

Marian Devotion in the Diocese of Kingston – The early Days

by

Rev. J. G. HANLEY, B.A.

The purpose of this paper is to trace the beginnings of devotion to the Blessed Virgin in the Diocese of Kingston, which at the time of its establishment included all Ontario. Consequently our preliminary view must be as broad as the Province itself.

Devotion to Mary was inaugurated in Ontario by the Jesuit missionaries who came to plant the faith among the Indians and who later watered that faith with their blood. We learn that when St. Jean de Brébeuf and his companions arrived on the shores of Georgian Bay and founded the first mission in Upper Canada, they dedicated it to the Immaculate Conception, according to the *Relations* of that period. The chapel erected within the confines of Fort Ste. Marie was dedicated to Mary under that title.

The next evidence of Marian devotion comes from the Windsor area. According to records available at Assumption College, devotion to Mary's Assumption was well developed there two centuries before the definition of the doctrine. In 1728 Father de la Richardie, S.J., came to that spot where the City of Detroit now stands and established a mission to the Hurons under the title of the Assumption of the Blessed Virgin Mary. In 1742 the mission was moved to Isle Baie Blanc, opposite Amherstburg. Five years later it was transferred again, this time to "la Pointe de Montréal," which was later to be called Sandwich and is now part of the City of Windsor. The mission retained the title of the Assumption.

In 1767 the mission was canonically erected as a parish in the Diocese of Quebec, under the same title of the Assumption, to serve both the Indians and the French on what is now the Canadian side of the river. The French had already been assisting at Mass and receiving the Sacraments at the mission of the Hurons for several years before it was established as a parish.

It is interesting to note that the Feast of the Assumption was also called the Feast of the Indians. They were accustomed to congregate on the church grounds for a celebration on August 15th each year. They continued the practice even after they had been moved away from Sandwich and settled on Anderdon reserve in 1780.

DIOCESE OF KINGSTON

On January 27, 1826, by a decree of Pope Leo XII, the territory known as Upper Canada was detached from the Diocese of Quebec and established as a separate Diocese with the episcopal see at Kingston. Right Reverend Alexander Macdonell, who had been appointed Titular Bishop of Rhesina and Auxiliary to the Bishop of Quebec for Upper Canada in 1819, was named the first Ordinary of the new Diocese. It was a momentous development, for this was the first diocese to be erected anywhere in the British Empire after the Reformation.

The story of the pioneer days in Kingston Diocese and the heroic labors of Bishop Macdonell has been told many times by historians much better qualified than I am, and has been faithfully recorded in the publications of this Association. We are concerned only with his devotion to the Blessed Virgin and that of his people. The evidence, while not extensive at this late date, is conclusive.

In a letter to Bishop Macdonell in March, 1829, Reverend William O'Grady, then pastor of York (now Toronto), states: "I am happy to inform Your Lordship that the people of York evidence a good disposition, and especially since the commencement of Lent are pretty regular in attending Mass and the Rosary during the week."

Naturally one of the major tasks facing Bishop Macdonell was the founding of parishes and the building of churches to serve the scattered sections of his immense diocese. It is interesting to note those which were dedicated to the Blessed Virgin during his time. In 1825 he started the parish of Port Hope, with a church dedicated to Our Lady of Mercy. In 1837 he built a stone church at Marysville in the present Diocese of Kingston, dedicated to the Holy Name of Mary. The building still stands, and is now used as a parish hall.

Hamilton received its first resident priest in 1838, where the parish was dedicated to the Immaculate Conception. He was the Reverend William MacDonald. He was appointed a vicar-general of the Diocese of Kingston, and when the Diocese of Toronto was formed in 1841 he received the same appointment from Bishop Power. He continued as pastor of Hamilton. On January 14, 1839, he wrote to Right Reverend Remigius Gaulin, Coadjutor-Bishop of Kingston who was in Toronto at the time:

...Our Church is now so far fit for use. The windows are all glazed and a handsome Altar is finished. The congregation is much greater than I could have supposed it to be. Many protestants attend regularly, and several are on the way to be received converts.

Everything here seems in our favour, and I despair not, through the intercession of the Mother of God, the Patroness of our new church, to see Catholicity established here soon on a respectable and permanent footing.

Begging Your Lordship's Blessing, I remain, with profound respect,
Your Lordship's most obedient and humble servant,
Wm. P. MacDonald, V.G.

In addition to his duties of caring for the spiritual needs of the Catholics in Hamilton and the surrounding district singlehanded, Father MacDonald found time to publish a weekly newspaper known as *The Catholic*. The paper had been started by Bishop Macdonell when he was at St. Raphael's and had been transferred to Kingston when the Diocese was set up. A few years later it had to fold up from lack of funds. In 1839 Father MacDonald revived it at Hamilton, and placed the *venture under the patronage of "the ever Blessed Virgin, Mother of God, quæ sola cunctas hæreses interemit in universo mundo."*

The records now available do not produce much written evidence of Bishop Macdonell's personal devotion to the Blessed Virgin. The historical documents coming down from his time are concerned mostly with the founding of parishes and missions, the efforts to obtain priests for his scattered territory, and similar pioneering efforts. However, he must have had a deep personal devotion to the Blessed Virgin, for such is the stamp which he left on the Diocese.

BISHOP REMIGIUS GAULIN

In May 1833 Most Reverend Remigius Gaulin had been appointed Titular Bishop of Tobraca and Coadjutor with the right of succession to Bishop Macdonell. He became Bishop of Kingston on the death of the first Ordinary, January 18, 1840. Obviously a man of prayer, with a deep love for the Mother of God, he set about to promote devotion to her in the souls of his subjects.

Representative of Catholic devotion to Mary in that period marked by hectic controversy on many points of doctrine, is the following excerpt "On Honoring the Blessed Virgin, Mother of God," from a booklet by Father William P. MacDonald, entitled: *The Protestant or Negative Faith Refuted And the Catholic or Affirmative Faith Demonstrated from Scripture:*

It would ill become those, who will have nothing to do with the Angels and Saints; who demolish their images; destroy or profane the temples raised in their name to the worship of the true God; abolish their festivals; plunder their sacred shrines; dig up and burn their blessed remains, and scatter their holy dust in the wind; Who mock and pollute everything consecrated to the service of the Deity; and fling from them with disgust and derision the very cross on which the God incarnate completed our redemption; Who, besides, condemn and ridicule the virgin state of celibacy recommended by Saint Paul 1 Cor. vii. 26; and embraced by those who dedicate themselves exclusively to the service of God: the voluntary

Eunuchs mentioned by Our Saviour, “who make themselves such for the Kingdom of Heaven:” Matt. xix. 12. It would ill become such, “the seed of the serpent, to venerate and honor the woman destined to crush their father’s head:” Gen. iii. 13, the spiritual Eve, whose obedience restores to her children that bliss enhanced, which the disobedience of the natural Eve had lost to hers: the virgin mother of God; and hence the Queen of Saints and Angels: the first of creatures in the order of grace; and consequently the next in dignity and glory to her divine Son: whom an Archangel greets as his superior, with the unusually respectful salutation, “hail,” declaring her full of grace; assuring her that the Lord was with her; and pronouncing her the most blessed of woman-kind; whom her holy cousin, the inspired Elizabeth, on being honored by her with a visit, saluted in a similar strain, crying out, says the Evangelist, “with a loud voice, and saying, blessed art thou amongst women! and blessed is the fruit of thy womb! And whence is this to me, that the mother of My Lord should come to me! For behold! as soon as the voice of thy salutation sounded in my ears, the child in my womb leaped for joy.” Luke i. 41; Who in her own humble and inspired canticle, amid the overflowings of her gratitude to God, prophecies, saying, “From henceforth shall all generations call me blessed,” *ibid.* v. 48: which prediction is fulfilled in the Catholic Church, the Church of all generations: yet, with all this Scripture testimony to her transcendent worth and dignity under their eye, Protestants not only forbid any honors to be paid to her; but, like the real offspring of the adversary, they feel a particular antipathy to her on all occasions. They can never bear to hear her well spoken of. They constantly “lay snares for her heel; hissing and darting forth at her their stings, full of venomous slander; vilifying her immaculate person; and comparing her, in order to debase it, with the most common and worthless of her sex.”

Bishop Gaulin lived to see his jurisdiction divided twice. The Diocese of Toronto was erected on December 17, 1841; and the Diocese of Bytown (later Ottawa) on June 25, 1847.

Bishop Gaulin was most anxious that all his subjects should maintain a tender devotion to the Blessed Virgin Mary.

Incidentally, one of the great contributions which he made to the Catholic life of Kingston Diocese came on November 21, 1841, when the first religious Sisters to set up a permanent foundation in Ontario arrived in Kingston. They were four members of the Congregation of Notre Dame, who came to care for the education of Catholic girls under the patronage of Mary, and to establish the tradition of female Catholic education which goes on there to the present time.

On March 30, 1843, he addressed a pastoral letter to the clergy and laity of the Diocese, directing that the Archconfraternity of the Most Holy and Immaculate Heart of Mary be established in every parish. A copy of that pastoral is appended to this paper, and is valuable for the insight which it gives into the pastoral problems confronting Bishop Gaulin and the clergy of those days, and their attempt to obtain a solution by prayer through Mary.

Apparently his apostolate of devotion to the Blessed Virgin extended beyond the confines of his own diocese. He must have used his influence to have Bishop Michael Power set up the same Archconfraternity in the

parishes of the newly-formed Diocese of Toronto. In a letter dated December 17, 1843, Bishop Power wrote to him: "You will find listed below the names of all the missions of my Diocese in which the Archconfraternity of the Immaculate Heart of Mary has been canonically erected." One of those listed was the mission of the Most Pure Heart of Mary at Barrie, which may have been established while the place was still part of the Diocese of Kingston.

Even at the time when the Diocese was established, the one church at Kingston, called St. Joseph's, was entirely too small to accommodate the congregation, and certainly did not lend itself to even the most meagre of episcopal functions. Bishop Macdonell had dreamed of building a suitable edifice; but more pressing problems of his pioneer jurisdiction forced him to leave the project to his successors.

During his later years he shared the dream with his Coadjutor, in whose mind it became fused with another dream, that of dedicating the Diocese to the Blessed Virgin Mary. Shortly after Bishop Macdonell's death he began to translate the dream into reality. In the archives at the Archbishop's House we find the minutes of several meetings which he had with the parishioners to discuss plans for building the Cathedral and meeting the cost of construction. It seemed like an impossible proposition; yet in the spring of 1843 the foundations of the present Cathedral were started.

But the labors of the episcopate in those pioneer days took their toll on the health of Bishop Gaulin, and he had to call for assistance. It came in the person of a Coadjutor-Bishop under whose guidance devotion to Mary developed in full flower.

BISHOP PATRICK PHELAN

In February 20, 1843, Reverend Patrick Phelan, an Irish-born Sulpician who was pastor of Bytown, was named Titular Bishop of Carrhae and Coadjutor with the right of succession to Bishop Gaulin. On accepting the appointment, he asked to be consecrated in historic Notre Dame Church in Montreal, the mother church of the Sulpicians in Canada. He received the fulness of the priesthood on August 20, 1843, and proceeded at once to Kingston.

His first public function in Kingston, on September 8, 1843, was to lay the cornerstone of the new Cathedral, dedicated to the Blessed Virgin under the title of the Immaculate Conception eleven years before the definition of the Dogma. An account of the ceremony in a secular newspaper of the following day bears witness to the impression which the ceremony made on all who witnessed it:

The cornerstone of this building, which promises to be an ornament to the Town of Kingston, was laid yesterday in the presence of a great concourse of people, and with all the imposing ceremonies of the Church to whose service the edifice is devoted. The Right Reverend Bishop Phelan officiated in chief upon the occasion. After the performance of a Solemn High Mass at the Church (St. Joseph's) a procession was formed, headed

by the pupils of the Kingston Nuns, all dressed in white, and making a very interesting feature in the business of the day, and followed by the priesthood and the Bishop, and the principal inhabitants of the town.

The account goes on to summarize the address of Bishop Phelan, which professed the desire of the Catholic population for complete harmony with the citizens of all other faiths.

Five years later the labors of Bishop Phelan and his devoted people bore fruit, when the Cathedral was consecrated. We find the following account in the archives:

On the fourth day of October in the year of our Lord one thousand eight hundred and forty eight, We the undersigned Bishop, assisted by our coadjutor the Right Reverend Bishop of Carrhae, the Right Reverend Bishop of Martyropolis, the Right Reverend Bishop of Bytown and several Clergymen of this and the neighboring Diocese have solemnly consecrated the Roman Catholic Cathedral of Kingston under the invocation of the Immaculate Conception of the Blessed Virgin Mary, Mother of God. Having deposited in the grand Altar thereof, the Sacred relics of the Holy Martyrs, St. Gorgonius and Peter, encased in a silver box and placed in the tomb prepared therein for the purpose, in the presence of a large concourse of people, who afterwards assisted at the Solemn High Mass that was sung by the Right Reverend Bishop of Martyropolis, Coadjutor of the Bishop of Montreal.

(Signed) Patrick Bishop of Carrhae.

One of Bishop Phelan's first acts for the spiritual well-being of his subjects was the establishment of the Confraternity of the Holy Scapular (of Our Lady of Mount Carmel) in most of the parishes of the Diocese. Under the date of May 14, 1844, we find the following entry in the diocesan records:

After having secured a petition from the congregation of the Mission of St. Polycarp praying that we would establish there the Confraternity of the Holy Scapular, we readily acquiesced to their pious prayer, and therefore, by virtue of an Indult of the Sovereign Pontiff Pope Gregory XVI, (*eregindi intra limitas* etc.) dated Rome 18th of July 1841 addressed to the Bishop of Kingston who communicated it to us by a Pastoral letter dated the 22nd of August 1843, in which we received full power to administrate the Diocese of Kingston, We the undersigned Bishop of Carrhae and Coadjutor of the Diocese have established in due form the Confraternity of the Holy Scapular of the Blessed Virgin Mary in the Church and Mission of St. Polycarp, at Cobourg, with all the Indulgences, privileges and graces granted by the Sovereign Pontiff to all those who belong to this Confraternity, who fulfill the duties of it, and pray with the intention of the Pope, in the presence of a large concourse of people.

Given at Cobourg under our hand and seal this 14th day of May in the year of our Lord 1844.

(Signed) Patrick Bishop of Carrhae.

Similar entries for several other parishes follow during succeeding months.

In his Lenten pastoral of 1845 he calls the attention of clergy and laity to the Archconfraternity of Mary established by Bishop Gaulin. He says: "We conjure you, Venerable Brethren of the Clergy and beloved children of the Laity, to redouble your fervor in practising the devotion of the Association of Prayer, called the Archconfraternity of the Most Holy and Immaculate Heart of Mary, Mother of God, as established for the conversion of sinners in this Diocese by our Venerable Prelate, the Bishop of Kingston, in the year 1843. The various authentic accounts given us of the immense good produced by this devotion throughout the Christian world wherever it is practised, sufficiently attest the motives which induce us to recommend it so strongly for the reformation of morals, the propagation of the faith, and the sanctification of souls in this holy time."

Again in 1847 he issued a pastoral on the Confraternity of the Scapular, encouraging everyone to be enrolled in it. He reminded the people that the Confraternity was spread throughout many Catholic nations; and that it was favored in a particular manner by Mary herself, who is the patroness and advocate of it, so much so that "it is known by daily experience that the scapular is a sovereign preservation and remedy against all the evils of this life, both spiritual and temporal."

In 1850, like the other Bishops of the world, he was called on by Pope Pius IX to signify his sentiments regarding the defining of the Immaculate Conception. He immediately wrote a pastoral letter to the clergy of the Diocese ordering public prayers in all parishes in order to obtain light from above on so solemn and important a subject. In that letter he opened his mind freely and gave all to understand that he was an advocate of the doctrine of the Immaculate Conception; pointing out also that all the good they might expect to affect would be accomplished only through the intercession of the Blessed Virgin. "Your fervent prayer," he said, "no doubt will not now be wanting to obtain for the Church a pledge of new conquests to the faith, of redoubled confusion of her enemies, and of the ransoming through the intercession of the Immaculate Virgin of innumerable souls hitherto immersed in error, heresy and sin."

Under date of June 7, 1850, he sent his reply to the Cardinal Prefect of the Congregation for the Propagation of the Faith, stating that ...

... the love and devotion of the faithful committed to my care towards the Immaculate Conception of the Blessed Virgin Mary is so strong that many of them, who are outstanding for their wisdom, virtue, piety and knowledge of doctrine, are wondering why the church has not already bestowed this honor on the Most Blessed Virgin...

Devotion to Mary has always been a source of joy to me. From my early years I considered no devotion more powerful, none more steeped in tradition, than to venerate the Most Blessed Virgin from the depths of my heart, and to do everything which might secure more praise and glory for Mary, or increase devotion to her. Consequently I have given this proposition serious consideration; I have weighed my views carefully, and

have had fervent and humble public prayers offered to Almighty God, begging divine guidance for His Holiness that he may know what should be done in this matter animated by the assurance that it has never been known that anyone who fled to the protection of the Most Holy Virgin Mary or implored her help was left unaided, I have no doubt that the Father of Lights will enlighten the mind of His Holiness with the light of the Holy Spirit, to define as an article of faith that the Blessed Virgin Mary was conceived Immaculate and free from all stain of original sin ...

On October 14, 1854, after obtaining a rescript from Rome, Bishop Phelan established in the Diocese the Society of Prayer known as “The Golden Association of the Immaculate Conception of the Blessed Virgin Mary,” or “The Golden Crown,” having for its object “to do homage to the Most Adorable Trinity, to invoke the Immaculate Virgin, Mother of God, to assist the Church in all her difficulties and trials, and effect the conversion of sinners.” At the end of the pastoral he adds: “We desire that an engraving or picture of our Blessed Lady of Mercy shall remain, if possible, always exposed in each church or chapel, in memory of the erection of this Society ... This will be a standing monument to attach this pious Association of the Immaculate Conception more and more to the Blessed Lady of Mercy, and remind them (the people) of the pleasing duty of praying continuously for the wants of the universal Church, in union with her chief head and all the members thereof.”

He concludes the letter with these words (and we can find no better ones with which to conclude this paper): “Let us, therefore, invoke the intercession of the Immaculate Virgin, as the help of Christians, the comfortress of the afflicted, and refuge of sinners. Yes, beloved, brethren, this sweet name, Mary, will be to you a tower of strength against your enemies, a shield of protection, and a safe anchor of hope in the agony of death. *‘Mater misericordiæ, tu nos ab hoste protege, et in hora mortis suscipe.’*”

PASTORAL ADDRESS

REMIGIUS GAULIN, – By the Grace of God, and the Authority of the Holy Apostolic See, Bishop of Kingston.

To the Clergy, and to all the Faithful of our Diocese, Health and Blessing in the Lord.

Our object in addressing you again, Beloved Brethren, is to appraise you that we have deemed that it would be very much to your spiritual interest, to establish in this Diocese, the Association of Prayers, called the “Arch-confraternity of the Most Holy and Immaculate Heart of Mary,” first begun in a Parish of the City of Paris, evidently at the inspiration of the Holy Ghost, by the saintly pastor of that parish; since adopted in almost every part of the Catholic World, and producing at this moment, as the authentic accounts of it attest, immense spiritual good wherever the devotion is practised.

Indeed such devotions never fail to produce abundance of spiritual fruits,

because emanating from, and grounded upon Catholic Charity whose essential motives are the greater Glory of God and the salvation of all our Brethren, that is, of the whole of the human race, they cannot but be pleasing to Him to whose honor they redound, and who so strongly desires every one of his creatures to be saved; consequently, they are well calculated to draw down upon us the choicest blessings of the Lord.

“The end of this Association, says the manual of the Archconfraternity, is to honor, by an act of veneration and of Prayer, the Immaculate Heart of the Most Holy Virgin Mary, Mother of our Lord and Saviour Jesus Christ, made flesh for the love of us, and nailed to the Cross for the remission of our sins, and for the salvation of all men. This admirable Heart, which, as the principle from whence the blood flows, has furnished that blood out of which was formed the most adorable body of Jesus Christ, and consequently his Divine Heart which became the source whence flowed all the blood he has shed for our sake: this Heart, which burns with such ardent love of God, and which is filled with such tender compassion for all mankind.”

“The Association have in view to render to it the homage of a religious veneration as to the Heart of the Mother of their Divine Redeemer; the homage of a tender and filial piety as to the best of all Mothers; the homage of the most undivided love, of an unbounded confidence, and of the most sincere gratitude in return for all the Blessings and for all the graces that her own love and her power with God obtains for us every instant of our existence.”

“Again, the object of the Association is to obtain from the Divine Mercy, through the protection and prayers of Mary, the conversion of all sinners; in order to this, the associates must be animated with a holy zeal for the Glory of God, their own sanctification, – and that of their fellow creatures. They must often consider how enormous the iniquities are which pervade the world, and how great the number of sinners. They must think with fear and trembling on the horrible fate that awaits them in eternity, if they do not penance and be converted. They should also often think on the ties which personally bind them to so many prevaricating Christians, and prompted by so many motives of fear and of grief, they will offer them to Mary, the Mother of Jesus; to Mary, who, at the word of Jesus, conceived us all spiritually at the foot of the Cross. They will invoke her maternal heart and beseech it to hearken to their wishes, to witness their sentiments and to vouchsafe to present them to the bounty and eternal clemency of our Lord: and without the least shadow of a doubt, Mary shall save from the abyss of perdition, souls that, without her intervention, would be lost for all eternity.”

“The spirit of that Association is entirely and essentially Catholic, when we have invoked in a special manner the Blessed Heart of Mary in behalf of a sinner whose salvation we are particularly interested, such as a husband, a son, a parent, a benefactor, a friend, we must not neglect to make intercession for all sinners in general; and under this denomination are comprised those miscreants who persecute the Church of Christ and make war against his holy religion; those sinners who, though they be in the bosom of the Church, cause her nevertheless to weep over their iniquitous ways,

whereby they bring shame and confusion over her: The Schismatics, the Heretics, the Jews and even the Pagans, because in Christ Jesus says the Holy Writ, there is neither Greek, nor Scythian, nor Barbarian: we are all Brethren, children of the same Father who is our God; and Jesus Christ his only begotten Son has laid down his life to save all men without exception.”

The foregoing remarks will enable you, Beloved Brethren, to comprehend the nature of the Devotion we propose to your adoption and to make you appreciate it sufficiently to feel a wish of becoming Members of it.

Far be it from us, Beloved Brethren, to entertain the thought that every individual, who hears this address, has not the sincere wish of seeing every one that is near and dear to him arrive safely at the post of eternal bliss; but we hope it will not be offering an injury to any one to say, that every one of your respective friends, relations, or connections, is not on a fair way to it. Alas! it is but too true, that many, very many, of those friends, relations and connections, are wandering far away from the paths of righteousness, and are perhaps walking blindfolded in the ways of perdition to which they are fast hastening. To such, the most earnest exhortations both private and public; the most awful threats from their eternal God: his most positive commands have hitherto proved unavailing; the most dismal fate which has befallen, under their eyes, numbers in the same lamentable state, has not had, on the guilty survivors, the intended effect: they have proved callous to every thing best calculated to frighten them into obedience to their God, and into a sincere desire of their eternal salvation! what then? are we to despair? are we to relinquish every hope of reclaiming, at least some, even of those who now appear to us the most hardened? Oh no, by no means, by dear Brethren: what has happened, and what yet daily happens, teaches us that a concert of prayers possesses an almighty power, which the Almighty himself cannot resist; and we have the certainty that when every other means has failed to operate the conversion of hardened sinner, the Lord has been pleased to grant that special grace of a sinner’s conversion to the humble, sincere, fervent and united prayers of this admirable Association. Where is the person then among you that, earnestly desirous as I am confident he is, of the salvation of all those who are near and dear to him will not eagerly embrace the favourable opportunity, of rendering himself so eminently useful to them by such an easy method? and the more so, because the obligations of this Association are very light indeed and the advantages to himself and to his neighbours immense; since, in order to belong to this Association, it is sufficient to get oneself inscribed as member of it, and to say in general, some prayers, or perform some good works with the view to obtain the conversion of sinners.

We, therefore, having invoked the Holy Name of God, and in virtue of an Indult, dated at Rome, on the 16th day of July 1841, granted to us by His present Holiness Pope Gregory XVI, whereby we are authorised to establish in our Diocese all or any one of the Confraternities approved of by the Holy See, have erected, and do by these presents, erect in the Church of St. Joseph of Kingston, (until we be enabled to transfer it to our Cathedral now in progress of building) and in all the other Churches of our Diocese, the Archconfraternity of the Most Holy and Immaculate Heart of Mary, such as

it is already established by a special decree of the Supreme Pontiff, dated the 24th day of April, 1838, in the Church of Our Lady of Victoires, in the City of Paris, in the Kingdom of France, with a full participation in all the indulgences, favours and privileges granted by the Sovereign Pontiff to the same, and as enumerated in the authenticated sheets we inclose in the present pastoral, and to which we refer you for more detailed information concerning the said Archconfraternity.

The Grace of Our Lord Jesus Christ be with you all.

The present pastoral shall be read from the altar or pulpit, in all the churches and chapels of this Diocese, the first Sunday after its reception.

Given at Kingston, under our Hand and Seal, and
Countersigned by our Secretary, this thirtieth
day of March, in the year of our Lord one
thousand eight hundred and forty-three.

L. S.

REMIGIUS, Bishop of Kingston,
By His Lordship's Command.

(True Copy)

Patrick DOLLARD,
Prest. Sectry.