contribute in no slight degree to its embellishment. When the resources of the Mission will enable the resident clergyman to add a little to the length of the church, and to erect a steeple being placed in a commanding position, it will be an ornament to the town and a credit to the increasing congregation.

Upon our arrival at Windsor we found that the Missionary of the district, the Rev. Mr. Hannan, was absent, but we were told that he would be back in the course of the day from Kentville, a station twenty eight miles distant farther West, whither he had gone a few days previously to give his congregation there due notice of the Bishop's approach, and to prepare such persons as he deemed fit to receive it for the Sacrament of Confirmation. It may be as well to mention that in the Autumn of 1845 the Bishop had travelled as far as Windsor, and twice administered this Sacrament to a great many adults and children, but such are the ever varying necessities of a missionary country that fresh numbers poured in upon this occasion demanding that the holy seal of Faith should be stamped upon their souls. Among this number there were a great many Indians, whose confessions were heard by means of interpreters, and whose edifying and pious demeanors showed how deeply the religious principle had been engrafted upon their hearts. The work of preparation having been gone through, the Bishop proceeded to administer the Sacrament on the evening of 9th July, being the Feast of the Miracles of the Blessed Virgin. Not being Sunday, the church was not as crowded as is usual on such occasions, but still the number of Protestants was very great. Having read the gospel of the day, the Bishop delivered a chaste and animated discourse upon the life and virtues of the Blessed Virgin, vindicating her claim to those endearing titles given to her by the church, and so constantly upon the lips of her true votaries. He showed that those who affect to treat the Blessed mother of God as a mere accident in the great work of Redemption to whom the slightest tribute of love was not due, could scarcely be said to contain just notions of the love which we owe to Jesus, and he believed that this total neglect of the prerogatives of Mary was the cause of much of that spiritual blindness which characterized his separated brethren. The discourse also embraced the doctrine of the intercession and prayers of the Saints, and the proofs adduced in support of that doctrine were urged with an earnestness and an efficacy that must have produced a powerful effect upon our Protestant friends. Towards the close of his discourse, his Lordship addressed those who were to be confirmed explaining to them the nature of the Sacrament that they were about to receive, and the dispositions that were necessary for its due reception,—he reminded them that they were living in the midst of those who had unhappily wandered from the way of truth, and that the holiness of their lives, their Catholic piety, would be the best answer to the numerous calumnies with which the doctrine and ceremonies of the Church had been assailed. The holy Sacrament of Confirmation was then administered; and to do our separated brethren justice, I must say that they listened to the Bishop's discourse and witnessed the ceremony of the administration of the Sacrament with all the attention and respectful demeanor of the devout and the serious, and they seemed no less struck by the novelty of the august ceremony, than by the decisive tone adopted by the Bishop, in the explanation of the doctrines of the Catholic