

THE
DIRECTORY
TO THE
CHURCH SERVICE,
FOR THE
CATHOLIC CLERGY AND LAITY
IN SCOTLAND,
1833.

WITH THE SANCTION AND AUTHORITY OF THE
R. R. VICARS APOSTOLIC IN SCOTLAND.

EDINBURGH:

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1832.

TABLE FOR THE YEAR 1833.



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EMBER DAYS.

Spring 27. Feb. 1. 2. March		Autumn . 18. 20. 21. Sept.
Summer 29. 31. May. 1. June		Winter . 18. 20. 21. Dec.

MOVEABLE FEASTS.

Septuagesima	3. Feb.	Pentecost	26. May
Ash Wednesday	20. Feb.	Corpus Christi	6. June
Easter Sunday	7. Apr.	Sundays aft Pentecost	26.
Ascension-day	16. May	I Sunday of Advent	1. Dec.

HOLIDAYS of OBLIGATION on which the Faithful are strictly obliged to hear MASS and to abstain from SERVILE WORK.

Circumcision	1. Jan.	Assumption	15. Aug.
Epiphany	6. Jan.	All-Saints	1. Nov.
Ascension	16. May	S. Andrew	30. Nov.
Corpus Christi	6. June	Christmas	25. Dec.
SS. Peter and Paul	29. June		

EXPLANATORY PREFACE.

THE Ecclesiastical Year, with respect to the Sundays and Moveable Feasts, commences with the First Sunday of Advent, and closes with the last Sunday after Pentecost. With regard to the Festivals of the Saints, it begins with the Feast of St. Andrew, 30th November, and ends with the Eve of the same Festival the year following, inclusively.

The words *Double*, *Semidouble*, and *Simple*, occurring in this Directory, shew the different degrees of solemnity with which the Offices of the Church are performed.

The word *Double*, subjoined to a Festival, denotes that the Office of that Festival is more solemn than that of a *Semidouble*, or *Simple*.

The order of the Festivals is as follows: *double of the first class*; *double of the second class*; *great double*; *double*; *semidouble*; and *simple*.

A Festival is called *double*, when an entire Anthem in the Church Office is recited or sung before and after each Psalm; *semidouble*, when only a word or two of the Anthem are sung before the Psalm, and the entire Anthem after it; as is the case on Sundays. A *simple* has only three lessons at Matins. A *Feria* is any day of the week for which no Saint's Office is appointed.

The principal Solemnities throughout the year are denominated *doubles of the first class*. For, as the Festivals instituted by the Church, in memory of the Incarnation, Birth, Death, Resurrection, and Ascension of our Lord, and of the Descent of the Holy Ghost upon the Apostles, recal to our remembrance all that a good and merciful God has done for our sal-

vation : and as the recollection of these Mysteries contributes powerfully to inflame the devotion of the Faithful, it is proper that these should be celebrated with more solemnity than other Festivals.

Among the Saints, there are also some to whom greater honour is paid than to others, either on account of the different degrees of their respective merits, or on account of the graces and favours received through their intercession, or on account of the admirable examples of virtue which they gave to mankind, while sojourning upon earth. For this reason, there are some whose Festivals are celebrated more solemnly than those of others. Such are the Feasts instituted in honour of the blessed Virgin Mary, Mother of our Redeemer, of the Holy Apostles, who preached the Gospel, and planted the Church, and of some other eminent Saints.

Some of these greater Solemnities have an Octave, which, including the day of the Feast, is a succession of eight days, on which the Office and Mass of the Feast are said. But in some cases, when another Festival occurs within the Octave, the Office and Mass of that Festival are said instead of those of the Octave.

Directions for using the Roman Missal or Mass-book.

The Prayers and portions of the Holy Scripture, of which the Mass is composed, are in part unalterably the same, and partly different every day. Those that are fixed and invariable, are contained in what is called *the Ordinary of the Mass*, to be found at the beginning of the Missal. The parts that are changeable, or proper, viz. the *Introits, Collects, Graduals, and Tracts, Gospels, Offertories, Secrets, Communions, and Postcommunions* form the subsequent contents of the book. As the *Prefaces* are not so frequently subject to change, they follow each other in regular succession in the Ordinary of the Mass.

In order, therefore, to find out the *proper Mass* of the day, look for that day in the Calendar at the beginning of the book, opposite to which may be seen a reference to the page wherein it is contained. If a Double should fall on a Sunday, then the Mass of the Double is said instead of that of the Sunday, unless it be a Sunday of the *first class*, viz. the first Sunday of *Advent*, or *Lent*, *Passion*, *Palm*, *Easter*, *Pentecost*, and *Trinity* Sundays, which are never superseded. The Sundays of the *second class*, which cannot be superseded except by doubles of the *first class*, are the 2d, 3d, and 4th of *Advent*, *Septuagesima*, *Sexagesima*, and *Quinquagesima*, as also the 2d, 3d, and 4th of *Lent*. It must, however, be remarked, that the Gospels for Sundays, thus superseded by doubles, are never omitted, but are recited at the end of Mass, instead of St John's Gospel: and also that a commemoration of the Sunday, by its proper *Collect*, *Secret*, and *Post-communion*, is always made immediately after the Collect, &c. of the Festival.

But as it sometimes happens that a Double is transferred to some future vacant day, on account of the Octave of some Festival of higher rank intervening, then the difficulty of finding out the day on which such transferred Festival is celebrated, as well as all other difficulties regarding the service, may be easily removed by consulting the following *Directory*, published annually, as a guide to the morning as well as to the evening service of the Church.

*Directions for using the Vesper-book, or Book of
Evening Service.*

It appears necessary to explain the order, as well as the manner, in which that part of the public Liturgy

of the Catholic Church, called *Vespers*, is recited or sung.

Our Father and *Hail Mary* being said in silence, the Priest making the sign of the Cross, intones aloud the Versicle, *Deus in adjutorium meum intende*, to which the Choir add the Responsory, *Domine, ad adjuvandum me festina*, with the *Gloria Patri*; and when five Psalms, with as many Anthems, have been sung, the Priest sings the *little Chapter*. Then are sung the *Hymn*, with its *Versicle* and *Responsory*, and the *Magnificat*, with its *Anthem*, followed by such *Prayers* and *Commemorations* as are suitable to the day, which, if it be neither a *Double*, nor within the Octave of a Festival, are the common *Commemorations*, or *Suffrages*, and are to be found after the *Vespers* for Sundays.

Every *Double* has *first* and *second Vespers*: the *first* are said on the *Eve* of the Festival, and the *second* on the Festival itself. Hence it often happens that the *Vespers* are not of the Sunday, but of some *Double* that falls on the ensuing day.

In order to find out the *particular Vespers* for every Sunday and Holiday throughout the year, you must consult the annual *Directory* at the day of the month on which such Sunday or Festival falls. But if you be not provided with an annual *Directory*, you must attend to the following rules:—

1st, Examine in the Calendar whether any Festival occurs on the same day of the month as the Sunday or Monday. If Sunday should be a *Double*, and Monday a *Semidouble* only, then the *Vespers* are the *second Vespers* of the *Double*, with *Commemorations* of the Sunday, and of the *Semidouble* on Monday. On the other hand, if the Festival on Sunday be a *Semidouble*, and that on Monday a *Double*, the *Vespers* are then the *first Vespers* of the *Double* on Monday,

with a *Commemoration* of Sunday only, as *Semidoubles* falling on Sundays are always transferred to some other vacant day. Should, however, both Sunday and Monday be each of them *Doubles*, then the Vespers on Sunday, as far as the *little Chapter*, are the second Vespers of the *first Double*, and, from the *little Chapter* inclusively, the first Vespers of the *second Double* on Monday. But should a *great Double*, or a Double of the *first* or *second class*, fall on Monday, then the Vespers are altogether of it, with a *Commemoration* of the *first Double*, and of the Sunday. If neither Sunday nor Monday be a *Double*, then the Vespers are of that Sunday, supplying what is wanting out of the Common of Sunday, with a *Commemoration* of such *Semidouble*, or *Simple*, as may occur on the following day.

2dly, Should a *Double* fall on the Sundays of Advent, or on the Sundays between Septuagesima and Passion Sundays, it is transferred to Monday, if it be a vacant day; or should a *Double* fall upon Monday, then, in both cases, the Vespers on Sunday are the *first Vespers* of the *Double*, with a *Commemoration* of the Sunday.

3dly, On a Holiday of Obligation, the second Vespers thereof are always sung, with a *Commemoration* of the *Double*, if any should fall on the next day; or, (in Advent or Lent,) of the day of the week on which such Holiday falls. But should a Friday (not in Advent, Lent, or any of the Ember-Weeks,) chance to be a Holiday, and neither a *Double* or *Semidouble* occur on Saturday, then a *Commemoration* is made of the B. V. Mary.

As to the colours of the ornaments with which the Priest celebrates the Holy Mysteries, the *White* is used

on the Festivals of our Lord, of the B. Virgin Mary, and of all the saints who are not Martyrs.—The *Red* is used on Pentecost, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs.—The *Purple* or *Violet*, which is the penitential colour, is used on all the Sundays and Ferias of Advent, and during the whole of the penitential time from Septuagesima Sunday till Easter; as also on all Vigils, Ember-days, and Rogation-days when the Office is of them.—The *Green* is used on all Sundays and Ferias from Trinity Sunday to Advent exclusively, and from the Octave of the Epiphany to Septuagesima Sunday exclusively, when the Office is of the Sunday; but in Paschal time the *White* is used.—The *Black* is used on Good-Friday, and in Masses of *Requiem* for the dead, which may be said on any day that is not a Sunday or a Double, except from Palm Sunday to Low Sunday, and during the Octaves of Christmas, of the Epiphany, of Pentecost, and of Corpus Christi.

Abbreviations Explained.

Ap. *signifies* Apostle; App. Apostles; Mart. Martyr; MM. Martyrs; P. Pope; B. Bishop; Conf. Confessor; Doct. Doctor; Abb. Abbot; Virg. Virgin; Wid. Widow; K. King; Qu. Queen.

Doub. *signifies* double; Semid. semidouble; Simp. simple; Vesp. vespers; Com. commemoration. *White, Red, &c.* in Italics, denote the colour of the vestments of the day.

N. B.—*Festivals of Obligation are Marked in Capitals.*

By a Rescript lately received from Rome, the Catholic Clergy in Scotland have been permitted to celebrate some Festivals, and to recite the Office of some Saints, that were formerly either not inserted in the Calendar, or inserted under a different rite. These Festivals will be found in the Directory on the days on which they fall. The letter of the R. R. Vicars Apostolic to the Publisher of the Directory, authorising the insertion of these Festivals and Offices, is here subjoined.

Blairs College, 12th July 1832.

REV. DEAR SIR—You are hereby authorised to draw and publish the *Ordo recitandi*, &c. for the next year, 1833, according to the Calendar used by the Clergy of the Diocese of Rome, by virtue of a Rescript obtained from Rome, authorising the Clergy of Scotland to follow that Calendar, of which Rescript you have a copy.

We are, Rev. Dear Sir,

Your obedient humble Servants,

+ JAMES KYLE.

+ ANDREW SCOTT.

To the Rev. John Macpherson, }
Edinburgh.

THE
CATHOLIC DIRECTORY

FOR THE YEAR 1833.

JANUARY HAS 31 DAYS.

Day of the Month.

		H.	M.
○	Full Moon the 6th day at	7	39 morning.
☾	Last Quarter 12th -	11	23 afternoon.
☾	New Moon 20th -	9	52 do.
☽	First Quarter 29th -	0	25 morning.

- 1 TUESDAY. *White.* The CIRCUMCISION of our LORD: doub of 2d Class.—Vespers of the Feast; commemoration of the Octave of S. Stephen.
- 2 Wednesd. *Red.* Octave day of S. Stephen Mart: doub.
- 3 Thursd. *White.* Octave day of S. John, Apostle and Evangelist: doub.
- 4 Frid. *Red.* Octave day of the Holy Innocents, MM: doub. Abstinence.
- 5 Saturd. *White.* Vigil of the Epiphany: semid.
- 6 SUNDAY. *White.* EPIPHANY of our LORD: doub of 1st Class, with an Octave.—Vespers of the Feast.
- 7 Mond. *White.* 2d day within the Octave: semid.
After this day the solemnization of Marriage is permitted.
- 8 Tuesd. *White.* 3d day within the Octave: semid.

- 9 Wednesd. *White*. 4th day within the Octave: semid.
- 10 Thursd. *White*. 5th day within the Octave: semid.
- 11 Frid. *White*. 6th day within the Octave: semid.
Abstinence.
- 12 Saturd. *White*. Office and Mass of the Sunday within the Octave: semid.
- 13 SUNDAY I after the Epiphany. *White*. Octave day of the Epiphany: doub.—2 Vespers of the Octave; com of S. Hilary.
- The Indulgence ends.
- 14 Mond. *White*. S. Hilary, B. Conf: semid.
- 15 Tuesd. *White*. S. Paul, first Hermit: doub.
- 16 Wednesd. *Red*. S. Marcellus, P. Mart: doub.
- 17 Thursd. *White*. S. Antony, Abb: doub.
- 18 Frid. *White*. S. Peter's Chair at Rome: great doub.
Abstinence.
- 19 Saturd. *Red*. S. Canute, Mart: semid *ad libit*.
- 20 SUNDAY II after Epiph. *White*. Feast of the Holy name of JESUS: doub of 2d class.—2 Vesp of the Feast; com of S. Agnes and of Sunday.
- 21 Mond. *Red*. S. Agnes, Virg. Mart: doub.
- 22 Tuesd. *Red*. SS. Vincent and Anastasius, MM. semid.
- 23 Wednes. *White*. Feast of the Dispensation of the B. V. Mary: great doub.
- 24 Thursd. *Red*. S. Timothy, B. Mart: semid.
- 25 Frid. *White*. Conversion of S. Paul, Ap: great doub.
Abstinence.

- 26 Saturd. *Red.* S. Polycarp, B. Mart: doub.
- 27 SUNDAY III after Epiph. *White.* S. Vitalian, P. Conf: doub.—Vesp of the Feast; from the little chapter of S. John Chrysostom: com of S. Vitalian, of Sunday and of S. Agnes.
- 28 Mond. *White.* S. John Chrysostom, B. Conf, and Doctor of the Church: doub.
- 29 Tuesd. *White.* S. Francis of Sales, B. Conf: doub.
- 30 Wednesd. *Red.* S. Felix IV. P. Mart: doub.
- 31 Thursd. *White.* S. Peter Nolasco, Conf: doub.

FEBRUARY HAS 28 DAYS.

	H. M.
○ Full Moon the 4th day at	6 34 afternoon.
☾ Last Quarter 11th -	1 16 do.
● New Moon 19th -	5 21 evening.
☽ First Quarter 27th -	1 13 do.

- 1 Frid. *Red.* S. Ignatius, B. Mart: doub.
Abstinence.
- 2 Saturd. *White.* Purification of the B. V. Mary; doub of 2d Class.—Day of Devotion.—*On this day the people bring wax tapers, to be blessed before Mass.*
- 3 SEPTUAGESIMA SUNDAY of 2d Class. *Purple.* Office of the day: semid.—1st Vespers of S. Andrew Corsini; *White.* Com of Sunday and of S. Blasius, B. Mart.
- 4 Mond. *White.* S. Andrew Corsini, B. Conf: doub.
- 5 Tuesd. *Red.* Festival instituted in memory of the

prayer of our Lord on Mount Olivet: great
doub.

- 6 Wednesd. *White*. S. Hyacintha of Marescotti,
Virg: doub.
- 7 Thursd. *White*. S. Romuald, Abb: doub.
- 8 Frid. *White*. S. John of Matha, Conf: doub.
Abstinence.
- 9 Saturd. *White*. S. Zosimus, P. Conf: doub.
- 10 SEXAGESIMA SUNDAY of 2d Class.—*Pur-
ple*. Office of the day: semid.—1st Vespers
of S. Antherus, *Red*. Com of Sunday.
- 11 Mond. *Red*. S. Antherus, P. Mart: doub.
- 12 Tuesd. *Red*. Commemoration of the Passion of
our Lord: great doub.
- 13 Wednesd. *White*. S. Gregory II. P. Conf: doub.
- 14 Thursd. *White*. S. Agatho, P. Conf: doub.
- 15 Frid. *Red*. S. Martina, Virg. Mart: doub. (see
30th Jan.) Abstinence.
- 16 Saturd. *White*. S. Gregory X. P. Conf: doub.
- 17 QUINQUAGESIMA SUNDAY of 2d Class.
Purple. Office of the day: semid.—Vespers
of the day; com of S. Raymund, (see 23d Jan.)
and of S. Simeon, B. Mart. Suffrages.
- 18 Mond. *White*. S. Raymund of Pennafort, Conf:
semid. (see 23d Jan.)
- 19 Tuesd. *Red*. SS. Fabian and Sebastian, M M:
doub. (from 20th Jan.)
- N. B.—*After this day the solemnization of Mar-
riage is prohibited.*

The Indulgence begins.

- 20 Ash Wednesd. *Purple*. Office of the Feria. Day

of devotion. Before Mass, ashes are blessed, and put upon the heads of the People.

N. B.—On this day begins the Fast of Lent, to be continued till Easter, on all days but Sunday.—Abstinence is also to be observed on all days, even Sundays, unless a Dispensation be granted. See Dispensation for Lent.

- 21 Thursd. *White*. S. Dionysius, P. Conf: doub. (from 3d Feb.)
- 22 Frid. *Red*. Festival of our Saviour crowned with thorns: great doub. Abstinence.
- 23 Saturd. *White*. S. Peter Damian, Card B. and Doctor: doub. Abstinence.
- 24 SUNDAY I. of Lent of 1st Class. *Purple*. Office of the day: semid.—1st Vespers of S. Felix, *White*. Com of Sunday.
- 25 Mond. *White*. S. Felix III. P. Conf: doub.
- 26 Tuesd. *White*. S. Margaret of Cortona, Penitent: semid.
- 27 Wednesd. *Red*. S. Matthias, Ap: doub of 2d class. (from 24th Feb.) Ember-day. Abstinence.
- 28 Thursd. *White*. S. Peter's Chair at Antioch: great doub. (from 22d Feb.)

MARCH HAS 31 DAYS.

H. M.

- Full Moon the 6th day at 4 45 morning.
 ☾ Last Quarter, 13th - 5 44 do.
 ● New Moon, 21st - 10 55 do.
 ☽ First Quarter, 28th, - 10 36 evening.

- 1 Frid. *Red*. Festival of our Saviour in memory of having his hands and feet pierced with nails,

and his side opened with a spear: great doub.
Ember-day. Abstinence.

2 Saturd. *White*. S. Simplicius, P. Conf: doub.—
Ember-day. Abstinence.

3 SUNDAY II. of Lent of 2d class. *Purple*. Of-
fice of the day: semid.—1st Vespers of S. Lu-
cius. *Red*. Com of Sunday.

The Indulgence ends.

4 Mond. *Red*. S. Lucius, P. Mart: doub.

5 Tuesd. *White*. S. Casimir, Conf: semid.

6 Wednesd. *Red*. S. Agatha, Virg. Mart: doub.
(from 5th Feb.) Abstinence.

7 Thursd. *White*. S. Thomas of Aquin, Conf and
Doct: doub.

8 Frid. *Red*. Festival of our Saviour, in memory of
his having been wrapped in fine linen and laid
in the grave: great doub. Abstinence.

9 Saturd. *White*. S. Frances, Wid: doub.
Abstinence.

10 SUNDAY III. of Lent of 2d Class. *Purple*. Of-
fice of the day: semid.—1st Vesp of S. Scho-
lastica. *White*. Com. of Sunday.

11 Mond. *White*. S. Scholastica, Virg: doub. (from
10th Feb.) Abstinence.

12 Tuesd. *White*. S. Gregory the Great, P. Conf.
and Doct: doub.

13 Wednesd. *Red*. S. Telephorus, P. Mart: doub.
(from 12th Feb.) Abstinence.

14 Thursd. *Red*. S. Hyginus, P. Mart: doub. (from
17th Feb.)

15 Frid. *Red*. Festival of our Saviour, in memory of
his five wounds: great doub. Abstinence.

- 16 Saturd. *White*. S. John of God, Conf: doub.
Abstinence.
- 17 SUNDAY IV. of Lent of 2d Class. Office of the
day: semid.—1st Vespers of S. Gabriel. *White*.
Com. of Sunday.
- 18 Monday. *White*. S. Gabriel Archangel; great
doub.
- 19 Tuesd. *White*. S. Joseph, Conf. Spouse of the B.
V. Mary: doub of 2d class.—Day of devotion.
- 20 Wednesd. *White*. S. Zachary, P. Conf: doub.
(from 15th March.) Abstinence.
- 21 Thursd. *White*. S. Benedict, Abb: doub.
- 22 Frid. *Red*. Festival of our Saviour, in memory of
his having shed for us his precious Blood: great
doub. Abstinence.
- 23 Saturd. *Red*. The forty Martyrs: semid.
Abstinence.
- 24 PASSION SUNDAY of 1st Class. Office of the
day: semid.—1st Vesp of the Annunciation,
White. Com of Sunday.
- 25 Mond. *White*. The Annunciation of the B. V.
Mary: doub of 2d class.—Day of devotion.
- 26 Tuesd. *White*. S. Patrick, B. Conf. Apostle and
Patron of Ireland: semid.
- 27 Wednesd. *Purple*. Of the Feria. Abstinence.
- 28 Thursd. *White*. S. Sixtus III. P. Conf: doub.
- 29 Frid. *White*. The seven Sorrows of the B. V.
Mary: great doub. Abstinence.
- 30 Saturd. *Purple*. Of the Feria.

The Indulgence begins.

- 31 PALM SUNDAY of 1st Class. *Purple*. Office of
the day: semid.—Before Mass, the Palms are

blessed and distributed to the people. At Mass Passion according to S. Matthew.—Vesp of the Sunday.

APRIL HAS 31 DAYS.

		H. M.
○ Full Moon the	4th day at	2 20 afternoon.
☾ Last Quarter,	11th -	11 55 do.
● New Moon	20th -	1 34 morning.
☽ First Quarter	27th -	5 18 .

- 1 Mond. in Holy Week. *Purple*. Of the Feria.
- 2 Tuesd. *Purple*. Of the Feria. Passion according to S. Mark.
- 3 Wednesd. *Purple*. Of the Feria. Passion according to S. Luke.—In the evening Tenebræ: *Purple*. Abstinance.
- 4 Maundy Thursd. *White* at Mass. Office of the day: doub of 1st class.—Day of Devotion.—Tenebræ. Abstinance.
- 5 Good Frid. *Black*. Office of the day: doub of 1st class. Passion according to S. John.—Day of devotion.—Tenebræ. *Purple*. Abstinance.
- 6 Holy Saturd. *White*. Office of the day: doub of 1st class. Abstinance.

Here begins the Paschal time.

- 7 EASTER SUNDAY. *White*. The RESURRECTION of our LORD: doub of 1st class, with an Octave.—Vesp of the Feast.
- 8 Easter Mond. *White*: doub of 1st class.—Day of devotion.

- 9 Easter Tuesd. *White*: doub of 1st class.—Day of devotion.
- 10 Wednesd. *White*. Of the Octave: semid.
- 11 Thursd. *White*. Of the Octave: semid.
- 12 Frid. *White*. Of the Octave: semid. Abstinence.
- 13 Saturd. *White*. Of the Octave: semid.
- 14 LOW SUNDAY I. after Easter of 1st class. *White*. Office of the day: doub.—Vesp of the Sunday: com of S. Francis.
N. B.—*After this day the solemnization of Marriage is allowed.*
The Indulgence ends.
- 15 Mond. *White*. S. Francis of Paula, Conf: doub. (from 2d April.)
- 16 Tuesd. *White*. S. Isidore, B. Conf. and Doct: doub. (from 4th April.)
- 17 Wednesd. *Red*. S. Anicetus, P. Mart: doub.
- 18 Thursd. *White*. S. Vincent Ferrier, Conf: doub. (from 5th April.)
- 19 Frid. *White*. S. Leo IX. P. Conf: doub.
Abstinence.
- 20 Saturd. *Red*. S. Sixtus I. P. Mart; doub. (from 6th April.)
- 21 SUNDAY II. after Easter. *White*. S. Anselm, B. Conf. and Doct: doub.—2d Vespers of St Anselm; from the little Chapter, of SS. Soter and Caius, *Red*: com of S. Anselm and of Sunday.
- 22 Mond. *Red*. SS. Soter and Caius. PP. MM: doub.
- 23 Tuesd. *Red*. S. George, Mart. semid.

- 24 Wednesd. *Red.* S. Fidelis of Sigmaringa, Mart: doub.
- 25 Thursd. *Red.* S. Mark, Evang: doub of 2d class.
—On this day the Litanies of the Saints are recited. *Purple.*
- 26 Frid. *Red.* SS. Cletus and Marcellinus, PP. MM: doub. Abstinance.
- 27 Saturd. *White.* S. Anastasius, P. Conf: doub.
- 28 SUNDAY III. after Easter. *White.* Feast of the Patronage of S. Joseph, Spouse of B. V. Mary: doub of 2d class.—At 2 Vespers com of S. Peter and of Sunday.
- 29 Mond. *Red.* S. Peter, Mart: doub.
- 30 Tuesd. *White.* S. Catherine of Sienna, Virg: doub.

MAY HAS 31 DAYS.

		H. M.
○ Full Moon the	4th day at	0 30 morning.
☾ Last Quarter	11th —	6 30 afternoon.
● New Moon	19th —	1 22 do.
☽ First Quarter	26th —	10 24 morning.

- 1 Wednesd. *Red.* SS. Philip and James, App: doub of 2d class.—Day of devotion.
- 2 Thursd. *White.* S. Athanasius, B. Conf. and Doct: doub.
- 3 Frid. *Red.* The finding of the Holy Cross: doub of 2d class.—Day of devotion. Abstinance.
- 4 Saturd. *White.* S. Monica, Wed: doub.
- 5 SUNDAY IV. after Easter. *White.* S. Pius, P.

- Conf: doub.—1st Vespers of S. John, *Red.*
com of S. Pius and of Sunday.
- 6 Mond. *Red.* S. John Ap. and Evang. before the
Latin gate: great doub.
- 7 Tuesd. *White.* S. Benedict II. P. Conf: doub.
- 8 Wednesd. *White.* Apparition of S. Michael Arch-
ang: great doub.
- 9 Thursd. *White.* S. Gregory of Nazianzen, B. Conf.
and Doct: doub.
- 10 Frid. *White.* S. Antoninus, B. Conf: semid.
Abstinence.
- 11 Saturd. *Red.* S. Alexander, P. Mart: doub.
- 12 SUNDAY V. after Easter. *White.* Office of the
day: semid.—1st Vespers of S. Stanislaus, *Red.*
com of Sunday.
- 13 Mond. of the Rogations. *Red.* S. Stanislaus, B.
Mart: doub (see 7th May.)—On this day are
recited the Litanies of the Saints, with the Ver-
sicles, Responses, and Prayers. *Purple.*
- 14 Tuesd. of the Rogations. *White.* S. Paschal, P.
Conf: doub.—Litanies as yesterday.
- 15 Wednesd. of the Rogations. *White.* S. Isidore
Agricola, Conf: doub.—Litanies as above.
- 16 THURSDAY. *White.* The ASCENSION of
our LORD: doub of 1st class, with an Octave.
—At 2 Vespers, com of S. John.
- 17 Frid. *Red.* S. John Nepomucen, Mart: doub.
Abstinence.
- 18 Saturd. *Red.* S. Venantius, Mart: doub.
- 19 SUNDAY within the Octave of Ascension. *White.*
S. Peter Celestine, P. Conf.: doub.—At 2d
Vespers, com of Sunday, of S. Bernardine and
of the Octave.

- 20 Mond. *White*. S. Bernardine of Sienna, Conf: semid.
- 21 Tuesd. *White*. S. Felix of Cantalice, Conf: semid.
- 22 Wednesd. *White*. S. Paschal Baylon, Conf: doub.
- 23 Thursd. *White*. Octave day of Ascension: doub.
- 24 Frid. *White*. Feast of the B. V. Mary, under the title of *Help of Christians*: great doub.
Abstinence.
- 25 Saturd. *Red*. Vigil of Pentecost: semid.
Fast and Abstinence.

The Indulgence begins.

- 26 PENTECOST SUNDAY. *Red*. doub of 1st class with an Octave.—2d Vesp of the feast.
- 27 Pentecost Mond. *Red*: doub of 1st class.—Day of devotion.
- 28 Pentecost Tuesd. *Red*. doub of 1st class.—Day of devotion.
- 29 Wednesd. *Red*. Of the Octave: semid. Ember-day. Fast and Abstinence.
- 30 Thursd. *Red*. Of the Octave: semid.
- 31 Frid. *Red*. Of the Octave: semid. Ember-day. Fast and Abstinence.

JUNE HAS 30 DAYS.

H. M.

- Full Moon the 2d day at 11 37 morning.
- ☾ Last Quarter 10th - 0 7 afternoon.
- New Moon 17th - 10 58 do.
- ☽ First Quarter 24th - 3 17 do.

- 1 Saturd. *Red*. Of the Octave: semid. Ember-day. Fast and abstinence.

Here ends the Paschal time,

- 2 TRINITY SUNDAY I. after Pentecost. *White.*
doub of 2d class.—At 2d Vespers com of S.
Mary and of Sunday.
- 3 Mond. *White.* S. Mary Magdalen of Pazzi, Virg:
doub. (see 27th May.)
- 4 Tuesd. *White.* S. Francis Caracciolo, Conf:
doub.
- 5 Wednesd. *White.* S. Ferdinand, King, Conf:
semid.
- 6 THURSDAY. *White.* SOLEMNITY of
CORPUS CHRISTI: doub of 1st class, with
an Octave.—Vespers of the Feast.
- 7 Frid. *White.* Of the Octave: semid. Abstinence.
- 8 Saturd. *White.* Of the Octave: semid.
- 9 SUNDAY within the Octave, II. after Pent.
White. Office of the day: semid.—1st Vespers
of S. Margaret; com of the Octave.
- The Indulgence ends.
- 10 Mond. *White.* S. Margaret, Queen and Patron-
ess of Scotland, Widow: doub of 2d class.—
Day of devotion.
- 11 Tuesd. *Red.* S. Barnabas, Ap: great doub.
- 12 Wednesd. *White.* S. Leo III. P. conf: doub.
- 13 Thursd. *White.* Octave day of Corpus Christi:
doub.
- 14 Frid. *White.* Feast of the sacred Heart of Jesus:
great doub.
- 15 Saturd. *White.* S. John of S. Fagondez, Conf:
doub. (see 12th June.)
- 16 SUNDAY III. after Pent. *Green.* Office of the
day: semid.—1st Vespers of S. Celestine,
White: com of Sunday.

- 17 Mond. *White.* S. Celestine, P. Conf: doub.
(from 7th April.)
- 18 Tuesd. *White.* S. Leo I. P. Conf. and Doct :
doub. (from 11th April.)
- 19 Wednesd. *White.* S. Juliana of Falconieri, Virg :
doub.
- 20 Thursd. *Red.* S. Silverius, P. Mart : doub.
- 21 Frid. *White.* S. Aloysius Gonzaga, Conf: doub.
Abstinence.
- 22 Saturd. *White.* S. Julius, P. Conf. doub. (from
12th April.)

The Indulgence begins.

- 23 SUNDAY IV. after Pent. *Green.* Office of the
day : semid.—1st Vespers of S. John Baptist.
- 24 Mond. *White.* Nativity of S. John Baptist : doub
of 1st class with an Octave.—Day of devotion.
- 25 Tuesd. *Red.* S. Gallicanus, Mart : doub.
- 26 Wednesd. *Red.* SS. John and Paul, MM : doub.
- 27 Thursd. *White.* S. William, Abb. (see 25th June.)
- 28 Frid. *White.* S. Leo II. P. Conf: doub.
Fast and Abstinence.
- 29 SATURDAY. *Red.* SS. PETER and PAUL,
App : doub of 1st class with an Octave.—At
2d Vespers, com of Sunday.
- 30 SUNDAY V. after Pent. *Red.* Commemoration
of S. Paul, Ap : doub.—2d Vespers of S.
Paul : from the little Chapter of S. John Bap-
tist. Com of SS. Peter and Paul, and of Sun-
day.

JULY HAS 31 DAYS.

			H. M.
○	Full Moon the 2d day at	1 15	morning.
☾	Last Quarter 10th -	3 59	do.
☾	New Moon, 17th -	7 3	do.
☽	First Quarter 23d -	9 27	afternoon.
○	Full Moon 31st -	2 55	do.

- 1 Mond. *White*. Octave day of S. John Baptist: doub.
- 2 Tuesd. *White*. Visitation of the B. V. Mary: great doub.
- 3 Wednesd. *White*. S. Paul, P. Conf: doub.
- 4 Thursd. *White*. S. Gregory VII. P. Conf: doub. (from 25th May.)
- 5 Frid. *White*. S. Philip of Neri, Conf: doub. (from 26th May.) Abstinance.
- 6 Saturd. *Red*. Octave day of SS. Peter and Paul, App: doub.

The Indulgence ends.

- 7 SUNDAY VI. after Pent. *White* S Benedict XI. P. Conf: doub.—At 2d Vespers com of S Elisabeth and of Sunday.
- 8 Mond. *White* S. Elisabeth, Queen of Portugal, Wid: semid.
- 9 Tuesd. *White*. Festival in honour of the Prodiges wrought by the intercession of the B. V. Mary: great doub.
- 10 Wednesd. *Red*. The Seven Brothers, &c. MM: semid.
- 11 Thursd. *Red*. S. Pius I. P. Mart: doub.
- 12 Frid. *White* S. John Gualbert, Abb: doub.

- 13 Saturd. *Red.* S. Anacleto, P. Mart: doub.
- 14 Sunday VII. after Pent. *White.* S. Bonaventure, B. Conf. and Doct: doub.—At 2d Vespers, com of Sunday and of S. Henry.
- 15 Mond. *White.* S. Henry, Emperor, Conf: semid.
- 16 Tuesd. *White.* Commemoration of our Blessed Lady of Mount Carmel: great doub.
- 17 Wednesd. *White.* S. Leo IV. P. Conf: doub.
- 18 Thursd. *White.* S. Camillus of Lellis, Conf: doub.
- 19 Frid. *White.* S. Symmachus, P. Conf: doub.
Abstinence.
- 20 Saturd. *White.* S. Jerome Æmilianus, Conf: doub.
- 21 SUNDAY VIII. after Pent. *White.* S. Alexius, Conf: doub. (see 17th July.) 2d Vesp of S. Alexius; from the little Chapt. of S. Mary Magdalen; com of S. Alexius and of Sunday.
- 22 Mond. *White.* S. Mary Magdalen, Penitent: doub.
- 23 Tuesd. *Red.* S. Apollinaris, B. Mart: doub.
- 24 Wednesd. *White.* S. Vincent of Paula, Conf: doub. (see 19th July.)
- 25 Thursd. *Red.* S. James, Ap: doub of 2d class.—Day of Devotion.
- 26 Frid. *White.* S. Ann, Mother of B. V. Mary: great doub.
Abstinence.
- 27 Saturd. *Red.* S. John I. P. Mart: *doub.* Office of the day: semid.—Vespers of S. Peter.
- 28 SUNDAY IX. after Pent. *Red.* St. Victor, P. Mart. Innocent, P. Conf. Nazarius and Celsus, MM: doub.—2d Vesp of SS. Victor, &c. from the little Chapt. of S. Felix: com of SS. Vic-

tor, &c. of Sunday, and of S. Simplicius and Companions, MM.

- 27 Mond. *Red.* S. Felix II. P. Mart: doub.
 30 Tuesd. *White.* S. Marth, Virg: semid.
 31 Wednesd. *White.* S. Ignatius of Loyola, Conf. doub.

AUGUST HAS 31 DAYS.

	H. M.
☾ Last Quarter the 8th day at	5 49 afternoon.
● New Moon - 15th -	2 27 do.
☽ First Quarter - 22d -	6 19 morning.
○ Full Moon - 30th -	6 43 do.

- 1 Thursd. *White.* S. Peter's Chains: great doub.
 2 Frid. *Red.* S. Stephen, P. Mart: doub.
 Abstinance.
 3 Saturd. *Red.* Finding of the Body of S. Stephen, first Mart: semid.
 4 SUNDAY X. after Pent. *White.* S. Dominic, Conf: doub.—1st Vesp of B. V. Mary: com of S. Dominic and of Sunday.
 5 Mond. *White.* Dedication of our Blessed Lady *ad Nives*: great doub.
 6 Tuesd. *White.* Transfiguration of our Lord: doub of 1st Class, with an Octave. Day of Devotion.
 7 Wednesd. *White.* S. Cajetan, conf: doub.
 8 Thursd. *Red.* SS. Cyriacus, Largus, and Smarag-
 aus, MM: semid.
 9 Frid. *Red.* S. Emygdus, B. Mart: doub.
 Abstinance.

- 10 Saturd. *Red.* S. Laurence, Mart: doub of 2d class, with an Octave. Day of Devotion.

The Indulgence begins.

- 11 SUNDAY XI. after Pent. *Red.* S. Sixtus II. P. Mart: doub.—2d Vesp of S. Sixtus; from the little chapt. of S. Clare, *White.* Com of S. Sixtus, of Sunday, and of the Octaves of the Transfiguration, and of S. Laurence.
- 12 Mond. *White.* S. Clare, Virg: doub.
- 13 Tuesd. *White.* Octave day of the Transfiguration, doub.
- 14 Wednesd. *White.* S. Hormisdas, P. Conf: doub. Fast and Abstinence.
- 15 THURSDAY. *White.* ASSUMPTION of the B. V. MARY: doub of 1st class, with an Octave. At 2d Vespers, com of S. Rock.
- 16 Frid. *White.* S. Roch, Conf: doub. Abstinence.
- 17 Saturd. *Red.* Octave day of S. Laurence, Mart: doub.
- 18 SUNDAY XII. after Pent. *White.* S. Joachim, Conf, Father of B. V. Mary: great doub. At 2d Vesp. com of S. Urban, of Sunday, and of Assumption.
- 19 Mond. *Red.* S. Urban, P. Mart: doub. (from 28th May.)
- 20 Tuesd. *White.* S. Bernard, Conf. and Doct: doub.
- 21 Wednesd. *White.* S. Jane Frances of Chantal, Wid: doub.

22 Thursd. *White.* Octave day of the Assumption :
doub.

The Indulgence ends.

23 Frid. *White.* S. Philip Benitus, Conf: doub.
Abstinence.

24 Saturd. *White.* S. Boniface IV. P. Conf: doub.
(from 29th May.)

25 SUNDAY XIII. after Pent. *Red.* S. Bartholo-
mew, Ap: doub of 2d class.—At 2d Vesp, com
of S. Zephyrinus and of Sunday.

26 Mond. *Red.* S. Zephyrinus, P. Mart: doub.

27 Tuesd. *White.* S. Joseph Calasanctius, Conf:
doub.

28 Wednesd. *White.* S. Augustine, B. Conf. and
Doct. doub.

29 Thursd. *Red.* Decollation of S. John Baptist :
great doub.

30 Frid. *White.* S. Rose of Lima, Virg: doub.
Abstinence.

31 Saturd. *White.* S. Raymund Nonnatus, Conf:
doub.

SEPTEMBER HAS 30 DAYS.

H. M.

☾ Last Quarter 7th	-	5 40 morning.
● New Moon 13th	-	10 0 afternoon.
☽ First Quarter 20th	-	6 56 afternoon.
☉ Full Moon 28th		11 4 do,

SUNDAY XIV. *Red.* Commemoration of all
the Holy Pontiffs of the Church : doub. (from
2d Sunday of July.)—At 2d Vesp, com of Sun-
day and of S. Stephen.

- 2 Mond. *White*. S. Stephen, King, Conf: semid.
- 3 Tuesd. *Red*. S. Felix, I. P. Mart: doub. (from 30th May.)
- 4 Wednesd. *White*. S. Rose of Viterbo, Virg: doub.
- 5 Thursd. *White*. S. Laurence Justinian, B, Conf: semid.
- 6 Frid. *White*. S. Angela Merici, Virg: doub. (from 31st May.) Abstinance.
- 7 Saturd. *Red*. S. Eleutherius, P. Mart: doub. (from 1st June.)
- 8 SUNDAY XV. after Pent. *White*. Nativity of the B. V. Mary: doub of 2d class, with an Octave. At 2d Vesp, com of S. Sergius, of Sunday, and of S. Gorgonius, M.
- 9 Mond. *White*. Sergius, P. Conf: doub.
- 10 Tuesd. *White*. S. Hilary, P. Conf: doub.
- 11 Wednesd. *White*. S. Nicholas of Tolentino, Conf: doub.
- 12 Thursd. *White*. S. Eugenius, P. Conf: doub. (from 2d June)
- 13 Frid. *White*. S. Norbert, B. Conf: doub. (from 6th June.) Abstinance.
- 14 Saturd. *Red*. Exaltation of the Holy Cross: great doub.
- 15 SUNDAY XVI. after Pent. *White*. The sacred name of Mary: great doub.—At 2d Vesp, com of SS. Cornelius, &c. of Sunday, and of SS. Euphemia, &c. MM.
- 16 Mond. *Red*. SS. Cornelius, P. and Cyprian, B. MM: doub.
- 17 Tuesd. *White*. Impression of the Stigmas of S. Francis, Conf: doub.

- 18 Wednesd. *White*. S. Joseph of Cupertino, Conf: doub.—Ember-day. Fast and Abstinence.
- 19 Thursd. *Red*. SS. Januarius and Companions, MM: doub.
- 20 Frid. *White*. S. Agapitus, P. Conf: doub.—Ember-day. Fast and Abstinence.
- 21 Saturd. *Red*. S. Matthew, Ap: double of 2d Class.—Ember-day.—Day of devotion. Fast and Abstinence.
- 22 SUNDAY XVII. after Pent. *White*. Feast of the Seven Sorrows of the B. V. Mary: great doub.—At 2d Vespers, com of S. Linus, of Sunday, and of S. Thecla, Virg. Mart.
- 23 Mond. *Red*. S. Linus, P. Mart: doub.
- 24 Tuesd. *White*. Feast of our Lady of Mercy: great doub.
- 25 Wednesd. *Red*. SS. Eustachius and Companions, MM: doub. (see 20th Sept.)
- 26 Thursd. *White*. S. Eusebius, P. Conf: doub.
- 27 Frid. *Red*. SS. Cosmas and Damian, MM: semidoub. Abstinence.
- 28 Saturd. *Red*. S. Wincelaud, Mart: semid.
- 29 SUNDAY XVIII. after Pent. *White*. Dedication of S. Michael Archang. doub of 2d Class.—At 2d Vespers, com of S. Jerome, and of Sunday.
- 30 Mond. *White*. S. Jerome, Priest, Conf and Doct: doub.

OCTOBER HAS 31 DAYS.

		H. M.
☾ Last Quarter	6th day at	3 44 afternoon.
● New Moon	13th -	6 41 morning.
☽ First Quarter	19th -	11 36 do.
○ Full Moon	28th -	3 19 afternoon.

- 1 Tuesd. *White*. S. Remigius, B. Conf: semid.
- 2 Wednesd. *White*. Feast of the Angel Guardians: doub.
- 3 Thursd. *White*. S. Anthony of Padua, Conf: doub. (from 13th June.)
- 4 Frid. *White*. S. Francis of Assisium, Conf: doub. Abstinance.
- 5 Saturd. *White*. S. Galla, Wid: doub.
- 6 SUNDAY XIX. after Pent. *White*. Feast of the Rosary of B. V. Mary: great doub.—At 2d Vesp, com of S. Mark, of Sunday, and of SS. Sergius, &c. MM.
- 7 Mond. *White*. S. Mark, P. Conf: doub.
- 8 Tuesd. *White*. S. Bridget, Wid: doub.
- 9 Wednesd. *Red*. SS. Denis and Companions, MM: semid.
- 10 Thursd. *White*. S. Francis Borgia, Conf: semid.
- 11 Friday. *White*. S. Basil the Great, B. Conf and doct, doub. (from 14th June.) Abstinance.
- 12 Saturd. *White*. S. Hyacinth, Conf: doub. (from 18th Aug, see 16th.)
- 13 SUNDAY XX. after Pent. *White*. Feast of the Maternity of B. V. Mary; great doub.—At 2d Vesp, com of S. Calixtus and of Sunday.

- 14 Mond. *Red.* S. Calixtus, P. Mart: doub.
- 15 Tuesd. *White.* S. Teresa, Virg: doub.
- 16 Wednesd. *White.* S. Thomas of Villanova, B. Conf: doub. (from 22d Sept.)
- 17 Thursd. *White.* S. Hedwige, Wid: semid.
- 18 Frid. *Red.* S. Luke, Evang: doub of 2d class.
Abstinence.
- 19 Saturd. *White.* S. Peter of Alcantara, Conf: doub.
- 20 SUNDAY XXI. after Pent. *White.* Feast of the Purity of B. V. Mary: great doub.—At 2d Vesp com of S. Bruno, of Sunday, of S. Hilari-
on, and of SS. Ursula, &c. MM.
- 21 Mond. *White.* S. Bruno, Conf: doub. (from 6th Oct.)
- 22 Tuesd. *White.* S. John Cantius, Conf: doub. (from 20th Oct.)
- 23 Wednesd. *White.* Feast of our Blessed Redeemer: great doub.
- 24 Thursd. *White.* S. Raphael, Archang: great doub.
- 25 Frid. *White.* S. Boniface, I. P. Conf: doub.
Abstinence.
- 26 Saturd. *Red.* S. Evaristus, P. Mart: doub.
- The Indulgence begins.
- 27 SUNDAY XXII. after Pent. *Green.* Office of the day: semid.—1st Vespers of SS. Simon and Jude. *Red.*
- 28 Mond. *Red.* SS. Simon and Jude, App; doub of 2d class.
- 29 Tuesd. *Red.* S. Hermenegild, Mart: semid. (from 13th April.)

- 30 Wednesd. *Red.* SS. Nereus and Companions,
MM. semid. (from 12th May.)
- 31 Thursd. *White.* S. Syricius, P. Conf: doub.
Fast and Abstinence.

NOVEMBER HAS 30 DAYS.

		H. M.
☾	Last Quarter the 5th day at	0 21 morning.
☉	New Moon 11th -	5 26 afternoon.
☽	First Quarter 19th -	7 36 morning.
○	Full Moon 27th	6 55 do.

- 1 FRIDAY, *White.* FEAST OF ALL THE SAINTS: doub of 1st class with an Octave.—
2d Vespers of the Feast. Abstinence.
- 2 Saturd. *Black.* Commemoration of All Souls:—
doub.
- 3 SUNDAY XXIII. after Pent. *White.* Office of
the day: semid.—1st Vesp of S. Charles: com
of Sunday, of the Octave, and of SS. Vitalis and
Agricola, MM.
- 4 Mond. *White.* S. Charles Borromæus, B. Conf:
doub.
- 5 Tuesd. *White.* S. Ubald, B. Conf: semid. (from
16th May.)
- 6 Wednesd. *White.* S. Lewis, King, Conf: semid.
(from 1st Sept.—see 25th Aug.)
- 7 Thursd. *White.* S. Edward, King, Conf: semid.
(from 13th Oct.)
- 8 Frid. *White.* Octave day of All Saints: doub.
Abstinence.

- 9 Saturd. *White.* Dedication of the Church of S. John Lateran: doub.
- 10 SUNDAY XXIV after Pent. *White.* Feast of the Patronage of B. V. Mary: great doub.—At 2d Vesp, com of S. Martin and of Sunday.
- 11 Mond. *White.* S. Martin, B. Conf: doub.
- 12 Tuesd. *Red.* S. Martin, P. Mart: doub.
- 13 Wednesd. *White.* S. Nicholas, P. Conf: doub.
- 14 Thursd. *White.* S. Deusdedit, P. Conf: doub.
- 15 Frid. *White.* S. Gertrude, Virg: doub.
Abstinence.
- 16 Saturd. *White.* S. Andrew Avellino, Conf: (from 10th Nov.)
- 17 SUNDAY XXV. after Pent. *White.* S. Gregory Thaumaturgus, B. Conf: doub.—At 2d Vesp, from the little Chapt. of the Dedication: com of S. Gregory and of Sunday.
- 18 Mond. *White.* Dedication of S. Peter's Church at Rome: doub.
- 19 Tuesd. *Red.* S. Pontian, P. Mart: doub.
- 20 Wednesd. *White.* S. Felix of Valois, Conf: doub.
- 21 Thursd. *White.* Presentation of B. V. Mary: great doub.
- 22 Frid. *Red.* S. Cecily, Virg. Mart: doub.
Abstinence.
- 23 Saturd. *Red.* S. Clement, P. Mart: doub.
- 24 SUNDAY XXVI. and last after Pent. *White.* S. John of the Cross, Conf: doub.—At 2d Vesp. from the little Chapt. of S. Catharine, *Red.* Com of S. John and of Sunday.
- 25 Mond. *Red.* S. Catharine, Virg. Mart: doub.
- 26 Tuesd. *White.* S. Sylvester, Abb: doub.

- 27 Wednesd. *White*. S. Elizabeth, Queen of Hungary, Wid: doub. (from 19th Nov.)
- 28 Thursd. *White*. S. Gregory III. P. Mart: doub.
- 29 Frid. *White*. S. Gelasius, P. Conf: doub.
Fast and Abstinence.

The Indulgence begins.

- 30 SATURDAY. *Red*. S. ANDREW, APOSTLE, PATRON of SCOTLAND: doub of 1st class, with an Octave.—At 2d Vesp, com of the following Sunday.

N. B.—From this day till 7th January, the solemnization of marriage is prohibited.

DECEMBER HAS 31 DAYS.

		H.	M.
☾	Last Quarter the 4th day at	8	8 morning.
●	New Moon	11th	- 6 52 do.
☽	First Quarter	19th	- 5 15 do.
○	Full Moon	26th	- 9 18 afternoon.

- 1 SUNDAY I. of Advent of 1st class. *Purple*.
Office of the day: semid.—At 2d Vesp, com of S. Bibiana and of the Octave.

N. B.—During Advent, Fast and Abstinence every Wednesday and Friday.

- 2 Mond. *Red*. S. Bibiana, Virg. Mart: semid.
- 3 Tuesd. *White*. S. Francis Xavier, Conf: doub,
- 4 Wednesd. *White*. S. Peter Chrysologus, B. Conf. and doct: doub. Fast and Abstinence.
- 5 Thursd. *White*. S. Didacus, Conf: semid. (from 1st Dec. see—13th Nov.

- 6 Frid. *White*. S. Nicholas, B. Conf: doub.
Fast and Abstinence.
- 7 Saturd. *Red*. Octave day of S. Andrew, Ap: doub.

The Indulgence ends.

- 8 SUNDAY II. of Advent, of 2d class. *Purple*.
Office of the day: semid.—1st Vesp of S. Am-
brose. *White*. Com of Sunday.
- 9 Mond. *White*. S. Ambrose, B. Conf. and Doct:
doub.
- 10 Tuesd. *White*. Translation of the Holy House of
Loretto: great doub.
- 11 Wednesd. *White*. S. Damasus, P. Conf: doub.
Fast and Abstinence.
- 12 Thursd. *Red*. S. Melchiades, P. Mart: doub.
- 13 Frid. *Red*. S. Lucy, Virg. Mart: doub.
Fast and Abstinence.
- 14 Saturd. *White*. Conception of B. V. Mary: doub
of second class. (from 8th.) Day of Devotion.
- 15 SUNDAY III. of Advent of 2d class. *Purple*.
Office of the day: semid.—At 2d Vesp, com of
the Octave day of the Conception, and of S.
Eusebius.
- 16 Mond. *Red*. S. Eusebius, B. Mart: semid.
- 17 Tuesd. *Red*. S. Eutychian, P. Mart: doub. (from
9th Dec.)
- 18 Wednesd. *White*. Feast of the Expectation of B.
V. Mary: great doub.—Ember-day.
Fast and Abstinence.
- 19 Thursd. *Purple*. Office of the Feria.
- 20 Frid. *Purple*. Visit of S. Thomas.—Ember-day.
Fast and Abstinence.

- 21 Saturd. *Red.* S. Thomas Ap. doub. of 2d class.
Ember-day. Day of Devotion. Fast and Abst.
- 22 SUNDAY IV. of Advent. *Purple.* Office of the
day: semid.—Vespers of Sunday.
- 23 Mond. *Purple.* Office of the Feria.
- 24 Tuesd. *Purple.* Eve of Christmas.
Fast and Abstinence.
- 25 WEDNESDAY. *White.* CHRISTMAS DAY:
doub of 1st class with an Octave. 2d Vespers
of the day: com of S. Stephen.
- 26 Thursd. *White.* S. John, Ap. and Evang: doub
of 2d class with an Octave. Day of devotion.
- 27 Frid. *Purple.* Feast of the Holy Innocents, MM:
doub of 2d class with an Octave. Day of devotion.
Abstinence.
- 28 Saturd. *Red.* S. Thomas Archbp. of Canterbury,
Mart; semid.
- 29 SUNDAY within the Octave of Christmas. *White.*
Office of the day: semid: 2d Vespers of Christ-
mas; from the little chapter of Sunday; com of
S. Thomas, and of the Octaves of Christmas, S.
Stephen, S. John and Holy Innocents.
- 30 Mond. *Red.* S. Thomas, Archbp. of Canterbury,
Mart: semid.
- 31 Tuesd. *White.* S. Sylvester, P. Conf: doub.

The following year, 1824, Dominical Letter E.
Epact XX. Easter Sunday 30th March.

FAST DAYS ON ONE MEAL.

1st. All the days in Lent except Sundays.

2d. The Wednesdays and Fridays of Advent.

3d. The Ember-days occurring in the four seasons of the year, being the Wednesdays, Fridays, and Saturdays after the first Sunday of Lent, after Pentecost-Sunday, after the third Sunday of September, and after the third Sunday of Advent.—But if the 14th of September, or the 13th of December, fall upon a Wednesday, then the Ember-days of that season are kept the week following.

4th. The Vigils or Eves of Pentecost-Sunday, of SS. Peter and Paul, of the Assumption of the B. Virgin, of All Saints, of S. Andrew, and of Christmas.

N. B.—When any Fast-day falls upon a Sunday, it is to be observed on the Saturday before.

DAYS OF ABSTINENCE,

ON WHICH THE CHURCH PROHIBITS THE USE OF
FLESH-MEAT.

1st. All Fast-days, unless a dispensation be granted for some days in Lent.—See page 41.

2d. All the Sundays in Lent.

3d. The Fridays throughout the year. But if Christmas-day fall upon a Friday, it is not a day of Abstinence.

SOLEMNIZATION OF MARRIAGE.

Conformably to the Decree of the Council of Trent, (Sess. 24, Chap. 10. de Reformat. Matrimonii,) Marriage may this year be solemnized from the 7th of Ja-

nuary till the 19th of February, and from the 15th of April till the 30th of November inclusively.

N. B.—The Decree of the Council of Trent, respecting Clandestine Marriages, was extended to the whole of Ireland on the 2d of December 1827; and was, consequently, in force thirty days afterwards.

PLENARY INDULGENCES

GRANTED TO THE FAITHFUL IN THE THREE DISTRICTS OF SCOTLAND.

An Indulgence is a relaxation or remission of the whole, or of a part of the temporal punishment that often remains to be suffered for sins, which, as to their guilt and eternal punishment, have been already remitted by the Sacrament of Penance.

For the validity and effect of an Indulgence, it is not only necessary that there be a competent authority in him who grants it, and a just cause or motive for the grant; but it is also necessary, on the part of him who obtains it, that he renounce, and be sincerely sorry for all his sins, that he be in the state of grace, and that he duly perform all the conditions prescribed.

Hence Indulgences, so far from withdrawing sinners from performing good works, serve to excite and encourage them to greater fervour in the practice of them. They must apply for the benefit of Indulgences with a penitential spirit, with a sense of the great debt of punishment they have contracted by their sins, and with earnest petitions to be discharged from it, through the merits and satisfactions of Christ, by the power of the keys which he has committed to his Church. If this debt be not paid by penitential sufferings, or graciously remitted by Indulgences in this life, it will, after death, retard the entrance of a soul into the

kingdom of Heaven, until the last farthing be paid in the prison of Purgatory.

Of Indulgences, some are called Plenary, which, when fully obtained, remit the whole debt of temporal punishment that remained due on account of past sins; others are of a certain number of years or days, which when fully obtained, remit so much of the debt of temporal punishment, as would have been discharged by the performance of so many years or days of Canonical Penance.

The Holy See Apostolic, considering the spiritual necessities of the Catholics in this kingdom, has been graciously pleased to grant to all the Faithful in the three Districts, the following Plenary Indulgences, on certain conditions, after-specified:—

THE SEASONS FOR PLENARY INDULGENCES ARE:

1st. Christmas; that is, from the festival of S. Thomas Apostle, 21st of December, to the first Sunday after the Epiphany, inclusively.

2dly. From Ash Wednesday to the second Sunday of Lent, inclusively.

3dly. Easter; that is, from Palm-Sunday to Low-Sunday.

4thly. from Pentecost-Sunday to the Sunday after the solemnity of Corpus Christi.

5thly. From the Sunday before the feast of SS. Peter and Paul, to the Octave day.

6thly. From the Sunday before the Feast of the Assumption of the B. Virgin, to the Octave-day.

7thly. From the Sunday before the Feast of All-Saints, to the Octave day.

7thly. The Feast of S. Andrew, and during the Octave.

The following are the CONDITIONS on which the Faithful may gain these Indulgences:—

1st. That, within the time prescribed, they approach to the Sacraments of Penance and the Holy Eucharist.

2d. That on the day of their Communion, they offer up some prayers to Almighty God for the happy state of the whole Church of Christ, for its supreme Pastor the Bishop of Rome, for peace and concord between all Christian princes, for the exaltation and propagation of the Holy Catholic Faith, especially in our own country, and for the eternal salvation of all Christians.

3d. That if they have an opportunity, they visit, within the limited time, some chapel or oratory, and pray to God as has been mentioned before.

4th. In fine, that if their circumstances enable them, they perform some works of mercy.

DISPENSATION FOR LENT.

The following are the allowances for the Lent of 1833:—

1. Flesh-meat is allowed on all Sundays, Mondays, Tuesdays and Thursdays, from Ash-Wednesday till Thursday in Holy Week, inclusively.

2dly. On Mondays, Tuesdays, and Thursdays, flesh-meat is allowed only once in the day.

3dly. On these three days, flesh-meat and fish are not allowed to be used promiscuously.

RESCRIPTS RECEIVED FROM THE SEE OF ROME.

In consequence of an application made to the See of Rome by the Right Rev. the Vicars Apostolic in

Scotland, to obtain a diminution of the Festivals and of the Abstinences prescribed by the laws of the Church, owing to the extreme difficulty which many, especially among the dependant and labouring classes, have experienced in complying with these observances; and also to afford the Catholics in this country a better opportunity of gaining certain Indulgences, our Holy Father, POPE GREGORY XVI., has been graciously pleased to address to them, through the medium of the Sacred Congregation *de Propaganda Fide*, three Rescripts, dated the 28th day of June, 1831. By virtue of the *first* of these Rescripts, His Holiness has granted henceforth to the Catholics in Scotland, a Dispensation from the obligation of Abstinence from flesh-meat, on all Saturdays that are not fasting-days. By virtue of the *second*, His Holiness has granted henceforth to the Catholics of Scotland, a Dispensation from the obligation of hearing Mass, on the Feast of the Annunciation of the Blessed Virgin Mary, 25th March, of S. Stephen, first Martyr, 26th December, and of S. John, Apostle and Evangelist, 27th December; at the same time, transferring the observance of these Festivals to the Sundays immediately following them. By virtue of the *third*, His Holiness has extended the time for gaining the Indulgences already granted for the Festivals of SS. Peter and Paul, 29th June, of the Assumption of the Blessed Virgin Mary, 15th August, and of All-Saints, 1st November, to the Sundays immediately preceding these Festivals; so that the Indulgence may be gained from the Sunday before each of these Festivals, till the Octave day, inclusively.

A
BRIEF MEMOIR*
OF THE
R. R. ALEXANDER CAMERON, D. D.
BISHOP OF MAXIMIANOPOLIS, AND VICAR APOSTOLIC OF THE
LOWLAND DISTRICT OF SCOTLAND.

THIS venerable prelate was born at Auchindryne, in Braemar, in the shire of Aberdeen, A. D. 1747. After learning all that could be taught him in the country schools, he was sent to a small ecclesiastical establishment at Scalan, in Glenlivet, where young men, destined for the church, received the first rudiments of a classical education, before going to the colleges abroad.† He remained at that seminary four years; and, in 1764, went to Rome. On his arrival there, he was indebted not a little to the good offices of Cardinal York, who, no doubt, was inclined to favour him the more, from the circumstance that his father had held a commission in the year 1715, and, in 1745, unable to appear in the field personally, had sent two substitutes to serve in the Prince's army. During the eight years of his stay at Rome, he distinguished himself above all his class-fellows. The first place, and the first prize, were his; and the estima-

* This Memoir was first published at the head of the Discourse delivered in the Catholic Chapel, at Bishop Cameron's funeral, by the Rev. John Bremner, at that time one of the clergymen in Edinburgh, and now Catholic Pastor of Paisley.

† The seminary at Scalan has since been transferred to Aquhorties in Aberdeenshire, and thence to Blairs in Kincardineshire, which is now the only ecclesiastical establishment in Scotland.

tion in which his talents and attainments were held by the Jesuits, under whom he studied, is best proved by their having repeatedly solicited him to enter into the Society.

Having been promoted to the priesthood, he returned to Scotland in 1772, and was appointed to the mission of Strathaven. While there, though a young man, he accommodated himself so well to times and circumstances, that he gained the good will of all around him, Protestants as well as Catholics.

In 1780, he was nominated Rector of the Scotch College in Valladolid, by his truly pious and learned predecessor Bishop Hay; and he set out accordingly in the summer of that year for Spain. His superior abilities, and very engaging manners, soon made him a favourite in Valladolid, so much so, that his acquaintance was courted by the leading characters of the place.* His opinion and advice were often sought and followed in affairs of public importance. When he arrived in Spain, he was an entire stranger to the language of the country; but he speedily got over that difficulty, and acquired so correct a pronunciation, that the natives themselves could not, from his speech, discover him to be a foreigner.

The affairs of the College obliging him to repair to Madrid, he was there introduced to many of the first men at Court, by whom he was well received, and who, more especially Count Campomanes, Governor of the Council of Castile, ever afterwards showed him a marked attention.

In 1798, he was chosen Coadjutor to Bishop Hay, and was consecrated at Madrid the year following. He remained in Spain for some years after his conse-

* Valladolid is the capital of Old Castile, and contains an ancient and celebrated University; it has also a Court of Chancery, is a Bishop's see, and is the residence of the Captain-general of the province.

eration, during which, at the request of the aged and infirm Bishop of Valladolid, he did all the Episcopal duty of that diocess. About that time, also, he was commissioned by the Spanish Court to visit the Irish College in Salamanca, in order to inquire into, and settle very serious differences which had arisen between the rector and the students. This commission he executed with great prudence and ability. After a patient investigation, he arranged matters to the entire satisfaction of the Court, of the Rector (Dr Curtis, the late Archbishop of Armagh,) and of the students, many of whom have since signalized their zeal in their native land.

In 1802, though solicited by the Court of Madrid to remain, he returned to Scotland; and, in 1806, Bishop Hay having resigned, the whole charge of the Lowland Missions devolved upon him. It may here be observed, that he was wont to regard the years he passed in Spain as the happiest of his life. He often expressed an intention of returning thither, and ending his days in the Scotch College, but he appeared to have abandoned that idea some time before his death. His name is not forgotten in Valladolid. He is frequently spoken of, and always in terms of high commendation.

On his return to Scotland, he fixed his residence in Edinburgh. The Catholics of this country may date a new era from the day of his appearance amongst them as their Bishop. At that time, the tide of prejudice ran very high against the faith of the Catholic Church. Bishop Cameron was well aware of this, and he exerted his best energies to remedy the evil. The same causes which had made him so much admired and respected wherever he had been, speedily produced effects equally favourable in Edinburgh. His shining talents and polished manners brought him into the acquaintance of the higher circles, and gained

him their esteem, while his easy and amiable deportment endeared him to the lower classes.* He became universally respected. Perceiving the vantage ground on which he stood, he managed the opportunity thus afforded him of removing the religious antipathies of his countrymen with such dexterity, that, were a comparison to be drawn between the period of his arrival in Edinburgh and the present, his success would appear almost incredible. A spirit of good will and mutual confidence now reigns between Catholics and every other denomination of Christians. This is as

* The estimation in which Bishop Cameron soon began to be held in Edinburgh, cannot, perhaps, be better expressed than by referring to the pages of a work which was very generally read at the time of its appearance. The publication alluded to does not deal very mercifully with many of the characters it delineates, but this circumstance corroborates its evidence in favour of Bishop Cameron. Treating of him, under the name of Bishop Perfect, it has the following passages:—"He looks straight forward to the interests of his religion, and to rendering it amiable, exemplary, easy, and respectable: He is mild, unaffected, cheerful, and gentlemanlike. There is a beauty of holiness which exalts him, and a highly-finished polish of manners which fits him for any court of Europe; nay, there is in him even such a vivacity of expression, accompanied by politeness, and the beams emanating from a good heart, which so play over and enlighten his countenance and his smile, that you might fancy him handsome whilst conversing with him. No man ever could have been better chosen to accommodate his religion to a country inimical to it than the Bishop is. Besides these qualities, he is a man of science, and of deep reading, which, however, has never disfigured him into a book-worm, nor unfitted him for society, nor fettered him with a monastic air. In a word, he is a *rara avis*, being a Bishop without a bishopric, a Scotchman without a national prejudice, a zealot without bigotry, a man of learning without pedantry, and a Roman Catholic without prejudices, religious, political, or in any possible shape." Such was the light in which he was viewed by the public at large when the work in question issued from the press. He maintained the same character throughout, as is evident from the unanimous tribute of praise which has lately been paid to his memory.

it should be. Let us hope, that the system of peace and conciliation, thus happily established, will go on and prosper.

One object, to which Bishop Cameron devoted his most strenuous efforts, was the erection of suitable places of public worship. Owing to well known causes, the chapels throughout his district, with one or two exceptions, were wretchedly bad, and, in many instances, by much too small to contain the congregations attached to them. This evil he set about remedying, in a manner worthy of his noble and exalted mind. He began with the place of his own residence. Accordingly, the Chapel, at the head of Leith Walk, stands an illustrious monument of his zeal. This elegant little structure, the front of which is perhaps the finest modern specimen of Gothic architecture in Scotland, introduced a taste for the Gothic style in churches, which has since added many ornaments to this capital and to other cities in the kingdom. James Gillespie Graham, Esq. furnished the plan, and superintended the building of the Edinburgh Chapel. The same able architect was employed in constructing the Catholic Chapel in Glasgow, the first modern edifice of its kind in his Britannic Majesty's dominions—an edifice which will render Bishop Cameron's Episcopacy memorable for ages. Besides the Chapels of Edinburgh and Glasgow, those of Dumfries, Paisley, Greenock, Ayr, New Abbey, Dalbeattie, Dumbarton, Dundee, Dufftown, &c. were also raised, some of which are very elegant, and all of them are commodious.

The ecclesiastical seminary of Aquhorties was another object of his peculiar care. That seminary, which has already produced several learned and zealous missionaries, was founded by Bishop Hay, in the year 1799. On this account, and for many other reasons, Bishop Hay's name is justly held in veneration. In

surrendering the charge of Aquhorties to his coadjutor, he very emphatically besought him to watch over its interests. Bishop Cameron never lost sight of this admonition. He was wont to say, that Aquhorties was the apple of his eye, and his actions demonstrated that he spoke from his heart. He provided the house with learned and pious professors; he spared no expense in furnishing the library with the most useful and approved works, ancient and modern; he paid particular attention to the comforts of the students; and he spent large sums upon the improvement of the farm.* Latterly, when he meditated resigning the charge of the district to his own coadjutor, the idea of abandoning the superintendance of Aquhorties seemed to cost him a struggle—such was the lively interest he took in its welfare.

In 1815, in compliance with the wishes of the greater part of his clergy, whom he had individually consulted, he named the Rev. Alex. Paterson, then missionary in Paisley, his coadjutor. This venerable and lamented Prelate, who survived him only about three years and nine months, received from his hands the Episcopal consecration, in the course of the following year.

At different periods, during the last years of his life, Bishop Cameron suffered much from severe indisposition. In 1825, he had an attack of apoplexy, which had nearly proved fatal. Contrary to the anticipations of his friends, however, he recovered, in a great measure, from the effects of that attack, both as to bodily strength and mental energy, and continued to take his wonted interest in the general good and prosperity of his Vicariate.

On the 29th of January 1828, he seemed to have caught cold, but no serious apprehensions were enter-

* Aquhorties was a barren moor when Bishop Hay rented it from John Leslie, Esq. of Balquhain. It is now one of the best cultivated and most beautiful farms in Aberdeenshire.

tained. The following day, Dr Ross, his physician, who knew his constitution well, and whose attention to him is beyond all praise, pronounced him to be in a dangerous state. From that day to the 7th of February, the hopes and fears of those around him alternately predominated. On the 7th February all doubt was at an end, and he breathed his last, shortly before midnight, almost without a struggle. He had previously received, with becoming piety and devotion, the rites of that Church which he had so faithfully served.

Bishop Cameron lies interred in the Catholic Chapel of Edinburgh, on the Gospel side of the altar. It was on this occasion that the funeral service of the Church was, for the first time, publicly performed, with the proper ceremonial, in Scotland since the Reformation.

OBITUARY FOR 1832.

Blessed are the dead who die in the Lord.

From henceforth now, saith the Spirit, that they may rest from their labours: for their works follow them.

RIGHT REV. DR RANALD MACDONALD.

THE Right Reverend Dr Ranald Macdonald, Bishop of the Western District of Scotland, died at his house in Fort William, on the 20th ultimo, at the age of seventy-six. He was born in the Highlands, and, at a very early period of life, was sent to the Scotch College at Douay, where he went through the usual course of study in a very creditable manner, and became an excellent classical scholar. Having completed his academical education, he entered into holy orders, and

returned to his native country, where he spent the remainder of his long and useful life in discharging, with great zeal, and infinite credit to himself, the duties of an apostolic missionary. He was first stationed in Gairnside in Aberdeenshire; after some years he was translated to Glengarry; and thence he was sent to the island of Uist, where he had the charge of a large and scattered congregation, till, on the demise of Bishop Æneas Chisholm, he was, in 1819, chosen his successor. In all these situations, Dr Macdonald approved himself a most meritorious clergyman, and he was respected and beloved both by Catholics and Protestants. Although he lived secluded from the world, he never lost the polish of a gentleman, and had more of the air of refined society about him than many of those who have, all their lives, moved in its highest circles. As a scholar his attainments were of a very high order, and, even in his old age, he wrote and spoke Latin with great facility, purity, and elegance. In consequence of his literary acquirements, he was frequently appointed to act as Secretary at the meetings of the Catholic Clergy, and many of his compositions relative to the affairs of that Church, of which he was so great an ornament, would do credit to the proudest names of which the classical literature of our country can boast. Dr Macdonald was a man of unaffected liberality of sentiment and true Christian benevolence, without a particle of bigotry or prejudice, and ever ready to lend his aid in forwarding any scheme which had for its object to advance the real interests, and promote the true happiness of his fellow-creatures. When Bishop at Lismore, he readily concurred with Principal Baird in his exertions to diffuse education among the Highlanders; and we are confident that the Very Reverend Principal will bear us out in stating, that he never found a more able or a more willing auxiliary in that labour of Christian love to which

he has so long and so honourably devoted himself. When Scotland, viewed *Catholice*, was, with his concurrence, divided into three districts, Dr Macdonald, from being Vicar-apostolic of the Highlands, became Superior of the Western District. On the occasion referred to, he chose as his coadjutor that active, zealous, and able clergyman, the Rev. Andrew Scott of Glasgow, by whom he is now succeeded.

In private life, Dr Macdonald was one of the most amiable, affectionate, and kind-hearted of men; combining great simplicity and elegance of manners with a quiet vein of humour peculiar to himself, an unvarying benevolence of sentiment, and a considerate attention to all around him, which rendered his society truly delightful. He rejoiced in the happiness of others, and his own seemed to consist in diffusing cheerfulness, endeavouring to promote innocent enjoyment, and practically exemplifying the pure spirit of that religion whose first principle is charity and good-will towards all men. His disposition, which was essentially kind and conciliating in the highest degree, was undimmed by the slightest shade of intolerance; and no man ever possessed in greater perfection the inestimable art of charming down, by the magic of his amiable manners, pleasant conversation, and unobtrusive amenity of character, any tendency towards bigotry or prejudice on the part of others. The natural consequence was, that he was equally beloved and respected by persons of all persuasions; and that he could reckon as his personal and sincere friends, some of the most eminent clergymen of our National Church. Blessed with that temper

————— whose unclouded ray
Can make to-morrow cheerful as to-day,

he did more, by his walk and conversation, to soften down religious prejudices, and root out religious anti-

pathies, than perhaps any man of his time: and although he has been gathered into the garner of death, like a shock of corn in its season, after a long, useful, and laborious life, his loss will still be deeply felt by all with whom he was connected, and the Good Bishop Macdonald will not cease to be regretted when many greater and mightier men have been forgotten.

His funeral service was performed by the Right Rev. Dr Scott, assisted by several of the neighbouring Clergymen, and his remains were interred within the walls of the Catholic Chapel at Fort-William.—*Caledonian Mercury*.
R. I. P.

Died at Perth, on the 8th January, the Rev. JOHN GEDDES, Catholic Pastor of that Mission.

Mr GEDDES was born in the Enzie, Banffshire, in the year 1807. At an early age he was sent to Aquhorties College to be educated for the Scotch Mission. Having spent a short time in that seminary, he went to the Scotch College of Valladolid to prosecute his studies. But his declining health having obliged him to return home, before he had completed his education, in a few months he so far recovered as to be enabled to go through the usual course preparatory to his entering into holy orders; and having previously obtained from Rome a dispensation of age, he was ordained priest at Blairs, by the Right Rev. Dr Kyle, in the latter end of October 1829. Early in the year 1830, he was appointed by the late Bishop Paterson to establish a new mission at Perth. He was the first Catholic clergyman that was permanently stationed in that town since the Reformation. When Mr Geddes entered upon the charge of that infant mission he laboured under great disadvantages, and had to struggle with many difficulties. There was neither chapel, nor residence for the clergyman. Yet so far

were these trying circumstances from daunting his spirit, that they roused him up to noble exertions, and to the display of that vigour and energy of mind, which he would have exhibited in full view had the thread of his life been prolonged. In the summer of 1831, the foundation of an elegant new Chapel was laid, and the building advanced so rapidly, that in a few months he had the satisfaction of seeing it roofed in. But his frame enfeebled by a lingering illness, and his anxiety to see his praiseworthy efforts crowned with success, soon rendered him unequal to the arduous task he had undertaken. For a long time he had suffered from the rapid advances of consumption, and this malady had so undermined his constitution, that he was cut off, even before he himself seemed to be aware of his danger. He was found dead in his bed on the morning of Sunday the 8th of January.

Thus died at the early age of 24, and almost on his very entrance upon the clerical career, this excellent clergyman. In him the congregation of Perth, lost a zealous pastor, and the church a valuable missionary. His talents were more than ordinary, and his attainments not inconsiderable. The uniform gentleness of his disposition, the humility, candour, and Christian simplicity that breathed in his manners, and throughout his whole conduct, endeared him to all who knew him. The moderation of his character, and the steady attention and exactness with which he discharged, at his first outset in life, the functions of a zealous pastor of souls, gave every reason to anticipate that his future career would have been no less beneficial to others, than creditable to himself. His warm and unaffected piety, his habits of retirement and seclusion from the world, and his scrupulous punctuality in the performance of all the duties of a true Christian, afford the consoling hope that his death, though awfully sudden and premature, was not unprovided.

Mr Geddes was grand-nephew to Bishop Geddes who was Bishop Hay's first coadjutor. By his death the building of the Chapel of Perth was interrupted for some months. In the meantime the congregation was occasionally attended by the Rev. Alex. Macdonald from Crieff. It was not, however, till the appointment of the Rev. James M'Kay for that mission, in June, that the part of the work which remained unfinished was resumed and completed. R. I. P.

Died, February 14, at St Mary's Chapel, New Abbey, Kirkcudbrightshire, of which he was a native, the Rev. JAMES CARRUTHERS, incumbent of that charge, in the 76th year of his age. In his early life he laid, in his own country, the foundations of that literary and mathematical knowledge for which he was afterwards distinguished; after which he repaired to the Scots College at Douay, where, for nearly six years, he prosecuted his philosophical and theological studies with marked success and applause. As a proof of the approbation with which he was then regarded, the general inspection and discipline of that most regular house was committed to him during the two last years of his residence there. On arriving in Scotland, in 1785, he was ordained priest by Bishop Hay, and appointed to the extensive and laborious charge of Glenlivet, the duties of which he performed for nine years, under great and constant exertion. As a relief from the extreme labours of this mission, he was then, at his own request, removed to the lighter charge of Buchan in Aberdeenshire. He continued there about nine years, when, on the vacation of the populous mission of Preshome in the Enzie, his experience and abilities pointed him out to Bishop Cameron as the fittest person to undertake that charge, then the most important in the Lowlands of Scotland. He conducted the numerous flock attached to this station with

great zeal and success during 12 years. He was thereafter appointed to the Chapel at Dumfries, nearer his own native soil, where, though now far advanced in life, he continued his missionary labours with unremitting assiduity during a farther space of eleven years. Finding his strength failing, he was induced to retire to the easy and quiet charge of New-Abbey, in the immediate vicinity of the place of his birth, where he terminated his useful life, after 45 years spent in "instructing others unto justice." To whatever charge he was appointed, it was remarked that he left it in an improved state of discipline and instruction. The spare hours of his late life he devoted to the compilation of a portion of the History of Scotland, the last volume of which, embracing the eventful period of Queen Mary and the change of religion in this kingdom, was scarcely from the press when he fell into that illness which, after six months, ended in his death. In the writing of this history, his principal object was to exhibit more correct and true views of whatever was connected with religion; and, in this respect, his last volume has been considered particularly precious and useful.

This distinguished missionary was possessed of very considerable abilities and information. He was one of the best preachers in the mission—his style was simple and unaffected—his delivery serious and impressive. As a Catechist he was almost equal to Bishop Cameron, who blended, with talents of the highest order, the rare quality of adapting his instructions to youthful predilections; and after the death of that great and lamented prelate, Mr Carruthers stood unrivalled in that peculiar department. His disposition was singularly active and cheerful, even through the decline of life, accompanied with a buoyancy of hope that bore him constantly up under all difficulties. Open, frank, and forgiving, he was always willing to

make great allowance for the weakness and imperfections of human nature. He had the happiness even to enjoy in a high degree the esteem of his spiritual superiors, and perhaps even in a higher degree the affections of his fellow-labourers, by whom he was greatly beloved; and mingling with Protestant society, where his duty led him, he had the talent to make himself acceptable, without ever failing to command the respect due to his character and ministry. He passed finally from the scene of his labours amid the deep regrets of many attached friends, evincing the steady faith and resignation of a Christian, and the humble hope of a blessed immortality. Mr Carruthers was a descendant of the *Duchus* or ancient family of Holmains in Annandale. R. I. P.

FROM THE CALEDONIAN MERCURY, 5TH JANUARY 1832.

The HISTORY of SCOTLAND during the Life of Queen Mary, and until the Accession of her son James to the Crown of England. By the Rev. James Carruthers, of St. Mary's Chapel, New Abbey. Edinburgh, 1832.

Mr Carruthers is already most favourably known to the learned by his two preceding volumes of "The History of Scotland from the earliest period of the Scottish Monarchy to the accession of the Stuart family;" a work filled with curious research and various learning, touching the most ancient and obscure portion of our national annals, and which, published under more favourable auspices, would have served to extend the author's reputation far beyond the limits within which it has hitherto been confined. The production before us, though embracing a portion of his original design, does not, as the title sufficiently indicates, follow in sequence the volumes previously published; and his chief reason, as well as apology, for overleaping the reigns of so many of the Stuarts consists, he tells us, in his advanced age. "He was particularly anxious (as he informs us in his modest 'advertisement,') to leave to the public what he deemed a candid narrative of the varied fortune of that amiable princess (Mary,) and of the momentous changes and convulsions that agitated Scotland during her life, and until the union of the two Crowns in the person of her

son; and he was afraid that the little residue of his life might not be sufficient (amidst other necessary avocations) to do justice to this, if he waited until he had waded through the intermediate period. Should his friends (he adds) after a perusal of the volume which he now submits to their judgment, wish him to fill up the chasm, their kind encouragement would be a great inducement to make the attempt, although a pledge would be presumptuous in his seventy-sixth year."

We do not know how others may feel, but we have been sensibly touched by the affecting simplicity of this statement, coming as we know it does from one of the most sincere and pure-hearted of human beings. But although the work before us be the production of an old man, we can confidently assure the reader that it betrays no marks of senility. On the contrary, it is full of spirit and vivacity, both of feeling and sentiment, and throughout bears the impress of a mind which age has mellowed without enfeebling, and of a heart still warm with the best sympathies and affections of our imperfect nature. There are indeed many things in this volume with which we can by no means agree; and the author's views of the Reformation generally, as well as some of the principal characters who figured in the course of it, are adverse to those which we have been accustomed to entertain. But, nevertheless, it is instructive as well as interesting to look at the same series of events from different points, and through different media; to compare the opposite judgments which have been pronounced by writers of different principles, and to contrast the antagonist characters they have delineated. And this is rendered doubly edifying, in the present case, from the deep feeling of earnestness and sincerity, under the influence of which the volume before us has, beyond all question, been composed, and from the intense conviction in the author's mind of the justness of the views which he has exhibited of the various parts of his subject. Mr Carruthers, indeed, belongs to another church, the doctrines and precepts of which it is his happiness to teach, because he devoutly believes the one and practises the other; but he is, nevertheless, neither an apologist nor a partisan. He takes higher and surer ground, and, seeking the truth in the love of it, spares neither friend nor foe when their conduct seems to him to deserve censure at the tribunal of history. He neither trims, nor truckles, nor seeks to extenuate or palliate where condemnation is merited. He is bold even in his simplicity, and although charitable in construction, yet fearless and uncompromising wherever principle is concerned. He is no historical special pleader, far less a fabricator of historical romance. His narrative is plain, direct, clear, and unadorned; he says all that he intends to say, leaving nothing to

be gathered from insinuation or inuendo ; and he employs no artifice, because he has no covert purpose to serve. Hence he commands our respect even when he fails to convince our judgment ; and although his principles and views may not always square with our own, we never for a moment doubt of the perfect honesty with which they are entertained, and of the almost apostolic candour and simplicity with which they are avowed.

Detailed criticism is not compatible with the limits to which a notice of this kind must necessarily be restricted ; and we shall therefore abstain from indulging in any particular strictures. Every student of Scottish history, however, will do well to make himself acquainted with the volume before us, which will unquestionably afford materials for thought and reflection, as well as open up views sometimes equally novel and striking. Hume was a scoffer in religion and a slave in politics ; bold in his hostility to heaven, and abject in his veneration of the worst forms of Government on earth. Robertson wrote Scottish history in the spirit which Pascal has ascribed to the Jesuits. He condemned Queen Mary in set phrases and disquisitions, while he made her the heroine of his historical romance, and exerted his great powers to rally all our sympathies in favour of a woman whom he at times represents as a murderer and an adulteress. Malcolm Laing is merely an able defender of one side of an historical thesis ; and Dr M'Crie, with all his great and acknowledged merits, has introduced into history the special pleading of a sectary. Mr Carruthers is something different from all this ; and although he will doubtless be considered by some as also writing in the interest of a party, because he belongs to a rival church, yet there is that in his work which must interest the candid of all parties ; and as he has viewed his subject from a point altogether new, the result of his survey can scarcely fail to prove highly instructive. An honest or a better man never assumed the historical pen, and he must be singularly incurious indeed who should feel no desire to know how such an individual would regard characters and events which have already been judged so variously. To those with whom our opinion may happen to have any weight we would say, that the book before us will more than repay the most careful perusal ; that much may be learned from its erudition, and more from its wisdom ; and that although the author's judgments may not always appear irreversible, the grounds on which they are based are, in almost every case, worthy of the gravest consideration.

CATHOLIC CLERGY AND CHAPELS IN SCOTLAND.

EASTERN DISTRICT.

By the death of BISHOP PATERSON, this Vicariate is at present vacant, and under the spiritual superintendence of the Vicar Apostolic of the Western District.

This district includes the Stewartry of Kirkcudbright, Dumfries-shire, Roxburghshire, Berwickshire, Selkirkshire, Peebles-shire, Haddingtonshire, Edinburghshire, Linlithgowshire, Stirlingshire, Clackmannanshire, Kinross-shire, Fifeshire, Perthshire, Angusshire, and Kincardineshire.

EDINBURGH.

Clergymen,—Rev. Messrs. Alexander Badenoch, John MacPherson, and Stephen Keenan, *Catholic Chapel House*;—Rev. James Gillis, 24, York Place.

In Edinburgh there are two Catholic Chapels, the one in the New Town, the other in the Old. In the former, Mass is celebrated on week days, at half-past eight o'clock. On Sundays, Mass at half-past eight, at nine, and High Mass at eleven. At the eleven o'clock Mass, sermon after the Gospel. At half-past two, Vespers; after which a discourse is delivered and Benediction given. During the greater part of the year, there is a lecture on Christian doctrine at seven o'clock in the evening for children and grown up persons who are not sufficiently instructed.—In the latter, Mass is said every Sunday at eleven o'clock, after which Christian doctrine and sermon on the Gospel of the day.

The clergymen in Edinburgh have to officiate, once in the six weeks, at Dunfermline, Kirkliston, and Roslin: they have also to give spiritual assistance in several other places in the vicinity, where congregations are now forming.

In this city there are four schools for the education of Catholic children exclusively, under the immediate direction of the clergymen. Two of these are for the education of boys, and are kept in the two old Chapels in Blackfriars' Wynd. In both these schools there are about 240 scholars. The third, which is for girls, is situated in the Old Stamp Office Close, 241, High Street. In this school there are nearly 250 children. The fourth, for boys and girls, which was set on foot last year, assembles at 213, West Port, in which quarter of the city there is a very considerable number of Catholic children, who had hitherto scarcely any opportunity of receiving the benefit of education.

A new school has been opened at Leith, from which, it is hoped, the greatest advantages will result for the Catholic population of that town.

These schools are supported partly by subscriptions from the congregation, and partly by the weekly fees paid by the children.

Besides these, there are two other schools, the one in the Cowgate under the direction of Mr. Francis Stuart, the other on the South Bridge, under the superintendence of Mr. Julius Macdonald. These schools are maintained by the fees paid by the children. Into the latter of these, Protestant children are also received; but though the teacher be Catholic, the religion of the Protestant children is not interfered with.

School for Young Ladies.—Miss FRASER, No. 14, Scotland Street, Edinburgh, receives Young Ladies to Board and Educate, who are instructed in the principles of the Holy Catholic religion, the English, French, and Italian Languages; History, Geography, Arithmetic, Writing, Drawing, Music, and Needle-work.

DUMFRIES.

Rev. William Reid. Divine service at eleven o'clock, and at two in the afternoon.

In Dumfries there is a large and commodious Chapel, which was erected about twenty years ago by the exertions of its pre-

sent Pastor. In the Chapel a very fine organ was built about eighteen months ago.

New Abbey, <i>by Dumfries,</i>	Vacant.
Kirkconnel, <i>by Dumfries,</i>	Rev. ——— Withan.
Dalbeattie, <i>by Castle-Douglas,</i>	Rev. A. Carruthers.
Traquair House, <i>by Innerleithen,</i>	Rev. Wm. Wallace.

CAMPSIE, *Stirlingshire.*

Rev. Paul Maclachlan. Public service at eleven o'clock. Letters, &c. to be directed to Lennoxtown of Campsie, or to the care of R. R. Dr. Scott, Catholic Chapel, Glasgow.

The Catholic Mission in Campsie was established in the beginning of 1831 by the late Bishop Paterson, for the benefit of the Irish Catholics employed in the public works of that parish and the neighbouring districts. At a moderate calculation, they will be found to amount to nearly a thousand souls. As yet there is no chapel, nor have funds sufficient for the erection of one been collected. Divine service continues to be performed at Torrance, which is three miles distant from Lennoxtown, where the Clergyman is obliged to reside in the mean time, having no dwelling-house of his own. The house used for a temporary Chapel has of late been considerably enlarged and improved. Yet this mission still remains in a very precarious state.

Crieff. Rev. Alexander Macdonald, who officiates also at Stirling once in six weeks.

PERTH.

Rev. James Mackay, *William Street.* Public service at eleven o'clock in the forenoon, at two in the afternoon, and at six in the evening. On holidays of obligation, Mass at nine, and on Mondays, Wednesdays, and Fridays at eight.

To the Catholics of this country in general, but to those of Perthshire in particular, it has long been a subject of deep regret, that in one of the finest counties, and one of the most beau-

tiful towns in Scotland, there was no appropriate place, where those professing the Catholic faith could assemble to pay their homage to their God, and be instructed in their Christian duties. Some years ago, efforts were made to supply this long felt and pressing want, and a very eligible site purchased. But it was not till 1831, about a year and a half after the appointment of the Rev. John Geddes to the new Mission of Perth, that a Chapel was commenced. The unexpected death of Mr Geddes in January 1832, put a stop to the work; and as at that period no Clergyman could be spared from the other Missions to succeed him, and no funds existed out of which the contractors could be paid, the building lay over in an unfinished state. The money which had been realized from the liberal contributions of the congregation, and of others, together with a sum borrowed for the purpose, were expended in liquidating the debt already incurred. In the mean time, the spiritual wants of the people were attended to by the Rev. Alexander MacDonald from Crieff.

Such was the state of things, when the Rev. James MacKay was sent from Edinburgh to Perth in June 1832. With much difficulty from want of funds, and considerable embarrassment occasioned by the failure of some of the contractors, he has at last succeeded in putting the finishing hand to the undertaking, and the Chapel was opened for divine service on Sunday the 18th November. It is a plain and substantial building, situated in one of the most eligible quarters of the town. It is 59 feet long, 40 broad, and 25 feet high within walls.

Though Mr MacKay has used every exertion to pay off the debt already contracted before his appointment to the Mission of Perth, and the sums which have since been expended, having visited the Northern and part of the Eastern Districts, to solicit the aid of the Catholic public for that purpose, a considerable sum still remains due; to liquidate which he has no other resource than to appeal to the charity of others.

There is no congregation in Scotland that stands more in need of assistance, perhaps none that has a more just claim on the benevolence of their brethren, than that of Perth. Some of them, though they have earned it in the sweat of their brow, have already contributed L.60. Never was an appeal made to their charity, for any purpose connected with religion, that they did not most cheerfully answer: and well may they say, "As we have done unto others, so we now expect them to do unto us."

They wish to embrace the present opportunity of acknowledging with gratitude, the very liberal support they have received in the Northern District, and from those of the Eastern to

whom they have already applied ; and as much still remains to be done, not only for paying off the debt of the Chapel, but also for erecting a school for their children, and a house for their Pastor, they confidently hope that they will experience no less generosity in those on whom they must still call for assistance.

DUNDEE.

Rev. Constantine Lee. Divine service at eleven o'clock, and at half-past two in the afternoon, and at half-past six in the evening.

ST. MARY'S COLLEGE, BLAIRS, *Kincardineshire.*

Post-town, *Aberdeen.*

Rev. John Sharp, President ; Rev. Alexander Gordon, and William Macintosh, Professors ; Rev. James Sharp, Procurator.

This is now the only establishment in Scotland designed to educate youth for the Scotch Mission. Young gentlemen, not intended for the Ecclesiastical state, are also received for their education. Blair's College is situated in a pleasant part of the country, on the right bank of the river Dee, within six miles of Aberdeen. No pains or expense have been spared for the proper accommodation and domestic comfort of the students, and the play-grounds are delightful.

The plan of education comprises all that is usually taught in Catholic Colleges, as reading, writing, arithmetic, geography, with the use of the globes, the English, Latin, Greek, and French Languages, (the Italian and Spanish, if required,) poetry, rhetoric, mathematics, philosophy in all its branches, and divinity. Students are received from eleven to sixteen years of age. The greatest care is taken of their health, and a strict attention is paid to their religious and moral instruction.

The terms for education are thirty pounds *per annum*, to be paid half-yearly in advance. Clothes, postages, &c. are extra charges. The students intended for the Church, pay board only during the first year ; after which, if they are found to be fit subjects for the Ecclesiastical state, they are maintained and educated *gratis* ; if not, they must either retire, or continue to pay board. The time for receiving students into the College is fixed for the month of July. No entrance money is required ;

but every student must bring along with him two suits of dark coloured clothes,—one of the suits to have a surtout coat.

Further particulars concerning the plan of studies, accommodation, &c. may be learned by applying to any of the R. R. Vicars Apostolic, or to the Superiors of the College.

To the College is attached a small congregation, for which Mass is celebrated on Sunday at eleven o'clock, preceded by an exhortation, and followed by Christian doctrine. On Holidays of Obligations, the public service is at ten o'clock.

WESTERN DISTRICT.

This District includes Argyleshire, Ayrshire, Bute and Arran, Dumbartonshire, Lanarkshire, Renfrewshire, Wigtonshire, the Hebrides or Western Islands, and the Southern part of Inverness-shire, by a line supposed to be drawn across the country from Lochalsh to the confines of Aberdeenshire, where it borders with the Northern District.

GLASGOW.

The Right Rev. Andrew Scott, D.D. Bishop of Eretria, and Vicar Apostolic of the Western District in Scotland.

In Glasgow there are two Chapels. in each of which divine service is celebrated twice every Sunday, viz. at nine o'clock, and half-past eleven. At nine o'clock, Mass is said, and a short exhortation given. At half-past eleven Mass is again celebrated, with music, and followed by a discourse. In the large Chapel there is also a catechetical lecture at three o'clock afternoon. On Holidays of obligation, Mass is said in the large Chapel at nine, ten, and eleven o'clock, and in the small one at nine.

This Chapel is calculated to contain from 2500 to 3000 persons. It is, without doubt, the most magnificent and the most capacious place of Catholic worship in Great Britain. It was commenced early in the year 1814, and opened in the end of 1816. The other Chapel, which contains about 600 persons, was opened in September 1826. This house was purchased in 1825 for a school. it having been previously furnished and used for that purpose. It still continues to serve as a school throughout

the week, and on Sunday evening. Besides it, there are, in Glasgow, and its suburbs, five other Catholic schools. The number of children on the roll of attendance, in the six schools, generally amounts to 1400. The five principal schools have hitherto been supported by subscriptions given chiefly by benevolent Protestant gentlemen of the city. By means of these subscriptions, and the small fee of one penny per week, paid by each scholar, unless, owing to the great poverty of his parents, he be furnished with a line of gratuitous admission from one of the Pastors, the schools have, hitherto, been maintained in a very effective condition. It is much to be regretted, that, at present, they are, in a manner, struggling for existence, in consequence of the want of funds; the subscriptions, which once were very considerable, having dwindled into an insignificant sum. This is certainly much to be lamented, as, generally speaking, the poverty of the Catholics of Glasgow is such as to prevent them from being able to give much pecuniary aid for paying the school-fees of their children. At the same time, the great debt, necessarily contracted in erecting the Chapel, still presses so heavily upon it that little or none of its funds can be spared for the purpose of procuring education to the poor. In the city suburbs, and adjoining villages, there are eleven Sunday schools, the expenses of which are defrayed by the Bishop and the parents of the young people attending them. At a low calculation, there are 3000 children, and grown up young persons, who receive the benefit of religious instruction every Sunday in these schools.

The first Catholic clergyman permanently stationed in Glasgow, after the Reformation, was the Rev. Alexander Macdonell, now Bishop of Kingstown, in Upper Canada. He was succeeded by the late Rev. John Farquharson, who built a chapel capable of containing nearly 600 persons. But it was soon found to be by far too small, and the present spacious edifice was erected by the exertions of Dr Scott. It is very evident that the present number of the chapels and clergymen must be very inadequate to the spiritual wants of the congregation: but the state of the funds is such, as scarcely to admit even of an additional clergyman. Hence, with perfect truth, it may be said, that there is not, perhaps, in the kingdom, a Catholic Establishment more deserving of the attention of the charitable and benevolent Christian.

One of the clergymen in Glasgow officiates once in the six weeks in Hamilton, a small town, ten miles distant, where from three to four hundred persons generally attend divine service. Another attends once in the six weeks at Airdrie, where a station has been established.

PAISLEY.

Rev. John Bremner. On Sundays, public service at eleven o'clock, and at half-past two. On Holidays, service at nine.

In this town, which is one of the most populous in Scotland, there is a large and commodious chapel, and a very numerous congregation. The chapel was built in the year 1808, during the incumbency of the late Rev. William Rattray, and, independently of the lobby, has seats for nearly a thousand persons. The mission of Paisley extends many miles into the country, and includes the villages of Neilson, Crofthead, Gateside, West Arthurlie, Barhead, Nitshill, Elderslie, Linwood, Johnston, Beith, Lockwinnoch, Kilbarchan, Bridge of Weir, Crossly, Houston, &c. &c. In all these places there are Catholics, and in some of them a considerable number is to be found. As these villages are several miles distant, and many of them in different directions, the Mission of Paisley is a very laborious one.

In the town of Paisley, there are three Catholic schools. One of them is attended by about 120 scholars, including the day and evening classes, and is supported, in part, by charitable contributions. The other two are kept by Catholic teachers, and are supported wholly by the fees of the scholars. A day-school has been lately set on foot at Johnston, which, it is hoped, will produce the most beneficial effects. Besides these, there are Sunday evening schools in five of the above-mentioned villages, in each of which from thirty to fifty persons are instructed in the Christian doctrine.

AYR.

Rev. William Thomson. Public service at eleven o'clock. Mr Thomson officiates also at Girvan, every sixth or eighth Sunday: and at Irvine and Kilmarnock, every fourth Sunday alternately.

WIGTONSHIRE, OR WESTERN GALLOWAY.

Rev. Richard Sinnott, *Newton-Stewart*.

The Mission of Wigtonshire was established by Bishop Cameron, in the year 1825. It extends over an area of nearly 1000

square miles, including the whole county of Wigton, and that part of the stewartry of Kirkeudbright which lies between the rivers Cree and Tarf.

The Catholics who belong to this part of the country are all of Irish origin. Their number may be stated at nearly 3000 souls, the annual number of baptisms being almost 100. Reckoned thus, they constitute about a twentieth part of the whole population. They are supported by manual labour, for they may all be ranked with those *who eat their bread in the sweat of their brow*. All of them are poor, many of them miserable. Their dispersion co-operates with their poverty, in rendering the observances of religion difficult to them. They are to be found in every parish, sometimes grouped together to the number of from 100 or 150 persons, sometimes existing in detached families or solitary individuals.

Divine service is performed at Stranraer on every Sunday and Holiday, unless the Pastor be obliged to be at Newton-Stewart or Gatehouse. He officiates at Newton-Stewart on the first Sunday of every month, and on some of the principal festivals; at Gatehouse only on the second Sunday of every second month. He has officiated more than once in Whithorn, and intends to do so in Port-Nessock. But the circumstances of his flock oppose great difficulties to the extension of his stations. He is generally obliged to content himself with making excursions into the remote parts of his Mission, to catechise the young, and administer the Sacraments to those who are in want of them.

In 1831, a chapel was erected at Newton-Stewart. It was opened for divine service on Sunday the first of January 1832. Attached to it is the *Presbyterium*, which was taken possession of by the Incumbent a few weeks before. But one Chapel is far from being sufficient. Several would be necessary to supply the wants of so extensive a district. The resources of the poor Catholics in this Mission are however wholly inadequate to the attainment of these objects. But, *with God all things are possible*: and He will attend to the manifold wants of this destitute and suffering portion of His Church *in a seasonable time*.

DUMBARTON.

Rev. John Gifford.

Here, in the Gothic style, is a neat little Chapel, to which a small but commodious dwelling-house is attached. In Dumbar-

ton and its vicinity, the number of Catholics may be estimated at from 450 to 500, almost exclusively Irish, and chiefly employed at the extensive manufactories in the neighbourhood. Previous to the opening of this Chapel in November 1830, they formed part of the charge of the Rev. John Gordon of Greenock, to whose indefatigable exertions this beautifully situated little structure owes its erection. There are two Sunday evening schools, one at Dumbarton, another in Glenhead, a village about seven miles distant.

Greenock, <i>West Shaw Street,</i>	Rev. John Gordon.
Campbeltown, <i>Argyleshire,</i>	Rev. James Catenach.
Rothsay, <i>Isle of Bute,</i>	Rev. William Byrne.

Mr Byrne officiates also at Largs, Lochgilphead, and Inverary.

ARISAIG.

Rev. John Macdonald and Angus Macdonald.

In this district there is a numerous congregation, amounting to about 1400 souls, the whole population of the country being almost exclusively Catholic. About twenty years ago, Mr Macdonald of Clanranald erected a very handsome Chapel for their accommodation in the village of Arisaig. But this Chapel is still in an unfinished state. Some improvements were made in it last year, and there is every prospect that, at no remote period, it will be completed. About ten miles farther up the country, there is another Chapel, where public service is performed once in the three weeks by the Rev. A. Macdonald.

Badenoch, <i>by Kingussie,</i>	Rev. Ranald Rankin.
Fort-William,	Rev. Chas. Mackenzie.
Lochaber, <i>by Fort-William,</i>	Rev. Donald Forbes.
Moydart, <i>by Strontian,</i>	{ Rev. N. Macdonald.
	{ Rev. A. Macdonald.
Loch Morar, <i>by Arisaig,</i>	{ Rev. R. Macdonald.
	{ Rev. Coll Maccoll
Knoydart, <i>by Arisaig,</i>	Rev. C. Macdonald.
Glengary, <i>by Fort-Augustus,</i>	Rev. D. Macdonald.

Egg Island, <i>by Arisaig,</i>	{	Rev. A. Macdonald,
		who officiates also in Cana Island.
Barra Island, <i>by Tobermory,</i>	{	Rev. N. Macdonald.
South Uist, <i>by Dunvegan,</i>		Rev. John Chisholm. Rev. J. Maegregor.

NORTHERN DISTRICT.

The R. R. JAMES KYLE, D. D. Bishop of Germanica, and Vicar Apostolic of the Northern District in Scotland.

This District comprehends Aberdeenshire, Banffshire, Murrayshire, Nairnshire, the northern part of Inverness-shire, Ross-shire, Cromartyshire, Sutherlandshire, and Caithness-shire, along with the Orkney and Shetland Islands.

PRESHOME, *by Buckie.*

The R. R. Dr Kyle, Bishop.

Buckie,	Rev. William Stuart.
Achinhalrig,	Rev. Charles Ralston.

(These two Clergymen reside at Preshome.)

Fochabers, Rev. William Caven, who resides at Achinhalrig, *by Fochabers.*

The district of the Enzie, in which these three Chapels are situated, forms that part of the coast of Banffshire which extends from the river Spey to the town of Cullen. In this district a considerable number of Catholics remained, during the whole period, since the Reformation; and the exercise of the Catholic religion was never interrupted, even in the darkest times of persecution. At present, the Catholics amount to

nearly 2400 souls, about 1600 of whom are attached to the Mission of Preshome, and the remainder to those of Achinhalrig and Fochabers.

The Chapel of Preshome stands on a high ground, about six miles east of Fochabers, about a mile to the south, but in sight of the great road leading from Fochabers to Banff. It is a large, handsome and commodious building, capable of containing about 800 persons. It was erected in the year 1788, by the exertions of the Rev. John Reid, then Missionary there, assisted by liberal subscriptions from his congregation, and donations from Bishops Hay and Geddes. This Chapel is remarkable for being the first Catholic place of worship in Scotland since the time of the Reformation, in the erection of which it was ventured to make any attempt at elegance or ornament. It furnishes likewise no small proof of the liberality of feeling which prevails in this part of Scotland. For though it was built when the penal code was in full vigour,—though it stands in a very conspicuous situation,—and at that time far surpassed in size and appearance all the neighbouring parochial churches of the Establishment, yet, not only no hinderance or molestation was given to the clergyman who undertook the erection, nor any feeling of jealousy exhibited, but Protestants of every rank in the vicinity protected, countenanced, and encouraged him in the undertaking. Over the altar is a very beautiful picture, representing S. Gregory the Great surrounded with Angels. It is said to be a copy of one of Annibal Carracci's. It was presented to the Chapel by the late Earl of Finlater. This nobleman made also a donation of two very handsome holy water fountains, made of the serpentine or magnesian marble, found at Portsoy. Nearly ten years ago, a powerful and elegant organ was put up in this Chapel, by contributions principally from the congregation.

Attached to the Chapel is a circulating library for the use of the congregation, by means of which the Catholics of this district have an opportunity of becoming acquainted, on easy terms, with most of the English works that treat of their religion.

In the populous village of Buckie, containing upwards of 400 Catholics, and lying at the distance of four miles from Preshome, it was long wished to erect a place of Catholic worship, but funds were wanting. In order to supply in the meantime the spiritual necessities of so large a body of Catholics, a lease has been taken of a hall capable of containing 500 persons. This has been fitted up, neatly and commodiously, as a Chapel, and was opened for Divine service on Trinity Sunday last. The Catholics of the place are making great exertions, considering their means, to procure for themselves a permanent place of worship against

the expiry of the lease of their present premises, and flatter themselves that they will be assisted by the religiously disposed in other parts of the kingdom.

In both Chapels of Preshome and Buckie, mass is celebrated on every Sunday and holiday at eleven o'clock, followed by sermon, catechizing of the children, and instructions in Christian doctrine. Mass is likewise said every day at Preshome, at nine o'clock. On the Wednesdays and Fridays of Lent and Advent, mass is said in both Chapels, at ten o'clock, preceded by an exhortation.

ACHINHALRIC is the residence of the Rev. William Caven, who officiates in the western part of the Enzie. Adjacent to this is a small Chapel, first erected about sixty years ago, by the Rev. Dr Alexander Geddes, and afterwards much enlarged and improved by his successor, the late Rev. George Mathison. It is about three miles east of Fochabers, to the north of the great road to Banff. In the village of Fochabers, there is an elegant Gothic Chapel, which was erected about four years ago.

In both these Chapels, Mass is said, a sermon preached, and catechetical instructions given at eleven o'clock on every Sunday and Holiday. Owing to the death of Mr Mathison, who commenced the building of the Chapel in Fochabers, and other unfortunate circumstances, this Chapel has been involved in a very heavy debt. This is peculiarly distressing in a district where the Catholics are all extremely poor, and which is so remote from, and so little known to those parts of the kingdom, where the means of those who wish well to religion are more ample. It renders insecure the permanent possession of a Chapel which is so necessary, and on which so much has been expended, and makes it necessary, in order to diminish, as much as possible, the burdens on the congregation, that the clergyman who officiates alternately with the Rev. Mr Caven, on the Sundays and Holidays, should reside with the Bishop, at a considerable distance from either of the Chapels, with great inconvenience both to himself and to the congregation.

PORTSOY.

Rev. Alexander Grant, who officiates also, every alternate Sunday, at Banff, and at Foggyloan. Mr Grant attends occasionally at Strichen, Byth, and Turiff.

ABERDEEN.

Rev. Messrs Charles Gordon and Charles Fraser, *Chapel Court, Justice Street*. On Sundays, there are two Masses, the first at nine o'clock, the second at eleven, with music, and a discourse after the Gospel. At half-past two o'clock, Christian doctrine, followed by a catechetical lecture. At six, a discourse on some of the controverted points of Religion, followed by evening prayers. On week-days, Mass at eight o'clock in summer, and half-past eight in winter.

A large and elegant School-house has been erected by the Pastors of this Congregation, for the education of the Catholic children under their charge.

Aquhorties, by <i>Keith-Hall,</i>	Rev. James Sharp.
Huntly, - - -	Rev. John Maclachlan.

It is proposed next season to erect a new Chapel in this town.

Keith, -	Rev. Walter Lovi.
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DUFFTOWN, *Mortlach*.

Rev. George Gordon.

This Mission, though, at the present time, it be nearly circumscribed within the limits of one parish, formed, till of late years, a very extensive charge, and was attended with considerable fatigue to the clergyman who had the superintendance of it, being scarcely bounded by the banks of the Spey and Don, and comprehending part of seven or eight parishes. It was of that extent for some years of the present incumbency, and till a short time before the removal to Dufftown. In these circumstances, many were the inconveniencies, as may readily be supposed, to which the congregation as well as the Pastor were subjected, in attending to their respective duties. But, while the Catholics here were scattered over such an extent of ground, and

the greater part of them fixed to a rugged and mountainous country, which then possessed no good roads, and never was blessed with a good climate, no arrangement could well have been devised for their accommodation, which would have remedied, in any considerable degree, the difficulties in which they were placed. The hand of time, however, directed by that of the Almighty, which has, of late, operated so many other changes for the benefit of religion in this country, has removed the greater part of former inconveniencies, by collecting the scattered members of this congregation into a comparatively narrow compass, and placing them on the lower and more cultivated grounds of the district, where they enjoy every convenience for the practice of their religion which can be reasonably expected, having, with other advantages, that of an establishment commodiously situated, and superior beyond comparison to any thing they formerly possessed. They should be grateful to the Almighty for these blessings, and labour to testify their sense of his kindness, by an assiduous attention to his service, and a more frequent employment of those means of sanctification, which he has now rendered so acceptable to them.

But, though the extent of this mission has, of late years, been considerably reduced, it is satisfactory to observe that the number of the congregation has not diminished; rather the contrary, any loss at the extremities being more than compensated by the additional increase of members in the midland and better part of the district. This congregation is, indeed, still but inconsiderable for its numbers, and is one of the smallest in Scotland, the communicants being only about 90, and the souls scarcely 170. It is, however, and always has been respectable, from the circumstances of several of its members; for it could always shew in its ranks one or more landed proprietors, besides several respectable farmers, and other persons of independent circumstances. And it is worth remarking, that, without including the proprietor of Aberlour, who belongs to this congregation, one-fourth part of the electors of this parish are Catholics. Till the end of the seventeenth century there were always among the landed proprietors of this district several faithful adherents to the truth, but the succeeding age deprived it of the whole of these supports; certain families having failed or sold their estates to Protestant purchasers, and others embraced the new creed, with the single exception of the family of Aberlour, which has inherited the faith along with the estates of its ancestors; and, it is to be hoped, will, for a long series of years, be blessed by the Almighty with the enjoyment of both, for the support of religion as well as for its own benefit.

But amongst a greater and smaller number of persons, and with less or more assistance from the world, a spark of the true religion has always been kept alive in this district since the time that Christianity was first planted in it. The names of certain families, who were the means of fostering it, can be given from the era of the misnamed Reformation to the present time. And, diminished as the number of Catholics now is in this parish, they appear to have formed a considerable body for many years after the poison of the new doctrines began to desolate the Church of Scotland, and to have made a firmer and longer stand against it than was exhibited by the inhabitants of many other parishes. This may be presumed from the circumstance that, for more than fifty years after the new religion was established by law, no one of its preachers had, as yet, got possession of the pulpit of St. Bean. The records of Protestantism attest that it was in the year 1615 that the first of its pastors was admitted to this charge; but he retained it only five years. From 1620 to 1640 the church of Mortlach was not degraded by the ranting of any of the furious zealots of those distracted times. So that it may be considered that nearly a century elapsed before the new religion could establish itself in this parish.

From the year 1636, when the famous league, called *The Covenant*, was entered into, till the restoration of the royal family in 1660, religion appears to have been at a very low ebb, and to have become almost extinct in many parts of Scotland. So much so, that in the year 1645, according to some accounts, more than sixteen families of Catholics could not be found in all the Lowlands. To what extent it may have suffered in this district during that time of trial, the writer has not been able to discover from any documents which he has hitherto perused; but there is positive proof that, during the whole of that period, and through the whole of the 17th century, it continued to flourish among several families of note; and there can be no doubt but that, with their countenance and under their protection, the middling and lower classes would furnish its ranks with much greater numbers than these families could count, though, as was certainly the case, they might have but few opportunities for assembling to practise their religion.

It was just at this time, when religion in this district needed some support, that it received an accession to its strength in the person of John, son to James Gordon, Esq. of Letterfourie, who purchased the estate of Aberlour in the year 1634. The present proprietor, James Gordon, Esq. of Aberlour, is a lineal descendant from him in the seventh generation; and that family has uniformly shewn a steady attachment to the ancient religion, amidst

all the persecutions which it has had to sustain, and has been a great support to, and means of continuing it in the northern part of this mission. The late Patrick Gordon deserves in a particular manner to be mentioned, and to be remembered by this congregation, on account of the fund which he bequeathed for contributing to the support of their pastor.

The restoration of Charles II. to the throne of his ancestors, in 1660, relieved the country at large, as well as Catholics, from oppression, and enabled religion to raise her head. In consequence of the toleration which they enjoyed during his reign, Catholics multiplied greatly, so that, in some of the reports that were sent to Rome about the end of it, their number is computed to have fallen little short of 20,000; so different was the state of religion then from what it is represented to have been in the year 1645. And the notice which is taken in these reports of the Catholics in Mortlach, shews that there existed then a small body of faithful adherents to the truth in this parish, besides those that may have continued to possess it in the remoter parts of the district, I mean the Cabrach, where iatterly, and till not many years back, the greater part of this congregation appears to have been situated.

The occupation of the throne of Britain by a Catholic, in the person of James II. opened to religion a very flattering prospect, and enabled her to extend her conquests; but the unfortunate Revolution of 1688, by transferring his sceptre to an enemy, plunged her again into the deepest affliction. The severe laws which were enacted against her adherents by the parliaments of William spread alarm and dismay through every rank of the Catholic population, and caused the defection of several powerful families, who had hitherto withstood every temptation to abandon the religion of their fathers. Among the desertions which then took place, this district had to lament that of the family of Craig, which, from circumstances that have been related to the writer by persons living in that neighbourhood, appears to have happened about that time. All the other Catholics in it who were possessed of landed property still continued firm in their adherence to the ancient faith; and it does not appear that the example of Craig had, in any considerable degree, influenced the religious principles of the middling and lower classes; for the bulk of the congregation was still sound, and continued to flourish there for many years afterwards. Of what numbers it was then composed is not well known. But as, by the end of the 17th century, this district had become a regular mission, and was superintended by a fixed pastor, the congregation seems to have been worth looking after. It was, generally, in former times, intrusted to the care of some Religious of the Benedictine order; and

that circumstance should likewise help to satisfy those who have studied the affairs of the Scottish Missions, that this charge was not one of the least in importance. More of these matters next year. G. G.

N. B.—The Incumbent takes this opportunity of acquainting the public, that he is Editor of two volumes of Sacred Music adapted to the use of small Choirs. These contain ten Masses, and upwards of one hundred and fifty Hymns and Anthems, most of them in Latin, but several of them also in English, besides Psalm and Litany Chants, &c. A regular and full organ accompaniment always follows the vocal parts. The work may be had by applying to the Editor, the Rev. George Gordon, *Dufftown, Mortlach, N. B.*, or to any of the Catholic Clergy in Scotland. Price of each volume one guinea.

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ORDINATIONS AND CLERICAL APPOINTMENTS.

The Rev. Stephen Keenan, educated at Aquhorties, and at the Scotch College in Rome, was ordained in that city on the 2d February 1830, by Joseph della Porta, Latin Patriarch of Constantinople, returned to Scotland in the latter end of May, and was appointed one of the officiating Clergymen of Edinburgh in June, on the removal of the Rev. James Mackay to the Mission of Perth.

The Rev. Charles MacKenzie, brought up at Aquhorties and Rome, where he was ordained by Cardinal Zurla on the 19th December 1831, came home to Scotland in May, and after having

done duty in Glasgow for some months, has been stationed at Fort-William.

The Rev. Messrs Peter Forbes, William Stewart, Charles Ralston, and William Dundas, who were educated at Aquhorties and Paris, and, being forced to return home in consequence of the Revolution of 1830, finished their studies at Blairs, were there ordained Priests on the 3d July, by the Right Rev. Dr Kyle.

Mr P. Forbes has been sent from Glasgow to Dalbeattie, as a temporary assistant to the Rev. Andrew Carruthers.

Messrs Ralston and Stewart reside at Preshome with Bishop Kyle; the former officiates every Sunday at Buckie, the latter at Achinhalrig.

The Rev. Robert Stuart has been removed from Huntly to Ballogie, Deeside. His successor at Huntly is the Rev. John Maclachlan, formerly assisting clergyman at Preshome.

The Rev. Coll Maccoll, who was assistant to the late Bishop Macdonald at Lismore, and accompanied that venerable Prelate when he removed to Fort-William, has been sent to Loch-Morar, Inverness-shire, to be assistant to the Rev. Ranald Macdonald, Pastor of that Mission.

Eight young Gentlemen left Blairs in August to prosecute their studies at Rome, where, including these, there are now fifteen students for the Scotch Mission.

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WHEREAS by an Act passed in the First Year of the Reign of King *William* and Queen *Mary*, intituled *An Act for exempting His Majesty's Protestant Subjects dissenting from the Church of England, from the Penalties of certain Laws*, and by certain subsequent Statutes, the Schools and Places for Religious Worship, Education, and Charitable Purposes of Protestant Dissenters, are exempted from the operation of certain penal and disabling Laws to which they were subject previously to the passing of the said recited Act of the First Year of the Reign of King *William* and Queen *Mary*: And whereas by certain Acts of the Parliament of *Scotland*, and particularly by an Act passed in the Year One thousand seven hundred, intituled *An Act for preventing the Growth of Popery*, various Penalties and Disabilities were imposed upon persons professing the Roman Catholic Religion in *Scotland*: And whereas, notwithstanding the Provisions of various Acts passed for the Relief of His Majesty's Roman Catholic Subjects from disabling Laws, Doubts have been entertained whether it be lawful for His Majesty's Subjects, professing the Roman Catholic Religion in *Scotland*, to acquire and hold in Real Estate the Property necessary for Religious Worship, Education, and Charitable Purposes: And whereas it is expedient to remove all Doubts respecting the Right of His Majesty's Subjects professing the Roman Catholic Religion in *England* and *Wales* to acquire and hold Property necessary for Religious Worship, Education, and Charitable Purposes; Be it therefore enacted by the King's Most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That from and after the passing of this Act His Majesty's Subjects professing the Roman Catholic Religion, in respect to their Schools, Places for Religious Worship, Education, and Charitable Purposes, in *Great Britain*, and the Property held therewith, and the Persons employed in or about the same, shall in respect thereof be subject to the same Laws as the Protestant Dissenters are subject to in *England* in respect to their Schools, and Places for Religious Worship, Education, and Charitable Purposes, and not further or otherwise.

II. Provided always, and be it further enacted, That in all

Cases in which Schoolmasters or other Persons employed in such Schools or other Places are, as a legal Qualification for such Employments, now required by Law to take the Oath of Supremacy, or the Oath or Declaration against Transubstantiation, and the Invocation of Saints and Sacrifice of the Mass, or to receive the Sacrament of our Lord's Supper, or, in *Scotland*, to subscribe the Formula annexed to the aforesaid Act for preventing the Growth of Popery, any such Schoolmaster or other Master, professing himself a Roman Catholic, shall, in lieu of the Qualification aforesaid for holding such employment, take the Oath contained in the Statute passed in the Tenth Year of His late Majesty, intituled *An Act for the Relief of His Majesty's Roman Catholic Subjects* and at the Times and in Manner in that Act mentioned.

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