

My Rights.

BY SUSAN COLEMAN.

You, God has made me a woman,
And I am content to be
Just what he meant, not reaching out
For other things, since he
Who knows me best, and loves me most has
Ordered this for me.

A woman, to live my life out
In quiet womanly ways,
Hearing the far-off battle,
Seeing as through a haze
The crowding, struggling world of men fight
Through their busy days.

I am not strong nor valiant,
I would not join the fight
Or jostle with crowds in the highways
To rally my garments white,
But I have rights as a woman, and here I
Claim my right.

The right to gather and glean
What food I need and can
From the garner's store of knowledge
Which man has heaped for man,
Taking with free hands freely and after an
Ordered plan.

The right—ah, best and sweetest—
To stand all day long
Whenever morning or night or sin
Call for a woman's aid,
With none to censure or question, by never a
Look gained.

I do not ask for a ballot,
Though very fond to be at stake,
I would beg for the nobler justice
That men for manhood's sake
Should give ungrudgingly, nor withhold till
I must fight and take.

The fleet foot and the feeble foot
Both seek the self-same goal,
The weakest soldier's sword is brist
On the great army roll,
And God, who made man's body strong,
Made too the woman's soul.

PASTORAL ADDRESS

OF

THE BISHOP OF KINGSTON

JAMES VINCENT, by the MERCY OF GOD and
the FAVOR OF THE HOLY APOSTOLIC SEE,
BISHOP OF KINGSTON.

To the Reverend Clergy, the religious com-
munities and all the faithful of our
Diocese, Health and Benediction in
the Lord.

DEARLY BELOVED IN CHRIST,

It is meet and just, it is good in the
sight of God, and an honorable duty before
men, that we should not permit your
splendid demonstration of loyalty and wel-
come to us, at our first appearance amongst
you, to pass into a merely oblique or share
of the ephemeral journalism, but
should regard it officially and in permanent
form, for preservation in the archives of the
mother-diocese of the Toronto Province,
as a notable Act, illustrative of your
fervent religious spirit in these days of
heating unbelief, a testimony to other
generations of your cheerful submission
to ecclesiastical authority in presence of a
self-willed, self-elected world, and a fresh
evidence, sure to impress all reasonable
minds, of the supernatural strength of the
bond of Catholic unity, worthy of the
Ages of Faith.

Wherefore let the ex-
ordium of our first Pastoral Address to our
beloved people be the joyful expression of
our gratitude to the God first of all Who
breathed upon your souls the sweetness of
His Spirit, filling you with kindly thought
and generous feeling, with desire and
eager expectation and heartfelt wishes of
welcome toward us; and to you, dearly be-
loved in Christ, for your ready co-operation
with the Divine Will and the arrange-
ments of His Providence in Kingston, and
shown forth in the unanimity and enthu-
siasm of your acclamations at the arrival of
the Chief Pastor, whom in the myster-
ious ways of His Counsel,
and out of His pure mercy, He hath
chosen to bear to you the message of His
peace, and to rule, in His name, His faith-
ful people of the Diocese of Kingston.

A recital of the circumstances attending
our advent to you, and the steps by which
we were conducted to the scene of our new
and most responsible mission and prepared
for the execution of the designs of the
Most High, cannot fail to be edifying and
instructive to many, whilst in it you may
perhaps discern a foreshadowing of the
fourth of our own faith, the thorough
Catholicity of your principles and motives
in organizing the magnificent reception you
so kindly accorded us.

We were "unknown by face to the
Churches" of this Western hemisphere;
none perhaps amongst you had previously
heard mention of our name. The humble
spheres of ecclesiastical jurisdiction on the
southern coast of Holy Ireland was ours;
and to live and work for our beloved flock
in that dear home of our childhood, minister-
ing in the Church of our baptism, and
serving at the altar where at different peri-
ods of our youth we had knelt to receive
the Christ of Confirmation, our first Ec-
clesiastical Commission, and the sacred func-
tion of the Priesthood, was the first oc-
cupation of our days, the summary of our
history. We cherished no other hope than
to complete our appointed work in that
corner of the Lord's vineyard, and in the
end deliver our soul in peace to God, and
our body to the resting place where our
dear parents sleep, in the hope of resurrec-
tion. But when it pleased the God, who
proclaims the power of His grace by the
selection of the weakest instruments for
the accomplishment of His greatest works,
to turn His looks of predilection upon our
lowliness, and speak to us by the voice of
His highest earthly representative, saying,
"Go forth out of thy country and from thy
kindred, and out of thy father's house, and
come into the land which I will show thee,"
the sword of the Spirit, forestalling the
deed of death, severed the cords that
had bound our soul in pastoral obligation
to that people: all official relations between
them and us were instantly terminated and
a new object for our fatherly care and love
presented itself. A special personal rela-
tion of affection and duty, transcending the
otherwise legitimate aspirations of na-
ture, and enjoying as a primary condition
of mutual fulfillment, that we "condescend
not to flesh and blood," was established
in that moment, and sealed upon your
hearts and ours, by the creative hand of
the "Father of our Lord Jesus Christ, of
whom all paternity in heaven and earth is
named." Thereforeforth did we yearn per-
petually towards you; our eyes longed to
see the new family given us by God; and
we realized in ourselves the intensity of
the spiritual emotions which elicited from
St. Paul the endearing apostrophe, "Our
mouth is open to you, O ye Corinthians,
our heart is enlarged to you as we are not
straitened in us." Taking you in spirit to our
bosom day after day, we went to the

Lord and bought Him" for you in the
morning sacrifice and the evening Rosary,
in our visits to the Tabernacle, and in the
silence of the night. For your sake, and
for the interests of your children to the
third and fourth generations, we did not
cease to cry out from the depths of our
conscious infirmity: "God of my fathers
and Lord of mercy, who by Thy wisdom
hast appointed man that he should have
dominion over the creature that was made
by Thee, and should execute justice with
an upright heart: give me wisdom that
sitteth by Thy throne; send her out of
Thy holy heaven, and from the throne
of Thy majesty, that she may be with
me, and may labor with me, that I may
know what is acceptable with Thee. She
shall lead me soberly in my works, and
shall preserve me by her power: so shall
my works be acceptable, and I shall govern
Thy people justly." (Wis. ix. chap.)

But yet it was only the beginning.
The substantial work of transformation
into the episcopal character still remained
to be effected in us. We durst not come
to you in the poverty of our natural
gifts. We had indeed received the Divine
vocation. The universal grace of Apo-
stolic commission had been vouchsafed to
us. But the grace of graces—the Pen-
tecostal Spirit, had not come upon us.
To those whom the Lord Jesus Christ
Himself had chosen to be the privileged
witnesses of His doctrine and miracles,
and to whom He had already given the
mandate: "Go ye into the whole world
and preach the Gospel to every creature."
(St. Mark xvi. 15.) His word of parting
on the Mountain of Olives was, "Stay
you in the city till you be indued with
power from on high." (St. Luke xxiv. 49)

Another, whom the risen Saviour had
called to the Apostolate with more sol-
emn circumstance and sanction of the
Majesty of Godhead, who was predestined
from his mother's womb, a "vessel of
election, to carry His name before the
Gentiles and Kings and the children of
Israel." (Act. ix. 15.) eagerly seized the
occasion of a visit paid by the Prince of
the Apostles to the episcopal city of
"James, the brother of the Lord," on his
return from his missionary triumphs in the
Northern provinces of Asia Minor,
and undertook a laborious journey to Jeru-
salem "to see Peter" (Gal. i. 18.) the first
Pope, Christ's vicar on earth, who held
the "keys of the kingdom of heaven."
(Matt. xvi. 19.) Quicken by these re-
flections, we, dearly beloved in Christ,
covetously and ardently desiring to re-
ceive the Holy Spirit, the New Jerusalem,
where the Cenacle of grace is established
for ever. We resolved within ourselves
before God "to see Peter" and crave his
blessing. Accordingly, we lost not a mo-
ment in preparation for our journey, and
hastening across the continent of Europe,
we entered with joy and gladness the
Holy City, where His first visit was to
"Confession" of St. Peter beneath the
wondrous dome of the Vatican, and then
the majestic temple of St. Paul "without
the wall" of the city, to offer up prayers
for ourselves and for you at the shrines
of those glorious Apostles, where their
most precious remains are deposited, and
where the Roman Pontiff, for the veneration
of christian pilgrims of all ages
and nations, and are surrounded with a
splendor of adornment typical of their
priceless worth in the eyes of the faithful
worshipper. Prostrate in body and mind,
we poured forth our supplications to the
glorious spirits of those martyred found-
ers of the everlasting Church of Christ,
and appealed to them by their love for
their Divine Master and their zeal for
souls, by their labors and travels and their
supreme testimony to the Gospel in the
agony of the sword and the cross, and
interceded for us and the flock committed
to our care, that the Angels, guardians
of the Holy City, and the brightest ex-
amples, may be vouchsafed abundantly
to us from the throne of grace, and the
souls of our people be divinely prepared
for the willing acceptance of our minist-
ry of salvation; that so the faith which
they planted and watered with their blood,
may propagate with fresh vigor through-
out the vast extent of the already hallowed
soil of the Diocese of Kingston.

While awaiting the appointment of a
day for our ardently desired audience of
the Sovereign Pontiff, we proceeded to
the town of Genazzano, forty miles south-
east of Rome, to visit the celebrated
shrine of Our Lady of Good Counsel, a
centre of pious attraction to Catholics
for the past four hundred years, where
once before, in the days of early boyhood,
we had the happiness of paying devout
homage to the Queen of Heaven. Know-
ing with entire conviction that the suc-
cess of our efforts for the promotion of
religion depends upon the harmony of
counsel with the designs of the Most
High, and bearing in mind the dictum
of the Apostle that "we are not sufficient
to think anything of ourselves, as of
ourselves; but our sufficiency is from
God." (2 Cor. iii. 5.) we asked and ob-
tained the privilege of offering the Holy
Sacrifice of the Mass on the altar over
which the miraculous image of the Blessed
Virgin Mary, entitled Our Lady of Good
Counsel, adheres to the wall of the
church, as it was placed there in the fif-
teenth century by the hands of Angels,
who rescued it from the infidel desecra-
tion of the Turk, and transported it to
his former place of veneration in Albania,
across the Adriatic, to this retired spot
among the hills of the divinely-favored
Peninsula. We declared our vows
that morning with special confidence be-
fore the Mercy Seat of the
New Covenant, on behalf of the
people committed to our care, be-
seeching the Heavenly Father, by the
infinite dignity and merits of the Divine
Victim we presented before the face of His
Majesty, that, as He had given His only
begotten Son, Jesus Christ, to be the Me-
diator of Justice by the effusion of His
Blood for all men, (1 Tim. ii. 6.) He would
graciously vouchsafe to the Bishop and
priests and the faithful of the Diocese of
Kingston the special Patronage of the
Mother of Jesus, for the more ample dis-
pensation of His graces to us through her
intercessory mediation, and, in particular,
for the grace of Good Counsel in all our
undertakings, conformably to the will of
her Divine Son, by whose side She is
seated in glory. For we know that He
loves to communicate familiarly with Her,
and to receive Her words of interces-
sion with filial respect in heaven, as He
did upon earth. St. Luke i. 48 and to call
Her and induce "all generations to ex-
alt Her and adore" (all generations to ex-

her blessed." St. Luke i. 48; not only the
plentitude of His seven-fold grace and
power "to renew the face of the earth."
(Psalm cii. 30.) Not by our own choic-
eably by the arrangement of the Most
Eminent Palate, Cardinal Simoni, Prefect
of the Propaganda, who, by a most special
favor and condescension, for which we
are deeply grateful, consented to confer
the episcopal character upon us by imposi-
tion of his own hands, the Feast of the
Presentation of the Blessed Virgin Mary
was the day auspiciously named for our
consecration. We love the Blessed Virgin
Mary by every title given her in the
Church; but an Irish ecclesiastic, particu-
larly one who for thirty years has had
intimate official and friendly relations
with the Order of holy nuns established
in Ireland under this title of the Presen-
tation of our Blessed Lady, for the educa-
tion of the children of the poor, and who
has learned from their example the lesson
of tenderest devotion to the Mother of the
Infant Saviour, and unbounded confidence
in her protection, could not regard the
appointment of this Feast, for the accom-
plishment of a great mystery of grace in
him, as purely accidental or merely human;
it could not fail to suggest a secret and
happy significance, a promise of good
things to come. Ireland's great Apostle
too, the Sainted Patrick, who has never
ceased to watch over the Irish race from
his high place in Heaven, and to work out
his wonderful mission among them
through the hierarchy descending in
unbroken line from him through ages of
untold trials and sufferings, was, we firmly
believe, with us in spirit on that day.

We almost felt the breathing of his pres-
ence sensibly around us in the sanctuary
of the Church of the Urban College, as
upon our right hand and our left stood in
Pontifical grandeur the Archbishop of
Cashel and the Bishop of Limerick, the
gifted inheritors of the traditional faith
and wisdom of Sts. Cormac and Munchin;
whilst beside them, foremost among the
high dignitaries who honoured us by their
presence on that occasion, were the vener-
able Bishops who shed the lustre of their
learning and patriotism, their piety and
holiness upon the ancient diocese, sanc-
tified by the labours and teachings of St.
Finian of Clonard, St. Colman and St.
Kieran, St. Fachnan and St. Brenden.

Such were the profoundly suggestive
circumstances, such the impressive holiness
of time and place and mystic preparation,
such, too, were the witnesses of our sworn
faithful presence among the faithful
responsibility for the Diocese of Kingston on
that morning when under the Patronage
of Our Lady we were presented in the
Temple before the Most Eminent Prince-
Prelate, who has charge of all the Missions
of the Christian world, to be anointed by
him with a Christ, so much more sacred
than the sacramental anointment of the
down upon the head, the beard of Aaron,
(Psalm cxxxix.) as the Priesthood of Jesus
Christ surpasses in excellence and efficacy
the merely typical and shadowy priest-
hood of the Sons of Levi. (Hebrews x.)
You know dearly beloved in Christ, "for we
speak to them who know the law,"
(Romans ii.) what a vision of the Divine
elementals possess from God in the
Christian Dispensation to penetrate the
innest soul of man and purify and
sanctify it with true inherent qualities of
supernatural grace and power and beauty,
by the operation of the Third Person of
Blessed Trinity, Who enters the human
soul, prepares the soil of the heart, and
of mystery, and works there spiri-
tual changes corresponding with the proper
purpose of each sacrament, according as
Jesus Christ ordained it in matter and
form to be at once the sign and instru-
mental agent of those specific effects.

The rite of episcopal consecration there-
fore prepares the soul of the consecrated
priest by the divine communication of those
qualities that fit him for his place in the
church, and the adequate performance of
the duties of his office.

The custody of the Faith shall be his by
Christ's commission, "Go, teach: preach
the Gospel." Matt. xxviii. 19. Hold the
form of sound words which thou hast heard
of me in faith, keep the good thing com-
mitted to thy faith by the Holy Ghost."
1 Tim. i. 13. Faith is the fundamental
principle of Christian life, without which
"it is impossible to please God." Heb. xi. 6.
—a principle not begotten of natural con-
science, nor merited by man's best works;
but wholly supernatural in itself, the off-
spring of grace, dependent for its pres-
ence in youth, its vigorous development
in growing age, and its fruitfulness in deeds
of self-denying charity through life, upon
supernatural means, proportioned to its
supernatural end, which is the vision of
God's essential beauty, "face to face,"
(1 Cor. xiii. 12) in the Kingdom of His
Father. Therefore did Jesus Christ, in char-
ging the Apostles and their successors with
the safe custody of this first and most es-
sential virtue, assure them of His sustain-
ing grace as the all-sufficient, indispensable
agent, by whose concurrence with them,
in the preaching of the Word, His faith is
to be preserved in the Catholic Church for
ever: "Behold," said He, "I am with you
always, even to the consummation of the
world." Matt. xxviii. For which reason the
most learned and eloquent of the Apostles
has said, "I have laboured more abun-
dantly than all they. Yet not I, but the
grace of God with me." 1 Cor. xv. 10, and
again he declares, "Neither he that planteth
is anything, nor he that watereth; but God
that giveth the increase." 1 Cor. iii. 7.
Consequently a bishop has need of super-
natural preparation to fit him for his office,
as Guardian of the sacred deposit, and in-
sure for him the co-operation of grace at
his call: and this is a primary effect of his
sacramental consecration, without which
his most learned discourse would be as
sounding brass or a tinkling cymbal (1 Cor.
xiii. 1.) striking the ear of his people with
rhetorical force, it may be with pleasure,
but conveying no message from God to
their hearts.

In the next place, the government of
souls in great number is committed to the
Bishop to conduct them to God. Is not
this a work for which the special succour
of grace is most manifestly needed? How
else could authority, based on purely spiri-
tual sanction, and appealing to conscience
only for the enforcement of its laws, main-
tain a discipline of manifold restriction
over men of flesh and blood, conquering
their sensuality and the pride of life?
Withdraw from the hierarchy the divine
rights and help we assured them by Jesus
Christ; let them be God's representatives
before men in such manner only as the
rulers of this world are, dependent on the

general dispositions of Providence for the
maintenance of their rule; and, think you,
shall they continue long to hold the discor-
dant elements of society in unity of belief
and subjected to one common rule of wor-
ship and discipline of life? Impossible.
The downward tendency of nature would
more than counterbalance the force of
spiritual maxims; the clashing of sentiment
and rivalry of parties would evoke a tem-
pest of passion, in whose din the mere hu-
man voice of the bishop would be com-
pletely inaudible; and the Church of the
Living God, whose first note of her Divinity
of origin is her Undivided Unity, would
soon be distracted by schism, and made the
prey of sedition and unbelief. But now
the secret of her invincible strength is the
hierarchical grace conferred upon her
bishops in their sacramental consecration
for the spiritual government of their flocks
in accordance with the preordained ways
of God, Who rules supreme in the moral
order, as in the physical, and subjects the
impulses of human thought and passion to
His Will by the same breath that calms the
winds and waves, drawing the most diver-
gent minds into harmony, now by the
"charms of Adam." (Gen. iii. 4, now by the
promptings of faith and other motive
principles of our higher life, always in uni-
ty of faith and morals and essential disci-
pline in His One, Holy Catholic and Apo-
stolical Church—"one Fold and one Pastor."
John x. 16. Nature may at times repine;
wounded pride may utter its sharp cry of
discontent; but men shall nevertheless be
effectually drawn to unity within the
Church; their will shall be bound to their
ecclesiastical superiors by the dominant law
of grace, except where Justice has super-
seded Mercy. John vi. 44; Romans ix. 16 to
18. It is the handiwork of the Omnipotent,
the hierarchical virtue bestowed on the
rulers of Israel by Him, whose art
work written upon the page of prophecy
foretells the coming of the day of absolute
universal unity, when the bearer of His
message to men "shall turn the hearts of
the fathers to the children, and the heart
of the children to the fathers, lest I come,
and strike the earth with anathema."
Mal. ch. iv. 6.

And yet another and greater grace shall
be given to the Bishop-elect to fit him for
his office. The choicest gifts of the Holy
Spirit reserved to the sacrament of Confir-
mation are ordained for the preservation
and development of faith. Those attached
to the sacrament of Holy Orders, insure
the perpetuation of the Priesthood, in liv-
ing, faithful presence among the faithful
everywhere, in the village and on the
mountain side, as well as in the populous
city. To the Bishops, the chief rulers of
the Church and successors of the Apostles,
the power of administering these two sacra-
ments belongs for the sanctification of God's
people; and by the exclusive possession of
His spiritual power, among the sacred
priests, is chiefly distinguished from the in-
ferior orders of the hierarchy. It is the
plenitude of the Priesthood of Jesus Christ
whose entire power of sanctification,
as Pontiff of the New Covenant, a vested
ministerially in the Bishop. Wherefore,
as Jesus, the Son of Mary, derived all
His spiritual powers from the conserva-
tion of His Humanity by the union of the
Divinity in Hypostatic union, so also must
the Bishop be consecrated with a Divine
Unction, derived from the Incarna-
tion, to enable him to fulfil the whole
priestly office of Christ in the Church.

And now the Spirit of God, whose
sanctifying power is the source of grace on
the soul of the Bishop-elect. When He
"moved over the waters" (Gen. i. 2) of
chaos in the beginning, He imparted to
them a mysterious virtue of fecundity, en-
during through all time, for the produc-
tion of animal life in countless variety
and beauty of form. In creating a Bishop,
the Holy Spirit exerts His creative power on
the soul of man for the propagation through
him of a higher order of life, the life of
the children of God in grace. Silently
and invisibly the Holy Ghost descends and
overshadows the soul under the "imposi-
tion of hands." Acts xiii. 4. He rests upon
it during the solemn invocation and the
prayer of the Bishop-elect. He sanctifies it
already sanctified; He sanctifies it anew.
It is a soul already marked with the inde-
lible character of Christ's priesthood; He
engraves that character more perfectly
upon it, tracing the lines anew in greater
brightness and holier unction. Before
God and His angels, for time and eternity,
the bishop's soul is adorned, and hallowed
by His luminous impress, enriched with
seven-fold grace, denoting his possession
of Christ's Eternal Priesthood in the ful-
ness of the order of Melchisedech—un-
limited sacramental power, divine authority
as guardian of the sacred deposit, the
grace also of government, or hierarchical
virtue,—the pledge of special succour
from heaven, as occasion may require—in
feeding and ruling and governing the flock
of Christ. Acts xx. 28. By the ministry
of the Officiating Pontiff and his Assistant
Prelates, this change is wrought in the
soul of the Bishop-elect. They impose
hands upon him, and invoke heavenly
benediction and sanctification and conse-
cration, and constitute him a High Priest,
the horn of holy christ, the sign and in-
strument of Sacramental grace. But it is
the Third Person of the Adorable Trinity
that gives effect to their ministrations.
He it is, who inwardly and in truth,
blesses and sanctifies and consecrates the
Bishop-elect, in the fulness of sacerdotal
unction, and constitutes him a High
Priest, in the likeness of the great High
Priest of the New Testament, Jesus Christ
the Son of God, whom he shall visibly rep-
resent henceforth, in power of grace and
truth and government, in propitiation,
and healing, and copious blessing. This
dearly beloved in Christ, was the divine
operation upon your Bishop-elect, whose
that memorable morning, it was the ful-
ness of preparation accomplished; and in
the words of the Royal Psalmist we ut-
tered the cry of our heart and blessed the
Lord, saying, "Now have I begun this is
the change of the right hand of the Most
High." Psalm lxxvi. 2. "O Lord, our
Lord, how admirable is Thy name in the
whole earth! What is man, that Thou art
mindful of him? Or the son of man,
that Thou visitest him? Thou hast made
him a little less than the Angels; Thou
hast crowned him with glory and honour,
and hast set him over the works of Thy
hands." Psalm viii. "I will give praise to
Thee, O Lord, with my whole heart: I
will relate all Thy wonders. I will be
glad and rejoice in Thee: I will sing to Thy
name, O Thou Most High." Psalm lxi.

One act more, the final act, remained
for us to do in the Holy City. We had
had the happiness "to see Peter," and he
had graciously invited us to come again
in the afternoon of the day of our con-
secration, promising to give us his farewell
blessing. We watched eagerly for the ap-
pointed hour, feeling that the prayer of
Christ's Vicar, in whose hands are the
keys of the treasury of heaven, would, we
rejoiced to think, be a fitting sequel to the
morning's solemn rite; whilst his word of
encouragement spoken into our ears
would be sure to prove a most powerful
help to us in our future difficulties, echo-
ing to our troubled soul his parting assur-
ance of God's unfailing succour, even as
the first Apostles were strengthened in
every trial by the parting word of their
Divine Master "Behold I am with you."
St. Matt. xxviii. Accordingly, as the bells
of Rome's three hundred churches tolled
the Ave Maria, we presented ourselves in
our new character of consecrated bishop
before His Holiness, who welcomed us
with fresh manifestations of paternal love
and congratulation. Seating us beside
him in his silent chamber, he addressed to
us his words of counsel and exhortation,
as he had the Supreme Pastor of the
Fold of Christ. On bowed knees, with
head bowed down, and heart humbled by
the sense of our unworthiness, we received
the promised blessing under the hands
of the Holy Father of all the faithful, whose
look and voice and saintly mien shall ever
be associated in our thoughts with the re-
membrance of His benediction. We did
not allow us to withdraw from his August
Presence without substantial memorials of
this eventful day and favours for our
people. In compliance with our petition
he conferred on us the power and privi-
lege of bestowing in his name the Apostolic
Benediction, with a Plenary Indulgence,
in the City of Kingston and every Parish,
or Missionary District, and every religious
community of this Diocese, at our advent
to them. This Apostolic commission shall
be fulfilled by us in favour of our beloved
parishioners of the City of Kingston
on next Sunday, the 15th inst.; and we
are at present engaged, together
with our Clergy, in disposing of the
souls of the people for the full enjoyment
of this extraordinary grace by a Triduum
of public prayer and preaching and the
administration of the Sacraments of
Penance and the Blessed Eucharist. In
our Pastoral Visitation of the diocese we
shall similarly exercise these privileged
powers for the benefit of the faithful in
each Parish, and we request our Reverend
Clergy, to whom we shall give timely
notice of our coming, to prepare their
respective flocks in like manner for the
worthy reception of the Papal Benedic-
tion and Indulgence. In addition to
those inestimable spiritual favours we have
had the honor of receiving from the
hands of Pope Leo XIII. and the As-
sistant Pontiff, and the venerable Cardinal,
and the gold chain, which we wore at our
entrance into this our Episcopal See, to
gether with other rich and useful presents,
in token of His Holiness's special regard
for the Bishop and Clergy and people of
the Diocese of Kingston.

Laden with the riches of Rome, we re-
turned to Kingston, the home of our
unchangeable love, where we were re-
ceived with demonstrations of affection,
public and private, which will remain in-
delibly engraven upon our memory, for a
living record of the goodness of a warm-
hearted people and our obligation of
gratitude and corresponding affection for
them till death. May God toward them
and may His blessing be upon them for
all time! Having settled our affairs with
as much expedition as possible, we bade
our late parishioners farewell with prayer
and tears, and proceeded in company with
a deputation of twelve of their number,
men of worth and influence, representa-
tives of the good and true of every rank,
embarkation for America. The great
Archbishop of Cashel, and the saintly
Bishop of Clonfert, in union with the
people of Dungarvan, the distinguish-
ed honor of conducting us to our
ship, and delivering us, as it were, into
the hands of the Bishops and clergy and
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