

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

1846.

WITH THE SANCTION AND AUTHORITY OF THE
RIGHT REV. VICARS APOSTOLIC
IN SCOTLAND.

*All communications for the "Catholic Directory" to be
addressed to the Rev. John Macpherson,
Catholic Chapel, Dundee.*

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TABLES

FOR THE YEAR 1846.

Golden Number - - - 4	Dominical Letter - - - D
Epact - - - - - 111	Letter of Martyrology - - - c
Solar Cycle - - - - 7	Julian Period, - - - - 6559
Roman Indiction - - - 4	

EMBER DAYS.

Spring - - - 4, 6, 7 March	Autumn - - - 16, 18, 19 Sept
Summer - - - 3, 5, 6 June	Winter - - - 16, 18, 19 Dec

MOVEABLE FEASTS.

Septuagesima - - - 8 Feb	Pentecost - - - 31 May
Ash Wednesday, - - - 25 Feb	Corpus Christi - - - 11 June
EASTER SUNDAY - - - 12 April	Sundays after Pentecost - 25
Ascension Day - - - 21 May	1st Sunday of Advent - 29 Nov

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 - - - 21 May	S. Andrew - - - 30 Nov
Corpus Christi - - - 11 June	Christmas - - - 25 Dec
SS. Peter and Paul - - - 29 June	

MONITA DILIGENTER ADVERTENDA.

1mo. Missæ privatæ, et de *Requiem* pro Defunctis, celebrari non possunt diebus Dominicis, nec in Festis duplicibus. Prohibentur etiam a Vigilia Nativitatis Domini usque ad Octavam Epiphaniæ inclusive, et Feria quarta Cinerum: item, a Dominica Palmarum ad Dominicam in Albis inclusive, præterea a Vigilia Pentecostes usque ad Festum SS. Trinitatis etiam inclusive, et infra Octavam Corporis Christi.

2do. Oratio ab Ordinario injuncta pro aliqua necessitate, omitti debet in Missis in quibus non fit commemoratio Festi Simplicis: in aliis autem Missis, additur post Orationes pro die illa assignatas, et non potest dici loco tertię Orationis, quæ notatur ad libitum; *juxta Decret S. R. C. 17 Aug. 1709.* Hæc Oratio recitari debet tanquam ex præcepto 4to. loco, non ommissa 3tio loco, illa quæ est ad libitum, seu pro devotione Sacerdotis elegenda.

3tio. In Missa privata de Sancto semiduplici, vel simplici, seu votiva, vel de infra Octavam, sive de feria non privilegiata, potest in penultimo loco dici Collecta pro particulari Defuncto, puta: *Inclina; Deus qui nos Patrem, &c.*, et similia: sed ob id non est omittenda ulla ex collectis pro tempore assignatis, puta *A cunctis*, vel *Ecclesiæ, &c.* Ita S. R. C. 2 Dec. 1684.

Si facienda sit commem pro Defunctis, semper ponitur ultimo loco.

4to. In Missa de semiduplici, simplici, vel votiva, Collectæ non sunt necessario dicendæ impares, sed post tertiam Orationem et imperatas, potest, non tamen tenetur Sacerdos superaddere plures. Ita S. R. C. 2 Dec. 1648.

5to. Missa votiva semper dici debet cum colore quo utuntur in festo cujus Missa dicitur. *Ita S. R. C. 13 Aug. 1667.*

6to. Sacerdos celebraturus Missam, antequam ad Paramenta accedat, manus lavare debet, interim dicens Orationem convenientem. *Rubr. Gen. Miss.*

7mo. Caveant diligenter omnes Sacerdotes, ne Paramenta sint scissa aut lacera, sed integra; neve Corporalia, aut Purificatoria, aut ampullæ vitreæ, aliave ad rem sacram pertinentia sint fœda aut sordida; sed munda et in loco decenti asservata. *Rubr. Gen.*

8vo. *Gloria in Excelsis* dicitur omnibus Festis, Dominicis et toto tempore Paschali, nisi aliter notetur. — *Credo* dicitur omnibus Dominicis, et ubi notatur.

9no. Dicitur *Ite Missa est* quoties dictum fuerit *Gloria in Excelsis*. Non dicto *Gloria in Excelsis*, tunc dicitur *Benedicamus Domino*. Cum vero dicendum sit *Benedicamus Domino*, Celebrans, dicto *Dominus Vobiscum*, revertitur ad medium Altaris, et stans versus ad illud (non autem ad populum), manibus ante pectus junctis, dicit *Benedicamus Domino*. *Rubr. Miss.*

10mo. Si Anniversarium anticipetur, aut postponatur per aliquot dies, an possit dici Missa ut in Anniversario? Respondit S. Rit. Congr: Affirmative. 5. Julii 1698.

11mo. Missæ de Tempore et de Sanctis applicari possunt, non solum pro vivis, sed etiam pro mortuis. *Ita Alexand VII. 3. Aug. 1662.*

12mo. Cum nominatur SS. nomen JESUS, Celebrans caput versus Crucem inclinatur: quod etiam facit, cum nominatur in Epistola; in Evangelio vero, caput versus librum inclinatur. Similiter, ubicumque nominatur nomen B. M, vel Sanctorum de quibus dicitur Missa, vel fit commemoratio, item in oratione pro Papa, quando nominatur, semper caput inclinatur, non tamen versus crucem. *Ita Rubr. Gen. Miss.*

13tio. Sacerdos non debet deferre manutergium, vel conspicilla, vel aliud supra Calicem, nec biretum ponere supra illum. *Ita S. R. C. 1 Sept. 1704.*

14to. In Paramentis nigris non administretur communio cum particulis præconsecratis. *Ita S. R. C. 2 Sept. 1741.*

15to. Missionariis omnibus præcipimus, ut non ultra tres hebdomadas, sacras species renovare omittant. Nemini autem omnino licet, sicuti nec ipsi per facultates nobis a S. Sede impertitas, cuiquam licentiam concedere possumus, alio quocumque modo Sanctissimum hoc Sacramentum (Eucharistiæ) servare, nisi in loco decenti, et ubi nullum sit irreverentiæ periculum. Nunquam igitur in cubiculis, quæ omnibus pateant, neque ubi sæcularia negotia tractantur, servetur: neque illud quisquam secum ferat, nisi quatenus ad præbendum moribundis Viaticum est necessarium; idque tunc quam potest maxima interiori atque exteriori reverentia. Clavem etiam Tabernaculi in quo asservatur, Sacerdos ipse diligenter custodiat, nihilque prætermittat quod ad omne irreverentiæ periculum arcendum pertineat. *Ita Statut Mission. Tit. IX. No. 1.*

Cum Orationes Missæ variabuntur, suo loco notabuntur.

EX AUDIENTIA SANCTISSIMI,

Habita die 8. Aprilis 1832.

Sanctissimus Dominus Noster GREGORIUS PP. XVI. referente me infrascripto Sacræ Congregationis de Propaganda Fide Secretario, benigne annuens precibus RR. PP. DD. Vicariorum Apostolicorum in Regno Scotiæ, concessit ut in eodem regno ab universo Clero Seculari recitari possint Officia, et Missæ celebrari Sanctorum, de quibus datum est Apostolicum Indultum Clero Sæculari Romano a die 26 Novembris 1815, usque in præsentem diem, vel in posterum eidem Clero Romano tribuetur.

Datum Romæ, ex Ædibus dictæ Sacræ Congnis, die et anno quibus supra.

Gratis sine ulla omnino solutione quocumque titulo.

CASTRUCCIUS CASTRACANE, *Secretarius.*

Loco Si—gilli.

EX AUDIENTIA SANCTISSIMI,

Habita die 3. Decembris 1843.

Ad humillimas preces RR. PP. DD. Vicariorum Apostolicorum Regni Scotiæ Sanctissimus Dominus Noster GREGORIUS PP. XVI. referente me infrascripto Sacræ Congregationis de Propaganda Fide Secretario, sequentes facultates in perpetuum concessit.

Imo. Ut tam ab eisdem Vicariis Apostolicis, quam ab eorum Clero sæculari et regulari, quotidie recitari valeat privatum Matutinum cum Laudibus diei sequentis, statim elapsis duabis horis post meridiem.

2do. Ut etiam in festis duplicibus celebrari possint Missæ privata de *Requiem*, præsentem cadavere.

Datum Romæ, ex Ædibus dictæ Sacræ Congregationis, die et anno quibus supra.

Gratis sine ulla omnino solutione quocumque titulo.

Loco Si—gilli.

JOANNES BRUNELLI, *Secretarius.*

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.

Doub. *signifies* double; Sem. semidouble; Simp. simple; 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.*

Hæc nota † indicat mutandum tertium versum hymni *Iste Confessor*; hæc altera * Supplementum Breviarii esse consulendum.

THE
CATHOLIC DIRECTORY,

FOR THE

YEAR 1846.

Day of Month.

JANUARY HAS XXXI DAYS.

1 THURSDAY. *White.* CIRCUMCISION OF OUR LORD: double of 2d class. Epistle, Titus ii, 11-15; Gospel, Luke ii, 21.—In 2d Vespers, commemoration of Octave day of S. Stephen only, prayer proper.

Off prop sine ulla com. In fine Hymnor dic, *Jesu, tibi sit gloria; Qui natus, &c.* et in R. br. ad Prim, *Qui natus, &c.* usq ad Epiph. Ad Miss, Cred, Præf et *Communic* de Nativ Domini.—Vesp de eod festo; com seq tant, or prop.

2 Frid. *Red.* Octave day of S. Stephen, first Mart: doub. Abstinance.

Off ut in festo et Comm un Mart, except Lect et or prop. Com Oct S. Joannis et SS Innocent in L et M ut in festo, or prop, Cred et Præf tant de Nativ.—Vesp de eod festo, ant e Laud, psalm ut in 2 Vesp un Mart; a cap de seq ut ibi; com præc et SS. Innocent.

3 Saturd. *White.* Octave day of S. John, Ap. and Evang: doub.

Off ut in festo. Lect prop. Com Oct SS. Innocent in L et M, Cred et Præf App.—Vesp de ead Oct, pss ut in 2 Vesp App: rel prop; com diei Oct SS. Innocent ut in 1 Vesp festi.

4 SUNDAY. *Red.* Octave day of Holy Innocents, MM: doub. Epist. Apoc. xiv, 1-6; Gosp.,

Matth. ii, 13-18.—2d Vespers of the Holy Innocents ; commem of Vigil of Epiphany.

(Hæc Dom vacat.) Off ut in festo. Lect prop: pro 2 ant 3 Noct dic *Isti sunt*. In 8 R. addit *Gloria Patri*, et omissio 9 R., dic *Te Deum*. In Miss Glor, et loco Tract, dic *Alleluia* et V. *Laudate*, Cred et Præf de Nativ.—Vesp de ead Oct, ant e Laud, pss de 2 Vesp plur Mart ; com Vigil Epiph.

5 Mond. *White*. Vigil of the Epiphany : sem.

Off fit ut in die Circumcis et prop loco. Ad Prim non dic Preces. Miss Prop, Glor, 2 or *Deus qui salutis*, 3 *Eccles*, vel pro Pap, Præf tant de Nativ.—Vesp prop de seq. Hymn Completor et Horar per tot Oct termin cum *Jesu*, &c. *Qui apparuisti*, &c.

6 TUESDAY. *White*. EPIPHANY OF OUR LORD : doub of 1st class with Octave. Epist., Isai. lx, 1-6 ; Gosp., Matth. ii, 1-13.—2d Vespers of the Feast.

Dictis *Pater*, *Ave*, *Credo*, absolute incip Matut ab ant *Afferte Dno*. Rel prop. Ad Prim in R. br. per tot Oct dic *Qui apparuisti hodie*. In Miss Cred, Præf et *Communic* prop per tot Oct.—Vesp de eod festo.

7 Wedn. *White*. 2d day within the Octave of Epiphany : sem.

Off inchoat more solito ut in festo notat. 1 R. *Tria sunt*. In 3 Noct ant *Homo* cum ps *Fundamenta*. Ad *Benedict* et *Magnif* ant prop quotid assignatæ. Miss ut in festo, 2 or *Deus qui salutis*, 3 *Eccles*, vel pro Pap.—Vesp de ead Oct.

N.B.—On this day the solemnizing of Marriage begins.

8 Thursd. *White*. 3d day within Octave : sem.

Off et Miss ut heri et prop loco.—Vesp de Oct.

9 Frid. *White*. 4th day within Octave : sem.

Abstinence.

Off et Miss ut supra.—Vesp de Oct.

10 Sat. *White*. 5th day within Octave : sem.

Off et Miss ut supra.—In 2 Vesp, a cap de Dom infr Oct ; com Oct, ant *Oes de Saba*, V. *Adorate*.

11 SUNDAY within Octave, I after Epiph. *White*. Office and Mass of the day : sem. Ep., Rom. xii, 1-5 ; Gosp., Luke ii, 42-52.—2d Vespers of the Sunday ; com of Octave.

Off ut in festo et prop loco. Lect 1 Noct *Incip Epist 1 ad Corinth.* 1 R. *Hodie.* Rel de Dom infr Oct. Com Oct in L et M sine 3 or. Ad Prim tres tant pss.—In 2 Vesp com Oct.

The Indulgence ends.

12 Mond. *White.* 6th day within Octave : sem.

Off et Miss ut supra.—Vesp de seq ut in 1 Vesp festi, or prop.

13 Tuesd. *White.* Octave day of Epiphany : doub.

Off ut in festo et prop loco. Matut inchoat more solito. Miss prop.—In 2 Vesp com seq et S. Felicis, M.

14 Wedn. *White.* S. Hilary, B. Conf : sem.

Off C. P. et prop loco †. 9 lect et com S. Mart in L et M, 3 or *Deus qui salutis*, Præf comm, quæ semp dic, nisi aliter notet.—Post Laud et Vesp in Sem et Simpl fiunt Suffrag B. M. et Sanctor usq ad Vesp Sabb ante Dom Pass : in Off ferrial præmitt com de Cruce.—Vesp de seq † ; com præe et S. Mauri, Abb.

15 Thursd. *White.* S. Paul, first Hermit, Conf : doub.

Off C. non P. 9 lect et com S. Mauri in L (ant et V ex 1 Vesp) et M.—Vesp a cap de seq ; com præe.

16 Frid. *Red.* S. Marcellus, P. Mart : doub.

Abstinence.

Off un Mart. R. 8. *Dne prævenisti.*—Vesp a cap de seq ; com præe.

17 Sat. *White.* S. Antony, Abb : doub.

Off C. non P. et prop loco.—Vesp prop de seq ; com præe et Dom; seq tant per ant et V. ex Psalt in Sabb, or prop.—Ad Complet et per Horas in fine Hymnor *Jesu, &c. Qui natus, &c.*

De Cathedra S. Petri fit translat in diem 19 Feb.

18 SUNDAY II aft Epiph. *White.* Feast of the Most Holy Name of JESUS : doub of 2d cl. Less., Acts iv, 8–12 ; Gosp., Luke ii, 21. At end of Mass, Gosp., John ii, 1–11.—2d Vespers of the Feast ; com of Sunday, of S. Canute, and of SS. Marius and Companions, MM.

Off prop. 9 lect et com Dom ac S. Priscæ V, M, in L et M, Præf de Nativ et Ev Dom in fine. Ad Prim in R. br. *Qui natus. &c.* In 2 Vesp com Dom et seq ac SS. Marii et Soc, MM.

19 Mond. *Red.* S. Canute, King, Mart : sem *ad libit.*

Off un Mart. Lect 1 Noct e Dom præe. 9 lect et com

SS. Mart in L et M, 3 or *Deus qui salutis*, pro cuij Secret dic
Tua, Dne. Suffrag.—Vesp de seq; com præc.

- 20 Tuesd. *Red.* SS. Fabian and Sebastian, MM :
 doub.

Off plur Mart.—Vesp a cap de seq, ant prop; com præc.

- 21 Wedn. *Red.* S. Agnes, Virg. M : doub.

Off prop.—Vesp a cap de seq; com præc, ant prop.

- 22 Thursd. *Red.* SS. Vincent and Anastasius, MM :
 doub.

(Hoc fest in ritum dupl Romæ nuper evectum est.) Off
 plur Mart.—Vesp prop de seq; com S. Joseph et præc ac S.
 Emerentianæ, V. M.—In fine Hymnor *Jesu*, &c. *Qui natus*, &c.

- 23 Frid. *White.* Feast of the Espousals of B. V.
 Mary : great doub. Abstinence.

Off prop et in off parvo. 9 lect S. Virg. Com S. Joseph
 et S. Virg in L et M, Cred, Præf B. M. et *Te in Desponsat.*
 Ad Prim *Qui natus*, &c.—In 2 Vesp com S. Joseph et seq.

- 24 Sat. *Red.* S. Timothy, B Mart : sem.

Off un Mart. Suffrag. In Miss 2 or *Deus qui salutis*, 3 *Eccles*,
 vel pro Pap.—Vesp prop de seq; com S. Petri ac Dom seq
 et præc.

- 25 SUNDAY III aft Epiph. *White.* Ep., Rom. xii,
 16–21; Gosp., Matth. viii, 1–13. Conversion of
 S. Paul, Ap : great doub.—2d Vespers of the
 Feast; com of S. Peter, of S. Polycarp, and of
 Sunday.

Off de Comm App et prop loco. 9 lect Dom. Com S.
 Petri et Dom in L et M, Præf App et Ev Dom in fine.—In
 2 Vesp com S. Petri et seq ac Dom præc.

- 26 Mønd. *Red.* S. Polycarp, B. Mart : doub.

Off un Mart. Lect 1 Noct e Dom præc.—Vesp a cap de
 seq* ; com præc.

- 27 Tuesd. *White.* S. Vitalian, P. Conf : doub.

Off C. P.—Vesp a cap de seq † ; ant ad *Magnif* in utrisq
 Vesp *O Doctor* ; com præc et S. Agnetis *secundo*, ant prop.

- 28 Wedn. *White.* S. John Chrysostom, B. Conf.
 and Doctor : doub.

(In Brev heri.) Off C. P. 9 lect et com S. Agnet per ant
 prop in L et M, Cred.—Vesp a cap de seq † ; com præc.

29 Thursd. *White*. S. Francis of Sales, B. Conf: doub.

Off C. P.—Vesp a cap de seq * † ; com præc.

30 Frid. *White*. S. Felix IV, P. Conf: doub.

Abstinence.

Off C. P.—Vesp a cap de seq † ; com præc.

31 Sat. *White*. S. Peter Nolasco, Conf: doub.

Off C. non P.—Vesp a cap de seq ; com præc et Dom seq.

FEBRUARY HAS XXVIII DAYS.

1 SUNDAY IV aft Epiph. *Red*. Ep., Rom. xiii, 8-10 ; Gosp., Matth. viii, 23-27. S. Ignatius, B. Mart.—1st Vespers of the Purification, *White* ; com of S. Ignatius only.

Off un Mart. 9 lect et com Dom in L et M, Ev Dom in fine.—Vesp prop de seq ; com præc tant.—In Hymn *Jesu, &c. Qui natus, &c.*

2 Mond. *White*. Purification of B. V. Mary : doub of 2d cl. Less., Mal. iii, 1-4 ; Gosp., Luke ii, 22-32. Day of devotion.—N.B.—On this day the people bring wax tapers to be blessed before Mass.

Off prop et in off parvo. (Ante Miss, fit benedicto et distribut Candelar in parament viol.) In Miss 2 of *Deus omnium Fidelium* ob Anniv Creation SS. D. N. Gregorii, Div Provid, Papæ XVI., Cred et Præf de Nativ.—In 2 Vesp com seq* et S. Blasii, Ep. M.—Post Complet dic ant *Ave, Regina, &c.* usq ad fer 5 in Cæna Dni.

3 Tuesd. *White*. S. Dionysius, B. Conf: doub.

Off C. P.†. 9 lect et com S. Mart in L et M.—Vesp a cap de seq † ; com præc.

4 Wedn. *White*. S. Andrew Corsini, B. Conf: doub.

Off C. P. Lect 1 Noct e fer 5 seq.—Vesp a cap de seq, ant prop ; com præc.

5 Thursd. *Red*. S. Agatha, Virg. Mart: doub.

Off prop.—Vesp a cap de seq* ; com præc, ant prop, ac S. Dorotheæ V. M, ant et V. ex Laud.

- 6 Frid. *White.* S. Hyacintha of Mariscotti, Virg :
doub. Abstinence.

Off de Comm Virg tant. Lect 1 Noct e Sabb seq. 9 lect
et com S. Doroth in L (ant et V. ex 1 Vesp) et M *Dilexisti.*
—Vesp a cap de seq†; com præc.

- 7 Sat. *White.* S. Romuald, Abb: doub.

Off C. non P. Lect 1 Noct et 9 lect et com Dom 5 post
Epiph in L et M, Ev Dom in fine.—In 2 Vesp com Dom seq.
—Ad V. *Benedicamus Dno* addit dupl *Alleluia*, quod deinceps
reticet usq ad Sabb Sanct, et ej loco in initio Horar dic *Laus*
tibi, Dne, &c.

De S. Joanne de Matha fit translat in dicm 20 Feb.

- 8 SEPTUAGESIMA SUNDAY of 2d class. *Purple.*
Office and Mass of Sunday: sem. Ep., 1 Cor.
ix, 24—x, 1—5; Gosp., Matth. xx, 1—16.—1st
Vespers of S. Zosimus, *White*; Com of Sunday,
and of S. Apollonia, V.M.

Off ut in Psalt et prop de Temp. Suffrag. (In off de
Temp usq ad Dom Palmar inclus, dic 9 R., omisso *Te Deum.*
Ad Prim, loco ps *Confitemini* dic *Dnus regnavit*) In Miss
sine Glor 2 or *A cunctis*, 3 ad libit.—Vesp de seq†; com Dom
præc et S. Apolloniæ, V. M.

- 9 Mond. *White.* S. Zosimus, P. Conf: doub

Off P. C. 9 lect et com S. Virg in L et M.—Vesp prop
de seq* ; com præc.

De S. Scholastica fit translat in diem 21 Feb.

- 10 Tuesd. *Red.* Feast of the Prayer of our Lord
on Mount Olivet: great doub.

Off prop. Ad Prim in R. br. *Qui passus es pro nobis.*
In Miss Cred et Præf de Cruce.—In 2 vesp com seq*.

- 11 Wedn. *Red.* S. Antherus, P. Mart: doub.

Off un Mart.—Vesp a cap de seq* ; com præc.

- 12 Thursd. *Red.* S. Telesphorus, P. Mart: doub.

Off un Mart.—Vesp a cap de seq* ; com præc.

- 13 Frid. *White.* S. Gregory II, P. Conf; doub.

Abstinence.

Off C. P.—Vesp a cap de seq*†, or *Da quesumus*; com
præc, or *Exaudi*, et S. Valentini, Presb. M.

- 14 Sat. *White.* S. Agatho, P. Conf: doub.
 Off C. P. Com S. Mart in Let M.—In 2 Vesp com Dom
 seq ac SS. Faustini et Jovitæ, MM.
 De S. Martina fit translāt in diem 3 Mart.
- 15 SEXAGESIMA SUNDAY. *Purple.* Office and
 Mass of Sund: sem. Ep., 2 Cor. xi, 19–33—
 xii, 1–9; Gosp., Luke viii, 4–15.—1st Vespers of
 S. Gregory, *White*; Com of Sunday.
 Off ut in Psalt et prop loco. Suffrag. Com sine lect SS.
 Mart in L et M sine Glor, 3 or *A cunctis*.—Vesp de seq⁺;
 com Dom præc.
- 16 Mond. *White.* S. Gregory X, P. Conf: doub.
 Off C. P.—Vesp prop de seq⁺; com præc.
 De S. Hygino fit translāt in diem 11 Mart.
- 17 Tuesd. *Red.* Commemoration of the Passion of
 our Lord: great doub.
 Off prop. Ad Prim in R. br. *Qui pro nobis pati dignatus*
es. In Miss Cred et Præf de Cruce.—In 2 Vesp com seq et
 S. Simeonis, Ep. M.
- 18 Wedn. *White.* S. Raymund of Pennafort, Conf:
 sem.
 (In Brev 23 Jan.). Off C. non P. †. 9 lect et com S. Mart
 in L et M, 3 or *A cunctis*. Suffrag.—Vesp prop de seq; com
 S. Pauli et præc.
- 19 Thursd. *White.* S. Peter's Chair at Rome: great
 doub. (from 18th Jan.)
 Off C. P. et prop loco. Com S. Pauli in L et M, Cred et
 Præf App.—In 2 Vesp com S. Pauli et seq.
- 20 Frid. *White.* S. John of Matha, Conf: doub.
 (from 8th Feb.) Abstinance.
 Off C. non P. †.—Vesp a cap de seq; com præc.
- 21 Sat. *White.* S. Scholastica, Virg: doub. (from
 10th Feb.)
 Off de Comm V. tant.—In 2 Vesp com Dom seq.
 De Cathedra S. Petri fit translāt in diem 28 Feb.
- 22 QUINQUAGESIMA SUNDAY. *Purple.* Office
 and Mass of Sund: sem. Ep., 1 Cor. xiii, 1–13;

Gosp., Luke xviii, 31–43.—1st Vespers of S. Peter Damian, *White*; Com of Sunday.

Off ut in Psalt. Suffrag. In Miss sine Glor orr assign.—Vesp de seq^a, ad *Magnif* ant *O Doctor* in utrisq Vesp; com Dom præc.

23 Mond. *White*. S. Peter Damian, B. Conf and Doct: doub.

Off C. P. 9 lect et com Vigil S. Matthiæ in L (ant et V. ferr curr) et Miss, Cred et Ev Vigil in fine.—Vesp de seq; com præc.

24 Tuesd. *Red*. S. Matthias, Ap: doub of 2d cl. Day of devotion.

Off de Comm App. In Miss Cred et Præf App.—Vesp de eod festo.

N.B.—On this day the solemnizing of Marriage closes.

The Indulgence begins.

De S. Felice fit translāt in diem 14 Mart.

25 Ash-Wednesd. *Purple*. Office and Mass of the Feria. Day of devotion.—Before Mass, ashes are blessed, and put upon the heads of the people. Less., Joel ii, 12–19; Gosp., Matth. vi, 16–21.

Abstinence.

N.B.—On this day begins the solemn Fast of Lent, to be continued till Easter, on all days except Sundays. Abstinence is also to be observed on all days in Lent, even Sundays, unless a dispensation be granted.

De ea ut in Psalt et prop de Temp Quadrages.—(In off Ferial ad Laud, Horas, Vesp et Complet dicuntur Preces flexis genib. Ad *Benedict* et *Magnif* ant et orr prop quotid, com de Cruce et Suffrag Sanctor.) In Miss prop sine Glor 2 or 4 *cunctis*, 3 *Omnipotens*, Tract, Præf Quadrag, quæ dic quotid usq ad Dom Pass etiam in festis, nisi aliter notet.—Vesp de seq; com fer. Suffrag.

26 Thursd. *White*. S. Margaret of Cortona, Penitent: sem.

Off nec V. nec M. Lect 1 Noct *Mulierem*. 9 lect et com fer in L et M, 3 or 4 *cunctis*, Ev fer in fine. Suffrag.—Vesp prop de seq^a; com præc et fer.

27 Frid. *Red.* Feast of our Saviour crowned with thorns : great doub. Abstinence.

Off prop. 9 lect et com fer in L et M, Cred, Præf de Cruce, Ev fer in fine.—In 2 Vesp com seq, ant prop, et S. Pauli ac fer.

28 Sat. *White.* S. Peter's Chair at Antioch : great doub. (from 22d Feb.) Abstinence.

Off C. P. et prop loco. 9 lect fer. Com S. Pauli et fer in l. et M, Cred, Præf App et Ev fer in fine.—In 2 Vesp com S. Pauli et Dom seq.

N.B. —Hodie et deinceps usq ad Sabb sanct inclusive, etiam in dieb festis, Vesp dicuntur ante comestionem, Dominicis dieb tant exceptis.

MARCH HAS XXXI DAYS.

1 SUNDAY I of Lent of 1st class. *Purple.* Office and Mass of Sund : sem. Ep., 2 Cor. vi, 1-10 ; Gosp., Matth. iv, 1-11.—1st Vespers of S. Simplicius, *White* ; Com of Sunday.

Off ut in Psalt et prop de Temp Quadrages. Suffrag. In Miss sine Glor orr assignatæ.—Vesp de seq* ; com Dom præc.

2 Mond. *White.* S. Simplicius, P. Conf : doub.

Off C. non P. Lect 1 Noct *Fidelis sermo.* 9 lect et com fer in L et M, Ev fer in fine.—Vesp a cap de seq, hym prop ; com præc et fer.

3 Tuesd. *Red.* S. Martina, Virg. M : doub. (from 15th Feb.)

(In Brev 30 Jan.) Off de Comm V. et M. Ad Matut et Laud hym prop. Lect 1 Noct *Confitebor.* 9 lect et com fer in L et M, Ev fer in fine.—Vesp a cap de seq* ; com præc et fer.

4 Wedn. Ember-day. *Red.* S. Lucius, P. Mart : doub. Abstinence.

Off un Mart. Lect 1 Noct *A Mileto.* 9 lect et com fer in L et M, Ev fer in fine.—In 2 Vesp com seq et fer.

5 Thursd. *White.* S. Casimir, Conf : sem.

(In Brev heri.) Off C. non P.†. Lect 1 Noct *Justus.* 9 lect et com fer in L et M, 3 or *A cunctis*, Ev fer in fine. Suffrag.—Vesp prop de seq* ; com præc et fer.

6 Frid. Ember-day. *Red.* Feast of our Saviour,

whose hands were pierced with nails, and whose side was opened with a lance : great doub.

Abstinence.

Off prop. 9 lect et com fer in L et M, Cred, Præf de Cruce et Ev fer in fine. Ad Prim *Qui vulneratus es*, &c.—In 2 Vesp com seq, ant *O Doctor* in utrisq Vesp, et fer ac SS. Perpetuæ et Soc MM.

- 7 Sat. Ember-day. *White*. S. Thomas of Aquin, Conf. and Doct : doub. Abstinence.

Off C. non P. Lect 1 Noct *Sapientiam*. 9 lect et com fer et SS. Mart in L et M, Cred, Ev fer in fine.—In 2 Vesp com Dom seq.

De S. Joanne de Deo fit translat in diem 16 Mart.

- 8 SUNDAY II of Lent. *Purple*. Office and Mass of Sund : sem. Ep., 1 Thess. iv, 1-7; Gosp., Matth. xvii, 1-9.—1st Vespers of S. Frances, *White*. Com of Sunday.

Off ut in Psalt et prop loco. Suffrag. In Miss sine Glor orr assign.—Vesp de seq ; com Dom præc.

The Indulgence ends.

- 9 Mond. *White*. S. Frances, Wid : doub.

Off nec V. nec M. Lect 1 Noct *Mulierem*. 9 lect et com fer in L et M, Ev fer in fine.—In 2 Vesp com seq et fer.

- 10 Tuesd. *Red*. The forty Martyrs : sem.

Off plur Mart. Lect 1 Noct *Fratres*. 9 lect et com fer in L et M, 3 or *A cunctis*, Ev fer in fine. Suffrag.—Vesp de seq* ; com præc et fer.

- 11 Wedn. *Red*. S. Hyginus, P, Mart : doub. (from 17th Feb.) Abstinence.

Off un Mart. Lect 1 Noct *A Mileto*. 9 lect et com fer in L et M, Ev fer in fine.—Vesp a cap de seq, ant *O Doctor* ; com præc et fer.

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

Off C. P. Lect 1 Noct *Sapientiam*. 9 lect et com fer in L et M, Cred et Ev fer in fine.—Vesp prop de seq* ; com præc et fer.

- 13 Frid. *Red*. Feast of our Saviour, in memory of his being wrapped in fine linen, and laid in the grave : great doub. Abstinence.

Off prop. 9 lect et com fer in L et M, Cred, Præf de Cruce et Ev fer in fine.—In 2 Vesp com seq^o, et fer.

- 13 Sat. *White.* S. Felix III, P. Conf: doub. (from 25th Feb.) Abstinence.

Off C. P.+. Lect 1 Noct *Fidelis.* 9 lect et com fer in L et M, Ev fer in fine.—In 2 Vesp com Dom seq.

The Indulgence and Paschal Duty begin.

De S. Zacharia fit translatus in diem 23 Mart.

- 15 SUNDAY III of Lent. *Purple.* Office and Mass of Sund: sem. Ep., Ephes. v, 1-9; Gosp., Luke xi, 14-28.—1st Vespers of S. John, *White.* Com of Sunday.

Off ut in Psalt et prop loco. Suffrag. Miss sine Glor cum solit orr.—Vesp de seq^o; com Dom præc.

- 16 Mond. *White.* S. John of God, Conf: doub. (from 8th March.)

Off C. non P. Lect 1 Noct *Beatus.* 9 lect et com fer in L et M, Ev fer in fine.—In 2 Vesp com seq et fer.

- 17 Tuesd. *White.* S. Patrick, B. Conf., Patron of Ireland: sem.

Off C. P. Lect 1 Noct *Fidelis.* 9 lect et com fer in L et M, 3 or *A cunctis* et Ev fer in fine.—Vesp prop de seq; com præc et fer.

- 18 Wedn. *White.* S. Gabriel, Archangel: great doub. Abstinence.

Off prop. 9 lect et com fer in L et M, Cred et Ev fer in fine.—Vesp prop de seq; com præc, ant prop, et fer.

- 19 Thursd. *White.* S. Joseph, Conf: Spouse of B. V. Mary: doub of 2d cl. Day of devotion.

Off prop. 9 lect et com fer in L et M, sine Cred, Ev fer in fine.—In 2 Vesp com seq^o, ant prop, et fer.

- 20 Frid. *Red.* Feast of the five Wounds of our Lord: great doub. Abstinence.

Off prop. 9 lect et com fer in L et M, Cred, Præf de Cruce et Ev fer in fine.—In 2 Vesp com seq et fer.

- 21 Sat. *White.* S. Benedict, Abb: doub. Abstinence.

Off C. non P. Lect 1 Noct *Laudemus.* 9 lect et com fer in L et M, Ev fer in fine.—In 2 Vesp com Dom seq.

- 22 **SUNDAY IV** of Lent. *Purple.* Office and Mass of Sund: sem. Ep., Gal. iv, 22-31; Gosp., John vi, 1-15.—1st Vespers of S. Zachary, *White.* Com of Sunday.

Off ut in Psalt et prop loco. Suffrag. Miss sine Glor, orr assign.—Vesp de seq^a.†; com Dom præc.

- 23 **Mond.** *White.* S. Zachary, P. Conf: doub. (from 15th March.)

Off C. P. Lect 1 Noct *Fidelis.* 9 lect et com fer in L et M, Ev fer in fine.—Vesp de eod festo; com fer.

- 24 **Tuesd.** *Purple.* Of the Feria.

Off fer ut in Psalt et prop loco. Com de Cruce et Suffrag; Preces flexis genib. Miss prop cum orr assign.—Vesp prop de seq; com fer.—In fine Hymnor *Jesu, &c. Qui natus, &c.*

- 25 **Wedn.** *White.* Annunciation of B. V. Mary: doub of 2d cl. Day of devotion. Abstinence.

Off prop et in off parvo. Ultima ant 3 Noct *Angelus Dni.* 9 lect et com fer in L et M, Crcd, Præf B. M. et *Te in Annunciat,* Ev fer in fine. Ad Prim in R. br. *Qui natus, &c.*—Vesp de eod festo; com fer.

- 26 **Thursd.** *Purple.* Of the Feria.

Off et Miss fer ut notat in fer 3 præced.—Vesp prop de seq^a; com fer.

- 27 **Frid.** *Red.* Feast of the most precious Blood of our Lord: great doub. Abstinence.

Off prop. 9 lect et com fer in L et M, Cred, Præf de Cruce et Ev fer in fine. Ad Prim *Qui tuo nos sanguine redemisti.*—In 2 Vesp com seq^a et fer.

- 28 **Sat.** *White.* S. Sixtus III, P. Conf: doub. Abstinence.

Off C. P. Lect 1 Noct *Fidelis.* 9 lect et com fer in L et M, Ev fer in fine.—In 2 Vesp com Dom seq.

Ante Vesp velantur Cruces et Imagines, et ab his Vesp usq ad Dom SS. Trinitat omitt Suffrag.—Ad Complet in Off de Temp Pass in R. br. non dic *Gloria Patri,* sed repetit R. Sic in aliis RR. Horar et Lect, et in fine Psalmi *Venite, exultemus.*

- 29 **PASSION SUNDAY** of 1st cl. *Purple.* Office and Mass of Sund: sem. Ep., Hebr. ix, 11-15; Gosp., John viii, 46-59.—2d Vespers of Sunday.

Off ut in Psalt et prop de Temp Pass. In Miss sine Glor 2 tant or *Eccles*, vel pro Pap, Præf de Cruce quæ dic usq ad Sabb sanct, etiam in festis Sanctor, nisi aliter notet.—Vesp de ead Dom.

Ad Miss de Temp Pass usq ad Sabb sanct, non vero in festis Sanctor, non dic ps *Judica me, Deus, nec Gloria Patri*, quod et reticet ad Introit et in fine ps *Lavabo*.

30 Mond. *Purple*. Of the Feria.

Off fer ut in Psalt et prop loco. Preces flexis genib. In Miss prop 2 tant or ut heri.—Vesp de ead fer. Preces ut supra.

31 Tuesd. *Purple*. Of the Feria.

Off fer ut heri et prop loco. Preces. Miss prop ut heri.—Vesp de ead fer. Preces.

APRIL HAS XXX DAYS.

1 Wedn. *Purple*. Of the Feria.

Abstinence.

Off et Miss prop ut supra et prop loco.—Vesp de seq ; com fer.

2 Thursd. *White*. S. Francis of Paula, Conf: doub.

Off C. non P. Lect 1 Noct *Beatus*. 9 lect et com fer in L et M, Ev fer in fine.—Vesp prop de seq ; com præc et fer. In Hym *Jesu, &c. Qui natus, &c.*

3 Frid. *White*. The seven sorrows of B. V. Mary : great doub. Abstinence.

Off prop. 9 lect et com fer in L et M, Sequentia, Cred, Præf B. M. et *Te in Transfix*, Ev fer in fine. Ad Prim *Qui passus es pro homine*.—In 2 Vesp com seq, ant *O Doctor*, et fer.

4 Sat. *White*. S. Isidore, B. Conf. and Doct: doub. Abstinence.

Off C. P. Lect 1 Noct *Sapientiam*. 9 lect et com fer in L et M, Cred et Ev fer in fine.—In 2 Vesp com Dom seq.

De S. Vincentio Ferrer fit translatus in diem 20 April.

5 PALM SUNDAY of 1st cl. *Purple*. Office and Mass of Sund: sem.—Before Mass the Palms are blessed and distributed to the people. At Mass,

Ep., Philip. ii, 5-11; Passion, Matth. xxvi and xxvii.—2d Vespers of Sunday.

Off ut in Psalt et prop loco. Ad Miss sine Glor unie or, et post Tract dic absolute *Passio*; anteq dicatur *Altera die*, dic *Munda cor* et *Jube, Domne*, et in fine osculatur Textus Evang: et ita fiet in seq fer 3tia et 4ta; Præf de Cruce, et in fine Missæ privat legit Évang benedict Palmar.—Vesp de ead Dom.

De S. Sixto fit translata in diem 28 April.

6 Mond in Holy Week. *Purple*. Of the Feria.

Off fer prop loco. Ad Laud et per Horas ant prop. In Miss sine Glor 2 tant or *Eccles*, vel pro Pap.—Vesp fer.

De S. Cœlestino fit translata in diem 8 Jun.

7 Tuesd. *Purple*. Of the Feria. Passion, Mark xiv and xv.

Off et Miss fer prop loco.—Vesp fer.

8 Wedn. *Purple*. Of the Feria. Passion, Luke xxii, xxiii. In the evening *Tenebræ*.

Abstinence.

Off et Miss fer prop loco.—Vesp fer.

9 Maundy Thursd. *White* at Mass. Office and Mass of the day: doub of 1st cl.—Day of devotion. *Tenebræ*. Abstinence.

In Cœna Dni omni prop. In Miss non dic ps *Judica* nec *Gloria Patri* ad Introit et *Lavabo*. Dic tamen *Gloria in excelsis* ad cuj intonat pulsantur Organa et Campanæ quæ deinde silent usq ad dict Hym in Sabb sanct; unie or, Cred, Præf de Cruce, *Communic*, *Hanc igitur* et *Qui pridie* prop. Crux Altaris velatur colore albo temp Miss tant.—Vesp dupl et Complet ut ibi.—Hodie et duob sequentib dieb prohibentur Missæ privatæ.

10 Good Frid. *Black*. Office of the day: doub of 1st cl. Passion, John xviii, xix. Mass of the Presanctified. Day of devotion. *Tenebræ*.

Abstinence.

In Parasceve Off prop. Legitur *Passio*. Post Miss Præsanctificator, Vesp dupl ut heri.

De S. Leone Magn fit translata in diem 9 Jun.

11 Holy Sat. *White*. Office of the day: doub of 1st cl. Abstinence.

Off prop. Horæ ut supra.—Ad Vesp, dict *Patet et Ave*, incip absolute ab ant *Alleluia* sub ritu dupl, et ad *Benedicamus Dno* dupl addit *Alleluia*; et sic fit in Laud, Vesp et Miss ad *Ite, Missa est*, usq ad Vesp Sabb in Albis exclusive. Complet ut ibi, et in fine dic ant *Regina cæli* stando usq ad Vesp SS. Trinit.—Item ad Salutation Angelic toto temp Pasch non flectuntur genua.

HERE THE PASCHAL TIME BEGINS.

De S. Julio fit translata in diem 23 Jun.

- 12 **EASTER SUNDAY.** *White.* THE RESURRECTION OF OUR LORD: doub of 1st class with Octave. Office and Mass of the Feast. Ep., 1 Cor. v, 7, 8; Gosp., Mark xvi, 1-7.—2d Vespers of the Feast.

In Off omn prop. In Miss, Sequentia, Præf, *Communic* et *Hanc igitur* prop per Oct.—Vesp de ead Dom. Complet ut ibi.

De S. Hermenegildo fit translata in diem 23 Dec.

- 13 **Easter Mond.** *White.* Office and Mass of the day: doub of 1st cl. Day of devotion.

Off et Miss prop ut heri.—Vesp de eod die.

- 14 **Easter Tuesd.** *White.* doub of 1st cl. Day of devotion.

Off et Miss prop ut heri. Nihil de SS. Tiburtio, &c.

- 15 **Wedn.** *White.* Of the Octave: sem.

Off ut heri. In Miss prop 2 tant or *Eccles*, vel pro Pap.—Vesp de Oct.

- 16 **Thursd.** *White.* Of the Octave: sem.

Off et Miss prop ut heri.

De S. Aniceto fit translata in diem 3 Sept.

- 17 **Frid.** *White.* Of the Octave: sem.

Abstinence.

Off et Miss prop ut supra.

- 18 **Sat.** *White.* Of the Octave: sem.

Off et Miss prop ut supra.—Ad Vesp Off fit ritu dupl. Pss fer ex Sabb dic sub una ant *Alleluia*. A cap de Dom in Albis ut prop loco: dic *Benedicamus Dno* sine *Alleluia*. Complet ut ibi.

De S. Leone fit translata in diem 7 Sept.

- 19 **LOW SUNDAY, I** after Easter, of 1st cl. *White.*

Office and Mass of Sund: doub. Ep., 1 John v, 4-9; Gosp., John xx, 19-31.—2d Vespers of Sunday; com of S. Vincent.

Off ut in Psalt temp Pasch et prop loco. Ad Prim dic tres pss ut in dupl, et symbol *Quicumque*, et sic quoties fit off de Dom usq ad Ascens; in R. br. die *Qui surrexisti*, &c. etiam in festis Sanctor, nisi alit notet. In Miss Præf Pasch et in hoc potissimum, sed *Communic* et *Hanc igitur* commun usq ad Ascens, nisi alit notet.—In 2 Vesp com seq.

Toto temp Pasch, Apost et Mart habent off prop. In festis B. M. V. Conf Pont, et non Pont, Virg et non Virg, ac alior non habentium off prop, fit ut in aliis temp. Sed ad Invitat, Ant et RR. Lectionum, semp addit *Alleluia* ubi non habet, et tres pss in quolib Noct dic sub una ant ipsius Noct servato ritu dup et sem. In RR. br. Horar dupl addit *Alleluia*, et in VV. un tant. In Sem, loco Suffrag, fit Com de Cruce tant in Laud et Vesp. In Miss tam festiv quam votiv, observ quod notat in Missal ante Comm plur Mart: ad Introit addit dup *Alleluia*; Gradual dic ubi notat; ad Offertor et Communion addit un tant *Alleluia* ubi non habet, et semp dic Præf Pasch, nisi prop assignetur.

20 Mond. *White*. S. Vincent Ferrier, Conf: doub. (from 5th April.)

Off C. non P. †. Lect 1 Noct e Script occur.—Vesp a cap de seq, ant *O Doctor*; com præc.

N.B.—On this day the solemnizing of Marriage begins.

21 Tuesd. *White*. S. Anselm, B. Conf and Doct: doub.

Off C. P. Lect 1 Noct *Sapientiam*. In Miss Cred.—Vesp a cap de seq; com præc.

22 Wedn. *Red*. SS. Soter and Caius, PP. MM: doub.

Off plur Mart temp Pasch.—In 2 Vesp com seq.

23 Thursd. *Red*. S. George, Mart. Patron of England: sem.

Off un Mart temp Pasch. Ad Laud com Crucis. In Miss 2 or *Concede*, 3 *Eccles*, vel pro Pap.—Vesp de seq; com præc.

24 Frid. *Red*. S. Fidelis of Sigmaringa, Mart: doub. Abstinance.

Off un Mart temp Pasch.—Vesp de seq; com præc.

25 Sat. *Red*. S. Mark, Evang: doub of 2d cl.—On this day the Litany of the Saints is recited.

Off de comm App et Evang temp Pasch. Post Laud dic Litan cum Precib et orr flexis genib. In Miss Cred et Præf App.—In 2 Vesp com seq et Dom seq.

- 26 **SUNDAY II** aft East. *Red.* Ep., 1 Peter ii, 21–25; Gosp., John x, 11–16. SS. Cletus and Marcellinus, PP. MM: doub.—2d Vespers of SS. Cletus, &c.; from little Chapter of S. Anastasius, *White.* Com of SS. Cletus, &c. and of Sunday.

Off plur Mart temp Pasch. 9 lect et com Dom in L et M, Ev Dom in fine.—Vesp a cap de seq*; com præc et Dom præc.

- 27 **Mond.** *White.* S. Anastasius, P. Conf: doub.

Off C. P.—Vesp a cap de seq; com præc et S. Vitalis, M.

- 28 **Tuesd.** *Red.* S. Sixtus I, P. Mart: doub. (from 6th April.)

Off un Mart temp Pasch. 9 lect et com S. Mart in L et M. —Vesp a cap de seq; com præc.

- 29 **Wedn.** *Red.* S. Peter, Mart: doub.

Off un Mart temp Pasch.—Vesp a cap de seq; com præc.

- 30 **Thursd.** *White.* S. Catherine of Sienna, Virg: doub.

Off de Comm Virg tant.—Vesp prop de seq; com præc.

MAY HAS XXXI DAYS.

- 1 **Frid.** *Red.* SS. Philip and James, App: doub of 2d cl.—Day of Devotion. Abstinence.

Off de Comm App temp Pasch. Lect 1 Noct e Dom: 4 post Pasch. In Miss Cred et Præf App.—In 2 Vesp com seq, ant *O Doctor.*

- 2 **Sat.** *White.* S. Athanasius, B. Conf and Doct: doub.

Off C. P. In Miss Cred.—Vesp prop de seq; com præc et Dom seq tant.

De Patroc S. Joseph fit translat in diem 23 Maii.

- 3 **SUNDAY III** aft East. *Red.* Ep., 1 Peter ii, 11–18; Gosp., John xvi, 16–22. The finding of the Holy Cross: doub of 2d cl.—2d Vespers of the Feast; com of S. Monica and of Sunday.

Off prop. 8 lect legit integra. 9 lect et com Dom ac SS. Eventii et Soc MM in L et M, Præf de Cruce et Ev Dom in fine.—In 2 Vesp com seq et Dom præc.

The Indulgence and Paschal Duty end.

4 Mond. White. S. Monica, Wid: doub.

Off de Comm nec V. nec M. Lect 1 Noct e Dom præc.—Vesp a cap de seq †; com præc.

5 Tuesd. White. S. Pius V, P. Conf: doub.

Off C. P.—Vesp de seq, ant ad *Magnif* prop in utrisq Vesp; com præc.

6 Wedn. Red. S. John, Ap. before the Latin gate: great doub.

Off App temp Pasch. Lect 1 Noct de Script curr. In Miss Cred et Præf App.—In 2 Vesp com seq*.

7 Thursd. White. S. Benedict II, P. Conf: doub.

Off C. P.—Vesp prop de seq; com præc.

8 Frid. White. Apparition of S. Michael, Archang: great doub. Abstinance.

Off prop.—In Miss Cred.—In 2 Vesp com seq, ant *O Doctor*.

9 Sat. White. S. Gregory Nazianzen, B. Conf and Doct: doub.

Off C. P. In Miss Cred.—Vesp a cap de seq; com præc et Dom seq ac SS. Gordiani, et Soc, MM.

10 SUNDAY IV aft East. White. Ep., James i, 17-21; Gosp., John, xvi, 5-14. S. Antoninus, B. Conf: doub.—2d Vespers of S. Antoninus: from little Chapt of S. Alexander, Red. Com of S. Antoninus and of Sunday.

(Hoc fest in ritum dupl Romæ nuper evectum est.) Off C. P. 9 lect et com Dom ac SS. Mart in L et M, Ev Dom in fine.—Vesp a cap de seq*; com præc et Dom præc.

11 Mond. Red. S. Alexander, P. Mart: doub.

Off un Mart temp Pasch.—In 2 Vesp com seq.

12 Tuesd. Red. SS. Nereus and Companions, MM: sem.

Off plur Mart temp Pasch. Ad Laud com Crucis.—In Miss 2 or *Concede*, 3 *Eccles*, vel pro Papa.—Vesp de seq; com præc.

- 13 Wedn. *Red.* S. Stanislaus, B. Mart : doub.
(In Brev 7 huj.) Off un Mart temp Pasch.—Vesp a cap de seq^a ; com præc et S. Bonifacii, M.
- 14 Thursd. *White.* S. Paschal, P. Conf : doub.
Off C. P. 9 lect e duab et com S. Mart in L et M.—Vesp a cap de seq^a ; com præc.
- 15 Frid. *White.* S. Isidore the labourer, Conf: doub.
Abstinence.
Off C. non P.—In 2 Vesp com seq.
- 16 Sat. *White.* S. Ubald, B. Conf : sem.
Off C. P. Ad Laud com Crucis. In Miss 2 or *Concede*, 3 *Eccles*, vel pro Pap.—Vesp de seq ; com Dom seq et præc.
- 17 SUNDAY V aft East. *Red.* Ep., James i, 22–27 ;
Gosp., John xvi, 23–30. S. John Nepomucen,
Mart : doub.—2d Vespers of S. John, from little
Chapt of S. Venantius ; com of S. John and of
Sunday.
Off un Mart temp Pasch. 9 lect et com Dom in L et M,
Ev Dom in fine.—Vesp a cap de seq, hym prop ; com præc
et Dom præc.
- 18 Mond of Rogations. *Red.* S. Venantius, Mart :
doub.—On this day is recited the Litany of the
Saints, with Versicles and Prayers : *Purple.*
Off un Mart temp Pasch. Ad Matut et Laud hym prop.
Lect 1 Noct *A Mileto*. 9 lect et com fer 2 Rogat in L et M,
Ev fer in fine —Hoc triduo post Laud dicuntur Litanie majores
cum Precib et orr.—Vesp a cap de seq ; com præc et S.
Pudentianæ, Virg.
- 19 Tuesd of Rogations. *White.* S. Peter Celestine,
P. Conf : doub. Litany as yesterday.
Off C. P. 9 lect et com S. Virg in L et M, 3 or Rogat de
quib nil in Off.—In 2 Vesp com seq.
- 20 Wedn of Rogat. *White.* S. Bernardin of Sienna,
Conf : sem. Litany.
Off C. non P. Lect 1 Noct *Justus*. 9 lect Vigil Ascens.
Com Vigil (ant prop) et de Cruce in Laud. In Miss 2 or Vig,
3 Rogat et Ev Vigil in fine.—Vesp prop de seq ; com S. Felicis
a Cantal, C. In Hym usq ad Pent *Jesu*, &c. *Qui Victor*, &c.
- 21 THURSDAY. *White.* ASCENSION OF OUR
LORD: doub of 1st cl. with Octave : Less., Acts

i, 1-11; Gosp., Mark xvi, 14-20.—2d Vespers of the Feast: com of S. Paschal and of S. Felix of Cantalice, C.

Off prop. Ad Prim *Qui scandis* usq ad Pent. Com S. Felicis in Miss (priv tant.) Cred, Præf et *Communic* prop per tot Oct.—In 2 Vesp com seq et S. Felicis.

22 Frid. *White.* S. Paschal Baylon, Conf: doub.
Abstinence.

Off C. non P.†. Com Oct in L et M.—Vesp prop de seq; com præ tant.

23 Sat. *White.* Patronage of S. Joseph, Spouse of B. V. Mary: doub of 2d cl. (from 3d Sund after Easter.)

Off prop. Pro 9 lect divid 8 et incip *Quanquam si.*—In 2 Vesp com seq*, ant prop et Dom seq. In Hym *Jesu, &c. Qui natus, &c.*

24 SUNDAY within Octave of Ascension. *White.* Ep., 1 Peter iv, 7-12; Gosp., John xv, 26-xvi, 1-4. Feast of B. V. Mary, called *Help of Christians*: great doub.—2d Vespers of the Feast; com of S. Gregory, of Sunday and of Octave.

Off prop et in off parvo. Ad Matut et Laud hym prop. Lect 1 Noct ut in ej festo ad Nives (5 Aug). 9 lect et com Dom et Oct in L et M, Præf B. M. et *Te in Festivit*, Ev Dom in fine.—In 2 Vesp com seq ac Dom præ et Oct.

25 Mond. *White.* S. Gregory VII, P. Conf: doub.

Off C. P. Lect 1 Noct e Dom præc. Com Oct in L et M.—Vesp de seq; com præ tant.

26 Tuesd. *White.* S. Philip Neri, Conf: doub of 2d cl.

Off C. non P. Lect 1 Noct *Beatus.*—In 2 Vesp com seq tant*.

27 Wedn. *Red.* S. John, P. Mart: doub.

Off un Mart temp Pasch. 8 R. *Dne, prævenisti.* Com Oct in L et M.—Vesp de seq ut in 1 Vesp festi; com præc.

De S. Urbano fit translac in diem 12 Sept.

28 Thursd. *White.* Octave day of Ascension: doub.

Off ut in festo et prop loco.—In 2 Vesp com seq*.

29 Frid. *White.* S. Boniface, P. Conf: doub.
Abstinence.

Off C. P.†. Com fer in L (ant, V. et or e Dom præc)
et M, Præf tant de Ascens.—In 2 Vesp com fer per ant, V. et
or Dom.

De S. Felice fit translāt in diem 3 Oct.

30 Sat. *Red.* Vigil of Pentecost: sem.
Fast and Abstinence.

Off ut in Dom præc et prop loco. Ad Prim non dic Preces.
In Miss privat Introit, Glor, unic Or sine Cred, Præf, *Communic*
et *Hanc igitur* prop.—Vesp de Dom Pent. In Hym dic *Deo*
Patri, &c. Et *Filio qui a mortuis*, usq ad Non Sabb seq.

The Indulgence begins.

De S. Angela fit translāt in diem 12 Oct.

31 PENTECOST SUNDAY. *Red.* THE DES-
CENT OF THE HOLY GHOST upon the
APOSTLES: doub of 1st class with Octave.
Office and Mass of the Feast. Less., Acts ii, 1-11;
Gosp., John xiv, 23-31.—2d Vespers of the Feast.

In Off omn prop. Ad Prim dic tres pss sine Symb: in R.
b. *Qui sedes*, &c. et sic deinceps. Ad Tert, hym *Veni Creator*
usq ad Sabb seq inclusive. In Miss, *Sequentia*, Præf, *Communic*
et *Hanc igitur* prop per tot Oct.—Vesp de ead Dom. Nil de
S. Petronilla.

JUNE HAS XXX DAYS.

De S. Eleutherio fit translāt in diem 16 Oct.

1 Pentecost Mond. *Red*: doub of 1st cl. Office
and Mass of the day. Day of devotion.

Off ut heri et prop loco. In Miss prop omn ut heri.—
Vesp de eod die.

De S. Eugenio fit translāt in diem 22 Oct.

2 Pentecost Tuesd. *Red*: doub. of 1st cl. Day of
devotion.

Off et Miss ut heri et prop loco.—Vesp de eod die. Nil
de SS. Marcellino, &c.

De S. M. Magd de Paz fit translāt in diem 27 Oct.

3 Wedn. Ember-day. *Red.* Of the Octave: sem.
Fast and Abstinence.

Off ut supr et prop loco. In Miss prop post *Kyrie* Prophet, 2 or *Eccles*, vel pro Pap.—Vesp de Oct.

De S. Francisco Carac fit translāt in diem 29 Oct.

4 Thursd. *Red.* Of the Octave: sem.

Off et Miss ut supra.—Vesp de Oct, com S. Ferdinandi, Conf. (in Brev die 30 Maii.)

5 Frid. Ember-day. *Red.* Of the Octave: sem.
Fast and Abstinence.

Off ut supra. Com S. Ferdinandi in L et M prop. In 2 Vesp com S. Ferdinandi.

De S. Norberto fit translāt in diem 30 Oct.

6 Sat. Ember-day. *Red.* Of the Octave: sem.
Fast and Abstinence.

Off ut supra. In Miss prop post *Kyrie* Prophet, Glor, 2 or *Eccles*, vel pro Pap: non dic *Alleluia* in fine *Sequentiæ*. Post Nonam termin temp Pasch.—Vesp prop de seq; com Dom I post Pent.—Post Complet dic ant *Salve Regina* usq ad Advent stando a Vesp Sabb usq ad finem Off in Dom, aliis vero dieb, flexis genib.

HERE ENDS THE PASCHAL TIME.

7 TRINITY SUNDAY, I aft Pent. *White.* Feast of the MOST HOLY TRINITY; doub of 2d cl. Ep., Rom. xi, 33–36; Gosp., Matth. xxviii, 18–20. Gosp. at end of Mass, Luke vi, 36–41.—2d Vespers of the Feast; com of S. Celestine and of Sunday.

Off prop. 9 lect et com Dom in L et M, Præf de Trinit, Ev Dom in fine. Ad Prim tres tant pss et Symb *Quicumque*.—In 2 Vesp com seq' et Dom præc.

8 Mond. *White.* S. Celestine, P. Conf: doub. (from 7th April.)

Off C. P.†.—Vesp a cap de seq†, ant *O Doctor*; com præc et SS. Primi et Feliciani, MM.

9 Tuesd. *White.* S. Leo the Great, P. Conf and Doct: doub. (from 11th April.)

Off C. P.—Lect 1 Noct prop. 9 lect e duab et com SS. Mart in L et M, Cred.—Vesp de seq; com præc.

10 Wedn. *White.* S. Margaret, Queen and Patroness of Scotland, Widow: doub of 2d cl. Day of devotion.

Off de Comm nec V. nec M. Lect 1 Noct *Mulierem fortem*.
—Vesp prop de seq; com præc. In Hymn *Jesu, &c. Qui natus, &c.*

De S. Barnaba fit translata in diem 22 Jun.

- 11 **THURSDAY.** *White.* SOLEMNITY OF CORPUS CHRISTI: doub of 1st cl. with Octave. Ep., 1 Cor. xi, 23–29; Gosp., John vi, 56–59. —2d Vespers of the Feast; com of S. Leo only.

Off prop. Ad Prim per tot Oct *Qui natus*. In Miss, Sequentia, Cred et Præf de Nativ per tot Oct.—In 2 Vesp com seq tant.

- 12 **Frid.** *White.* S. Leo III, P. Conf: doub.

Abstinence.

Off C. P. 9 lect SS. Basilidis et Soc. MM. Com Oct et SS. Mart in L et M.—Vesp a cap de seq; com præc et Oct.

- 13 **Sat.** *White.* S. Antony of Padua, Conf: doub.

Off C. non P. Com Oct in L et M —Vesp a cap de seq†, ant *O Doctor*; com præc et Oct.

- 14 **SUNDAY** within the Octave, II aft Pent. *White.* Ep., 1 John iii, 13–18; Gosp., Luke xiv, 16–24. S. Basil the Great, B. Conf and Doct: doub.—2d Vespers of S. Basil; from little Chapt, of S. John; com of S. Basil, of Sund, of Oct, and of SS. Vitus and Companions, MM.

Off C. P. 9 lect et com Dom et Oct in L et M, Ev Dom in fine.—Vesp a cap de seq†; com præc ac Dom et Oct ac SS. Viti et Soc. MM.

The Indulgence ends.

- 15 **Mond.** *White.* S. John of S. Fagondez, Conf: doub.

(In Brev 12 huj.) Off C. non P. 9 lect e duab SS. Mart. Com Oct et SS. Mart in L et M.—In 2 Vesp com Oct.

- 16 **Tuesd.** *White.* Of the Octave: sem.

Off ut in die festo et prop loco. In Miss 2 or *Concede, 3 Eccles, vel pro Pap.*—Vesp de Oct.

- 17 **Wedn.** *White.* Of the Octave: sem.

Off et Miss ut heri et prop loco.—Vesp de seq ut in 1 Vesp festi; com SS. Marci et Soc. MM.

- 18 **Thursd.** *White.* Octave day of Corpus Christi: doub.

Off ut in festo et prop loco. 9 lect et com SS. Mart in L et M.—Vesp de eod festo ; com tant SS. Gervasii et Soc. MM.

De S. Juliana fit translat in diem 3 Nov.

- 19 Frid. *White.* Feast of the Sacred Heart of Jesus : great doub. Abstinence.

Off prop. 9 lect et com SS. Mart in L et M, Cred et Præf de Cruce.—In 2 Vesp com seq^m.

- 20 Sat. *Red.* S. Silverius, P. Mart : doub.

Off un Mart. R. 8. *Dne prævenisti.*—Vesp a cap de seq ; com præc et Dom seq.

- 21 SUNDAY III aft Pent. *White.* Ep., 1 Peter v, 6–11 ; Gosp., Luke xv, 1–10. S. Aloysius of Gonzaga, Conf : doub.—1st Vespers of S. Barnabas, *Red* : com of S. Aloysius, of Sunday, and of S. Paulinus, B. Conf.

Off C. non P. 9 lect et com Dom in L et M, Ev Dom in fine.—Vesp de seq ; com præc et Dom ac S. Paulini, Ep. C.

- 22 Mond. *Red.* S. Barnabas, Ap : great doub. (from 11th June.)

Off de Comm App et prop loco. Lect 1 Noct prop. 9 lect e duab et com S. Paulini in L et M, Cred et Præf App.—In 2 Vesp com seq^m.

- 23 Tuesd. *White.* S. Julius, P. Conf : doub. (from 12th April.)

Off C. P.†. 9 lect et com Vigil S. Joan Bapt in L (ant et V. e fer) et M, Ev Vigil in fine.—Vesp prop de seq sine com.

- 24 Wedn. *White.* Nativity of S. John the Baptist : doub of 1st cl. with Octave. Day of devotion.

Off prop. Miss sine Cred.—In 2 Vesp com seq^m.

- 25 Thursd. *Red.* S. Gallicanus, Mart : doub.

Off un Mart. Com Oct in L et M.—Vesp a cap de seq, ant prop ; com præc et Oct.

- 26 Frid. *Red.* SS. John and Paul, MM : doub. Abstinence.

Off prop. Com Oct in L et M.—Vesp a cap de seq† ; com præc et Oct.

- 27 Sat. *White.* S. William, Abb : doub.—Vigil of SS. Peter and Paul. Fast and Abstinence.

(In Brev 25 huj.) Off C. non P. 9 lect de Vigil App. Com Oct et Vigil in L (ant et V. e fer) et M, Ev Vigil in fine.—Vesp a cap de seq; com præc et Dom seq et Oct.

The Indulgence begins.

- 28 SUNDAY IV aft Pent. *White.* Ep., Rom. viii, 18–23; Gosp., Luke v, 1–11. S. Leo II, P. Conf: doub.—1st Vespers of SS. Peter and Paul without commem; *Red.*

Off C. P. 9 lect et com Dom et Oct in L et M, Ev Dom in fine.—Vesp prop de seq sine com.

- 29 MONDAY. *Red.* SS. PETER AND PAUL, APP: doub of 1st cl. with Octave. Less., Acts xii, 1–11; Gosp., Matt. xvi, 13–19.—2d Vespers of the Feast.

Off de Comm App et prop loco. In Miss Cred et Præf App per tot Oct.—Vesp de eod festo.—Nil de S. Joanne.

- 30 Tuesd. *Red.* Commemoration of S. Paul, Ap: doub.

Off de Comm App et prop loco. Comm S. Petri et Oct S. Joannis in L et M.—Vesp a cap de seq ut in 1 Vesp festi; com SS. App ut ibi.

JULY HAS XXXI DAYS.

- 1 Wedn. *White.* Octave day of S. John the Baptist: doub.

Off ut in festo et prop loco. Com Oct SS. App in L et M.—Vesp prop de seq; com præc et Oct ac SS. Processi et Soc. MM.—In Hym *Jesu*, &c. *Qui natus*, &c.

- 2 Thursd. *White.* Visitation of B. V. Mary: great doub.

Off prop et in off parvo. 9 lect SS. Mart. Com Oct et SS. Mart in L et M, Præf *et Te in Visit.* Ad Prim *Qui natus*, &c.—In 2 Vesp com seq* et Oct.

- 3 Frid. *White.* S. Paul, P. Conf: doub.

Abstinence.

Off C. P.+. Com Oct in L et M.—Vesp a cap de seq*; com præc et Oct.

- 4 Sat. *Red.* S. Ireneus, B. Mart: doub.

(Hoc Off ritu dupl nuper a S. Sede Aplica concessum est.)
 Off un Mart. Com Oct in L et M.—In 2 Vesp com Dom seq
 et Oct.

- 5 **SUNDAY V** aft Pent. *Red.* Office and Mass
 of Sund: sem. Ep., 1 Pet. iii, 8–15; Gosp.,
 Matt. v, 20–24.—1st Vespers of the Octave day
 of SS. Peter and Paul: com of Sund.

Off ut in Psalt et prop loco. Com Oct in L et M.—Vesp
 de seq ut in 1 Vesp App, ant et or prop; com Dom præc.

- 6 **Mond.** *Red.* Octave day of SS. Peter and Paul,
 App: doub.

Off de Comm App et prop loco. Miss prop.—Vesp a
 cap de seq^o; com præc.

The Indulgence ends

- 7 **Tuesd.** *White.* S. Benedict XI, P. Conf: doub.

Off C. P.—In 2 Vesp com seq, ant et V. prop.

- 8 **Wedn.** *White.* S. Elizabeth, Queen of Portugal,
 Wid: sem.

Off prop. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit.
 —Vesp de seq ut in die B. M. *ad Nives* (5 Aug); com præc.

- 9 **Thursd.** *White.* Feast of the Prodigies wrought
 through the intercession of B. V. Mary: great
 doub.

Off ut in die B. M. *ad Nives* et in off parvo. Lect 1 et 3
 Noct ut in die *ad Nives*, 2 Noct vero ut in die 5 infr Oct Nativ
 B. M. Ant ad Laud et Hor ut in die *ad Nives*, ita et Missa,
 Cred, Præf et Te in *Festivit.*—In 2 Vesp com seq.

- 10 **Frid.** *Red.* The seven Brothers, MM: sem.

Abstinence.

Off plur Mart. Suffrag. In Miss 2 or *A cunctis*, 3 ad
 libit.—Vesp de seq^o; com præc.

- 11 **Sat.** *White.* S. Pius I, P. Conf: doub.

Off C. P.—Vesp a cap de seq; com præc et Dom seq ac
 SS. Naboris et Soc. MM.

De Comm omn S. R. E. Pont fit translac in Dom 1 Sept.

- 12 **SUNDAY VI** aft Pent. *White.* Ep., Rom. vi,
 3–11; Gosp., Mark viii, 1–9. S. John Gualbert,
 Conf: doub.—2d Vespers of S. John: from little

Chapt, of S. Anaclete, *Red.* Com of S. John and of Sunday.

Off C. non P. 9 lect et com Dom et SS. Mart in L et M, Ev Dom in fine.—Vesp a cap de seq * ; com præc et Dom præc.

13 Mond. *Red.* S. Anaclete, P. Mart : doub.

Off un Mart.—Vesp a cap de seq, ant *O Doctor* ; com præc.

N.B.—Hac die, vel circiter Miss ab omnib Missionariis pro Roberto Jacobo hujusce Missionis Benefactore de præcepto est celebranda.

14 Tuesd. *White.* S. Bonaventure, B. Conf and Doct : doub.

Off C. P. Lect 1 Noct *Sapientiam.* In Miss Cred.—In 2 Vesp com seq.

15 Wedn. *White.* S. Henry, Emperor, Conf : sem.

Off C. non P. †. Suffrag. In Miss solit orr.—Vesp de seq ; com præc. In Hymn *Jesu, &c. Qui natus, &c.*

16 Thursd. *White.* Commemoration of our B. Lady of Mount Carmel : great doub.

Off prop et in off parvo. Ad Prim *Qui natus, &c.* In Miss Cred, Præf et *Te in Commem.*—In 2 Vesp com seq*.

17 Frid. *White.* S. Leo IV, P. Conf : doub.

Abstinence.

Off C. P.—Vesp a cap de seq † ; com præc et SS. Symphorosæ et Filior, MM.

18 Sat. *White.* S. Camillus of Lelli, Conf : doub.

Off C. non P. 9 lect et com SS. Mart in L et M.—Vesp a cap de seq * ; com præc et Dom seq.

19 SUNDAY VII aft Pent. *White.* Ep., Rom. vi, 19-23 ; Gosp., Matt. vii, 15-21. S. Symmachus, P. Conf : doub.—2d Vespers of S. Symmachus ; from little Chapt, of S. Jerome ; com of S. Symmachus, of Sund, and of S. Margaret, V. M.

Off C. P. 9 lect et com Dom in L et M, Ev Dom in fine.—Vesp a cap de seq † ; com præc et Dom ac S. Margaritæ, V.M.

20 Mond. *White.* S. Jerome Æmilianus, Conf : doub.

Off C. non P. Com S. Virg in L et M.—Vesp a cap de seq † ; com præc et S. Prædis, V.

- 21 Tuesd. *White.* S. Alexius, Conf: doub.
(In Brev 17 huj.) Off C. non P. 9 lect et com S. Virg in L et M.—Vesp a cap de seq, hym et ant prop; com præc.
- 22 Wedn. *White.* S. Mary Magdalen, Penitent: doub.
Off nec V. nec M. Ad Matut et Laud hym prop ita et lect 1 Noct. In Miss Cred.—Vesp a cap de seq; com præc, ant prop, et S. Liborii, Ep. C.
- 23 Thursd. *Red.* S. Apollinaris, B. Mart: doub.
Off un Mart. Com S. Liborii in L et M.—Vesp a cap de seq +; com præc et S. Christinae, V.M.
- 24 Frid. *White.* S. Vincent of Paul, Conf: doub.
Abstinence.
(In Brev 19 huj.) Off C. non P. Lect 3 Noct in Ev *Designavit* ut in Comm Evang. 9 lect et com Vigil S. Jacobi (ant et V. e fer) et S. Virg in L et M *Justus*, Ev *Designavit*, Ev Vigil in fine.—Vesp de seq; com præc tant.
- 25 Sat. *Red.* S. James, Ap: doub of 2d cl. Day of devotion.
Off de Comm App. Com S. Christophori M, in L et M, Cred, Præf App.—In 2 Vesp com seq et Dom seq.
- 26 SUNDAY VIII aft Pent. *White.* Ep., Rom. viii, 12–17; Gosp., Luke xvi, 1–9. S. Ann, Mother of B. V. Mary: great doub.—2d Vespers of S. Ann; com of S. Veronica, of Sund, and of S. Pantaleon, Mart.
Off nec V. nec M. Lect 1 Noct *Mulierem.* 9 lect et com Dom in L et M, Ev Dom in fine.—In 2 Vesp com seq * et Dom præc ac S. Pantaleonis, M.
- 27 Mond. *White.* S. Veronica de Julianis, Virg: doub.
Off de Comm Virg. 9 lect et com S. Mart in L et M *Dilexisti.*—Vesp a cap de seq *; com præc.
- 28 Tuesd. *Red.* SS. Victor, P. Mart, Innocent, P. Conf, Nazarius and Celsus, MM: doub.
Off plur Mart.—Vesp a cap de seq *; com præc et SS. Simplicii et Soc. MM.
- 29 Wedn. *Red.* S. Felix II, P. Mart: doub.
Off un Mart. Com SS, Mart in L et M.—In 2 Vesp com seq et SS. Abdon et Sennen, MM.

30 Thursd. *White.* S. Martha, Virg: sem.

(In Brev heri.) Off de Comm Virg. Suffrag. 9 lect et com SS. Mart in L et M, 3 or *A cunctis*.—Vesp de seq; com præc.

31 Frid. *White.* S. Ignatius of Loyola, Conf: doub.
Abstinence.

Off C. non P.—Vesp prop de seq; com S. Pauli et præc ac SS. Machabæor, MM.

AUGUST HAS XXXI DAYS.

1 Sat. *White.* S. Peter's Chains: great doub.

Off de Comm App. 9 lect SS. Mart. Com S. Pauli et SS. Mart in L et M, Cred et Præf App.—In 2 Vesp com S. Pauli et seq*, ac Dom 1 Aug, ant *Sapientia*.

2 SUNDAY IX aft Pent. (1st of Aug.) *Red.* Ep., 1 Cor. x, 6-13; Gosp., Luke xix, 41-47. S. Stephen, P. Mart: doub.—2d Vespers of S. Stephen; com of Sunday and of S. Stephen.

Off un Mart. 9 lect et com Dom in L et M, Ev Dom in fine.—In 2 Vesp com Dom præc et seq, ant prop.

3 Mond. *Red.* Finding of the Body of S. Stephen, first Mart: sem.

Off prop. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit.—Vesp de seq †; com præc, ant prop.

4 Tuesd. *White.* S. Dominic, Conf: doub.

Off C. non P.—Vesp de seq; com præc. In Hymn *Jesu, &c. Qui natus, &c.*

5 Wedn. *White.* Dedication of our Blessed Lady *ad Nives*: great doub.

Off prop et in off parvo. In Miss Cred, Præf et *Te in Festivitat.*—Vesp de seq sine com*. In Hymn per Oct *Jesu, &c. Qui te revelas, &c.*

6 Thursd. *White.* Transfiguration of our Lord: doub of 1st cl. with Octave. Day of devotion.

Off prop. Pro 9 lect divid 8 et incip *Tu vero, &c.* Ad Prim *Qui apparuisti, &c.* In Miss Cred et Præf de Nativ per tot Oct.—In 2 Vesp com seq tant, ant prop in utrisq Vesp.

7 Frid. *White.* S. Cajetan, Conf: doub.

Abstinence.

Off C. non P. 9 lect S. Donati, Ep. M, ad *Benedict* ant prop. Com Oct in L et M.—In 2 Vesp com seq et Oct.

8 Sat. *Red.* SS. Cyriacus and Companions, MM : sem.

Off plur Mart. 9 lect Vigil S. Laurentii. Com Oct et Vigil (ant et V. e fer) in L et M, 3 or *Concede*, Ev Vigil in fine.—Vesp prop de seq * ; com Dom seq et præc et Oct ac S. Romani, M.

The Indulgence begins.

9 SUNDAY X aft Pent. (2d of Aug.) *Red.* Ep., 1 Cor. xii, 2-11 ; Gosp., Luke xviii, 9-14. S. Emygdus, B. Mart : doub.—1st Vespers of S. Lawrence ; com of S. Emygdus only.

Off prop. 9 lect et com Dom et Oct ac S. Mart in L et M, Ev Dom in fine.—Vesp prop de seq ; com præc tant.

10 Mond. *Red.* S. Lawrence, Mart : doub of 2d cl. with Octave. Day of devotion.

Off prop.—In 2 Vesp com seq *, et SS. Tiburtii et Soc. MM.

11 Tuesd. *Red.* S. Sixtus II, P. Mart : doub.

Off un Mart. Lect 1 Noct e Dom præc. 9 lect SS. Mart. Com duar Oct et SS. Mart in L et M.—Vesp a cap de seq ; com præc et duar Oct.

12 Wedn. *White.* S. Clare, Virg : doub.

Off de Comm Virg. Com duar Oct in L et M.—Vesp de seq ut in 1 Vesp festi ; com præc et Oct S. Laurent ac SS. Hyppoliti et Soc. MM.

13 Thursd. *White.* Octave day of Transfiguration : doub.

Off ut in festo et in prop *. 9 lect SS. Mart. Com Oct S. Laurent et SS. Mart in L et M.—In 2 Vesp com seq *, et Oct ac S. Eusebii, C.

14 Frid. *White.* S. Hormisdas, P. Conf: doub. Vigil of Assumption. Fast and Abstinence.

Off C.P. †. 9 lect Vigil Assumpt. Com Oct et Vigil (ant et V. fer) et S. Eusebii in L et M sine Cred, Ev Vigil in fine.—Vesp prop de seq sine com. In Hym per Oct *Jesu*, &c. *Qui natus*, &c.

15 SATURDAY. *White.* ASSUMPTION OF B. V. MARY : doub of 1st cl. with Octave. Less., Ecclus xxiv, 11-20 ; Gosp., Luke x, 38-42.—2d Vespers of the Feast ; com of S. Joachim and of Sunday.

Off prop. In Miss Cred, Præf et Te in Assumpt per tot Oct, et ad Prim *Qui natus*, &c.—In 2 Vesp com seq et Dom seq.

De S. Rocho fit translat in diem 5 Nov.

- 16 SUNDAY XI aft Pent. (3d of Aug.) *White*.
Ep., 1 Cor. xv, 1-10: Gosp., Mark vii, 31-37:
S. Joachim, Conf. Father of B. V. Mary: great
doub.—2 Vespers of the Feast; com of Octave
day of S. Lawrence, of Sund, and of Octave of
Assumption.

Off C. non P.†. et in prop. Lect 1 Noct *Beatus*. 9 lect
et com Dom et duar Oct in L et M, Ev Dom in fine.—In 2
Vesp com diei Oct S. Laurent ut in 1 Vesp festi, or prop, ac
Dom præc et Oct Assumpt.

- 17 Mond. *Red*. Octave day of S. Lawrence, Mart:
doub.

Off ut in festo. Lect 1 Noct e Dom præc. Com Oct
Assumpt in L et M.—Vesp a cap de seq†; com præc et Oct
Assumpt ac S. Agapiti, M.

- 18 Tuesd. *White*. S. Hyacinth, Conf: doub.

(In Brev 16 huj.) Off C. non P. 9 lect S. Mart. Com
Oct et S. Mart in L et M.—Vesp a cap de seq*, or *Deus qui
inter cætera*: com præc et Oct.

- 19 Wedn. *Red*. S. Philumena, Virg. Mart: doub.

(In Brev 11 huj.) Off un V. et M. Lect 4ta prop; lect
5ta et 6ta *Quoniam hodie* de Comm Virg. Com Oct in L et
M *Loquebar*.—Vesp a cap de seq*, ant *O Doctor*; com præc
et Oct.

- 20 Thursd. *White*. S. Bernard, Conf and Doct: doub.

Off C. non P. Lect 1 Noct prop*; lect 3 Noct in Ev
Vos estis sal terræ. Com Oct in L et M *In medio*, Epist *Justus*
2 loco.—Vesp a cap de seq; com præc et Oct.

- 21 Frid. *White*. S. Jane Frances of Chantal, Wid:
doub. Abstinance.

Off nec V. nec M. Com Oct in L et M.—Vesp de seq ut
in 1 Vesp festi; com præc ac SS. Timothei et Soc. MM.

- 22 Sat. *White*. Octave day of Assumption: doub.

Off ut in festo et prop loco. 9 lect et com SS. Mart in L
et M.—In 2 Vesp com seq et Dom seq.

The Indulgence ends.

- 23 SUNDAY XII aft Pent. (4th of Aug.) *White*.

Ep., 2 Cor. iii, 4-9; Gosp., Luke x, 23-37. S. Philip Benitius, Conf: doub—2d Vespers of S. Philip: from little Chapt, of S. Alphonsus; com of S. Philip and of Sunday.

Off C. non P. 9 lect et com Dom in L et M, Ev Dom in fine.—Vesp a cap de seq^o; com præc et Dom præc.

24 Mond. *White.* S. Alphonsus of Liguori, B. Conf: doub.

Off C. P. 9 lect et com Vigil S. Bartholom in L (ant et V. e fer curr) et M, Ev Vigil in fine.—Vesp de seq; com præc.

25 Tuesd. *Red.* S. Bartholomew, Ap: doub of 2d cl. Day of devotion.

Off de Comm App. In Miss Cred et Præf App.—In 2 Vesp com seq^o.

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

Off un Mart.—Vesp a cap de seq†; com præc.

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

Off C. non P.—Vesp a cap de seq, ant *O Doctor*; com præc et S. Hermetis, M.

28 Frid. *White.* S. Augustine, B Conf and Doct: doub. Abstinence.

Off C. P. Lect 1 Noct *Sapientiam*. Com S. Mart in L et M, Cred.—Vesp prop de seq; com præc et S. Sabinæ, M.

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

Off un Mart et in prop. 9 lect et com S. Mart in L et M. —In 2 Vesp com seq et Dom seq, ant *Cum audisset Job*, et SS. Felicis et Soc. M.M.

Dom 5 Aug cum sua Hebdom hoc anno omittitur.

30 SUNDAY XIII aft Pent. (1st of Sept.) *White.* Ep., Gal. iii, 16-22; Gosp., Luke xvii, 11-19. S. Rose of Lima, Virg: doub.—2d Vespers of S. Rose: from Chapt, of S. Raymund; com of S. Rose and of Sunday.

Off un Virg. 9 lect et com Dom ac SS. Mart in L et M, Ev Dom in fine.—Vesp a cap de seq†; com præc et Dom.

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

Off C. non P —In 2 Vesp com seq et S. Ægidii, Abb, ant e Laud, V. *Os justi* ac SS. XII Fratrum, MM.

SEPTEMBER HAS XXX DAYS.

- 1 Tuesd. *White*. S. Lewis, King, Conf: sem.
 (In Brev 25 Aug.) Off C. non P.†. 9 lect et com S. Ægidii (ant et V. ex 1 Vesp) et SS. Mart in L et M. Suffrag. —Vesp a cap de seq†; com præc. Suffrag.
- 2 Wedn. *White*. S. Stephen, King, Conf: sem.
 Off C. non P.†. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit.—Vesp de seq* ; com præc.
- 3 Thursd. *Red*. S. Anicetus, P. Mart: doub. (from 17th April.)
 Off un Mart extra temp Pasch.—Vesp a cap de seq * * ; com præc.
- 4 Frid. *White*. S. Rose of Viterbo, Virg: doub.
 Abstinence.
 Off un Virg.—In 2 Vesp com seq.
- 5 Sat. *White*. S. Lawrence Justinian, B. Conf: sem.
 Off C. P.†. Suffrag. In Miss solit orr.—Vesp prop de seq* ; com Dom seq et præc.
- 6 SUNDAY XIV aft Pent. (2d of Sept.) *Red*.
 Ep., Gal. v, 16–24; Gosp., Matt. vi, 24–33. Commemoration of all the Holy Pontiffs: doub. (from Sund aft Octave of SS. Peter and Paul.) 2d Vespers of the Pontiffs, from Chapt, of S. Leo, *White*. Com of the Pontiffs and of Sunday.
 Off prop et de Comm App. 9 lect et Com Dom in L et M prop, Ev Dom in fine.—Vesp a cap de seq*.†. com præc et Dom.
- 7 Mond. *White*. S. Leo IX, P. Conf: doub. (from 19th April.)
 Off C. P.—Vesp prop de seq; com præc. In Hym *Jesu*, &c.
- 8 Tuesd. *White*. Nativity of B. V. Mary: doub of 2d cl. with Octave. Day of devotion.
 Off prop et in off parvo. 9 lect et com S. Adriani M in L et M, Cred, Præf et *Te in Nativit* per tot Oct et ad Prim *Qui natus*, &c.—In 2 Vesp com seq* et S. Gorgonii, M.
- 9 Wedn. *White*. S. Sergius, P. Conf: doub.
 Off C. P. 9 lect S. Mart. Com Oct et S. Mart in L et M. —Vesp a cap de seq* ; com præc et Oct.
- 10 Thursd. *White*. S. Hilary, P. Conf: doub.

Off C. P. Com Oct in L et M.—Vesp a cap de seq†; com præc et Oct ac SS. Proti et Soc. MM.

- 11 **Frid. *White.*** S. Nicholas of Tolentinum, Conf: doub. **Abstinence.**

(In Brev heri.) Off C. non P. 9 lect SS. Mart. Com Oct et SS. Mart in L et M.—Vesp a cap de seq* ; com præc et Oct.

- 12 **Sat. *Red.*** S. Urban, P. Mart: doub. (from 28th May.)

Off un Mart extra temp Pasch. Com Oct in L et M.—Vesp de seq, ant prop; com præc et Dom seq tant.

- 13 **SUNDAY XV aft Pent. (3d of Sept.) *White.*** Ep., Gal. v, 25–26—vi, 1–10; Gosp., Luke vii, 11–16. The Sacred Name of Mary: great doub. —1st Vespers of the Exaltation, *Red.* Com of Sacred Name and of Sunday only.

Off prop et in off parvo. 9 lect et com Dom in L et M, Præf et *Te in Festivitat*, Ev Dom in fine.—Vesp prop de seq, *Red.* Com præc et Dom tant.

- 14 **Mond. *Red.*** Exaltation of the Holy Cross: great doub.

Off prop. Com Oct in L et M, Præf de Cruce.—In 2 Vesp com seq ut in 1 Vesp festi, et S. Nicomedis, M.

- 15 **Tuesd. *White.*** Octave day of Nativity of B. V. Mary: doub.

Off ut in festo et prop loco. 9 lect et com S. Mart in L et M.—In 2 Vesp com seq et SS. Euphemie et Soc. MM.

- 16 **Wedn. Ember-day. *Red.*** SS. Cornelius, P. and Cyprian, B. MM: doub. **Fast and Abstinence.**

Off plur Mart. Lect 1 Noct e Dom præc. 9 lect et com fer et SS. Mart in L et M, Ev fer in fine.—Vesp a cap de seq, in Hym dic *meruit beata Vulnera Xti*, V. et R. prop; com præc.

- 17 **Thursd. *White.*** Impression of the Stigmas of S. Francis, Conf: doub.

Off C. non P. Hym ut in 1 Vesp. Lect 1 Noct prop. 8 R. prop. In Hym Laud in 3tia strophe dic *in corpore, Xti recepit stigmata*.—Vesp a cap de seq, ant prop; com præc.

- 18 **Frid. Ember-day. *White.*** S. Joseph of Cupertino, Conf: doub. **Fast and Abstinence.**

Off C. non P. Lect 1 Noct prop. 9 lect et com fer in L (ant ad *Benedict* prop) et M, Ev fer in fine.—Vesp a cap de seq; com præc, ant prop.

- 19 Sat. Ember-day. *Red.* SS. Januarius and Companions, MM: doub. Fast and Abstinence.

Off plur Mart. Lect 1 Noct *Fratres, debitores.* 9 lect et com fer in L et M, 3 or Vigil S. Matthæi (de qua nil in off) Ev^{er} in fine.—Vesp prop de seq^{*}; com præc et Dom seq. In Hym *Jesu*, &c. *Qui passus*, &c.

De S. Agapito fit translatus in diem 6 Nov.

- 20 SUNDAY XVI aft Pent. (4th of Sept.) *White.* Ep., Ephes. iii, 13–21; Gosp., Luke xiv 1–11. The seven Sorrows of B. V. Mary: great doub. —1st Vespers of S. Matthew, *Red.* Com of the seven sorrows only.

Off prop. 9 lect et Com Dom in L et M, Sequent, Præf et *Te in Transfix*, Ev Dom in fine. Ad Prim *Qui passus*, &c. —Vesp de seq; com præc tant.

- 21 Mond. *Red.* S. Matthew, Ap and Evang: doub of 2d cl. Day of devotion.

Off de Comm App et in prop. In Miss Cred et Præf App. —In 2 Vesp com seq, ant prop in utrisq Vesp, et SS. Mauritii et Soc. MM.

- 22 Tuesd. *White.* S. Thomas of Villanova, B. Conf: doub.

Off C. P.†. Lect 1 Noct e Dom præc. 9 lect SS. Mart. Ad *Benedict* ant prop. Com SS. Mart in L et M.—Vesp a cap de seq; com præc et S. Theclæ, V. M.

- 23 Wedn. *Red.* S. Linus, P. Mart: doub.

Off un Mart. 9 lect et com S. Theclæ in L et M.—Vesp de seq; com præc. In Hym *Jesu*, &c.

- 24 Thursd. *White.* Our Lady of Mercy: great doub.

Off prop et in off parvo. In Miss Cred, Præf et *Te in Festiv.*—In 2 Vesp com seq.

- 25 Frid. *Red.* SS. Eustachius and Companions, MM: doub. Abstinence.

(In Brev 20 huj.) Off plur Mart.—Vesp a cap de seq^{*}; com præc et SS. Cypriani et Soc. MM.

- 26 Sat. *White.* S. Eusebius, P. Conf: doub.

Off C. P. 9 lect e duab et com SS. Mart in L et M. In 2 Vesp com Dom seq et SS. Cosmæ et Damiani, MM.

- 27 SUNDAY XVII aft Pent. (5th of Sept.) *Green.* Office and Mass of Sunday: sem. Ep., Ephes.

iv, 1-6; Gosp., Matt. xxii, 35-46.—2d Vespers of Sunday; com of S. Wincelaud and of SS. Cosmas and Damian.

Off ut in Psalt et prop loco. Suffrag. 9 lect e 4ta et 5ta et com SS. Cosmæ, &c. in L et M, 3 or *A cunctis*.—In 2 Vesp com seq et SS. Cosmæ, &c. Suffrag.

28 Mond. *Red.* S. Wincelaud, Mart: sem.

Off un Mart. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit.—Vesp prop de seq sine com.

29 Tuesd. *White.* S. Michael, Archangel: doub of 2d cl. Day of devotion.

Off prop. In Miss Cred.—In 2 Vesp com seq, ant *O Doctor*.

30 Wedn. *White.* S. Jerome, Priest, Conf and Doct: doub.

Off C. non P. Lect 1 Noct *Sapientiam*. In Miss Cred.—Vesp a cap de seq** ; com præc et S. Remigii, Ep. C.

OCTOBER HAS XXXI DAYS.

1 Thursd. *Red.* S. Gregory of Armenia, B. Mart: doub.

Off un Mart. 8. R. *Dne prævenisti*. 9 lect et com S. Remigii in L et M.—Vesp prop de seq ; com præc.

2 Frid. *White.* Feast of the Guardian Angels: doub. Abstinance.

Off prop. In Miss Cred.—In 2 Vesp com seq*.

3 Sat. *Red.* S. Felix I, P. Mart: doub. (from 30th May.)

Off un Mart extra temp Pasch.—Vesp prop de seq ; com præc et Dom seq, ant *Adaperiat*. In Hym *Jesu*, &c. *Qui natus*, &c.

De S. Francisco fit translat in diem 7 Nov.

4 SUNDAY XVIII aft Pent. (1st of Oct.) *White.* Ep., 1 Cor. i, 4-8; Gosp., Matt. ix, 1-8. Solemnity of the Rosary of B. V. Mary: great doub.—2d Vespers of the Feast; com of S. Galla, of Sunday, and of SS. Placidus and Comp. MM.

Off prop et in off parvo. 9 lect et com Dom in L et M. Præf et *Te in Solemnit*, Ev Dom in fine.—In 2 Vesp com seq* et Dom præc ac SS. Placidi et Soc. MM.

- 5 Mond. *White.* S. Galla, Wid: doub.
Off de Comm nec V. nec M. Lect 1 Noct e Dom præc.
9 lect et com SS. Mart in L et M *Cognovi*, Epist *Carissime*,
viduas honora.—Vesp a cap de seq; com præc.
- 6 Tuesd. *White.* S. Bruno, Conf: doub.
Off C. non P.—Vesp a cap de seq*; com præc et SS.
Sergii et Soc. MM.
- 7 Wedn. *White.* S. Mark, P. Conf: doub.
Off C. P. Com SS. Mart in L et M.—Vesp a cap de seq;
com præc.
- 8 Thursd. *White.* S. Bridget, Wid: doub.
Off nec V. nec M.—In 2 Vesp com seq.
- 9 Frid. *Red.* SS. Denis and Companions, MM:
sem. Abstinence.
Off plur Mart. Suffrag. In Miss 2 or 4 *cunctis*, 3 ad
libit.—Vesp a cap de seq †; com præc. Suffrag.
- 10 Sat. *White.* S. Francis Borgia, Conf: sem.
Off C. non P. Suffrag. In Miss orr ut heri.—Vesp prop
de seq*; com præc et Dom seq. In Hym *Jesu*, &c. *Qui
natus*, &c.
- 11 SUNDAY XIX aft Pent. (2d of Oct.) *White.*
Ep., Ephes. iv, 23–28; Gosp., Matt. xxii, 1–14.
Feast of the Maternity of B. V. Mary: great
doub.—2d Vespers of the Feast; com of S. An-
gela and of Sunday.
Off prop. 9 lect et com Dom in L et M, *Præf et Te in
Festivit*, Ev Dom in fine. Ad Prim *Qui natus*, &c.—In 2
Vesp com seq* et Dom præc.
- 12 Mond. *White.* S. Angela Merici, Virg: doub.
(from 31st May.)
Off un Virg.—In 2 Vesp com: seq.
- 13 Tuesd. *White.* S. Edward, King, Conf: sem.
Off C. non P. †. Suffrag. In Miss solit orr.—Vesp de
seq*; com præc.
- 14 Wedn. *Red.* S. Calixtus, P. Mart: doub.
Off un Mart.—Vesp a cap de seq, hym prop; com præc.
- 15 Thursd. *White.* S. Teresa, Virg: doub.
Off un Virg. Ad Matut et Laud, hym prop.—Vesp a cap
de seq*; com præc.

- 16 Frid. *Red.* S. Eleutherius, P. Mart: doub. (from 1st June.) **Abstinence.**
Off un Mart extra temp Pasch.—In 2 Vesp com seq.
- 17 Sat. *White.* S. Hedwige, Wid: sem.
Off nec V. nec M. Suffrag. In Miss solit orr.—Vesp de seq; com Dom seq tant.
De Puritat B. M. V. fit translat in diem 21 Oct.
- 18 SUNDAY XX aft Pent. (3d of Oct.) *Red.* Ep., Ephes. v, 15–21; Gosp., John iv, 46–53. S. Luke, Evang: doub of 2d cl.—2d Vespers of S. Luke; com of S. Peter and of Sunday.
Off de Comm App et Evang. 9 lect et com Dom in L et M, Præf App et Ev Dom in fine.—In 2 Vesp com seq et Dom præc.
- 19 Mond. *White.* S. Peter of Alcantara, Conf: doub.
Off C. non P. †.—Vesp a cap de seq, hym prop; com præc.
- 20 Tuesd. *White.* S. John Cantius, Conf: doub.
Off C. non P. Ad Matut et Laud hym prop.—Vesp prop de seq*; com præc et S. Hilarionis Abb. ac SS. Ursulæ et Soc. Virg. MM. In Hym *Jesu*, &c.
- 21 Wedn. *White.* Feast of the Purity of B. V. Mary: great doub. (from last Sund.)
Off prop. 9 lect e duab et com S. Hilarion et SS. Mart in L et M, Cred, Præf et *Te in Festivitat.* Ad Prim *Qui natus.*—In 2 Vesp com seq*.
- 22 Thursd. *White.* S. Eugenius, P. Conf: doub. (from 2d June.)
Off C. P. †.—Vesp prop de seq*; com præc. In Hym *Jesu*, &c.
- 23 Frid. *White.* Feast of our Blessed Redeemer: great doub. **Abstinence.**
Off prop. Ad Prim *Qui redemisti mundum.* In Miss Cred, Præf de Cruce.—In 2 Vesp com seq ut in prop.
- 24 Sat. *White.* S. Raphael, Archangel: great doub.
Off prop. In Miss Cred.—In 2 Vesp com seq* et Dom seq ac SS. Chrysanthi et Dariæ, MM.

The Indulgence begins.

- 25 SUNDAY XXI aft Pent. (4th of Oct.) *White.*

Ep., Ephes. vi, 10-17; Gosp., Matt. xviii, 23-35. S. Boniface, P. Conf: doub.—2d Vespers of S. Boniface; from Chapt, of S. Evaristus, *Red.* Com of S. Boniface and of Sunday.

Off C. P. 9 lect com Dom et SS. Mart in L et M, Ev Dom in fine.—Vesp a cap de seq^o; com præc et Dom.

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

Off un Mart.—Vesp a cap de seq; com præc.

27 Tuesd. *White.* S. Mary Magdalen of Pazzi, Virg: doub. (from 3d June.)

(In Brev 27 Maii.) Off un Virg. Lect 1 Noct e Dom 5 Oct. 9 lect et com Vigil SS. Simonis, &c. in L (ant et V. fer curr) et Miss, Ev Vigil in fine.—Vesp de seq; com præc.

28 Wedn. *Red.* SS. Simon and Jude, App: doub of 2d cl. Day of devotion.

Off de Comm App. In Miss Cred et Præf App.—In 2 Vesp com seq^o.

29 Thursd. *White.* S. Francis Caracciolo, Conf: doub. (from 4th June.)

Off C. non P. †. Lect 1 Noct e fer 2 post Dom 5 Oct.—Vesp a cap de seq †; com præc.

30 Frid. *White.* S. Norbert, B. Conf: doub. (from 6th June.) Abstinence.

Off C. P. Lect 1 Noct e fer 3 post Dom 5 Oct.—Vesp a cap de seq^o. †; com præc.

31 Sat. *White.* S. Syricius, P. Conf: doub. Vigil of All Saints. Fast and Abstinence.

Off C. P. Lect 1 Noct e fer 4 Hebd 5 Oct. 9 lect et com Vigil omn Sanctor in L (ant et V. e fer) et M, Ev Vigil in fine.—Vesp prop de seq; com Dom seq tant, ant *Vidi Dnum.*

NOVEMBER HAS XXX DAYS.

1 SUNDAY XXII aft Pent. (1st of Nov.) *White.* Ep., Philip i, 6-11; Gosp., Matt. xxii, 15-21. FEAST OF ALL THE SAINTS: doub of 1st cl. with Octave. Less., Apoc. vii, 2-12; Gosp., Matt. v, 1-12.—2d Vespers of the Feast; com of Sunday.—Vespers of the Dead.

Off prop. 9 lect et com Dom in L et M, Cred per tot Oct, Ev Dom in fine.—In 2 Vesp com Dom præc. Dicto *Benedicamus Dno*, Vesp Defunctor die ritu dupl de præcepto.

2 **Mond. Black.** Commemoration of All Souls: doub.

Off *sem* de 2 die infr Oct et prop loco. Lect 1 Noct e Dom præc.—Post Laud, dicto *Benedicamus Dno* die Matut Defunctor cum trib Noct, et Laud, ritu dupl de præcepto. In Miss pro Defunct unic or et Sequentia.—Vesp de seq, hym prop; com Oct.

N.B.—Infra hanc Oct, vel circiter, quatuor Missæ pro Missionis Scoticæ Benefactorib ab oib Missionariis de præcepto sunt celebrandæ.

3 **Tuesd. White.** S. Juliana Falconieri, Virg: doub. (from 19th June.)

Off un Virg. Ad Matut, hym prop. Com Oct in L et M.—Vesp a cap de seq; com præc et Oct ac SS. Vitalis et Soc. MM.

4 **Wedn. White.** S. Charles Borromeus, B. Conf: doub.

Off C. P. 9 lect SS. Mart. Com Oct et SS. Mart in L et M.—Vesp a cap de seq *. †; com præc et Oct.

5 **Thursd. White.** S. Roch, Conf: doub. (from 16th Aug.)

Off C. non P. Com Oct in L et M.—Vesp a cap de seq *. †; com præc et Oct.

6 **Frid. White.** S. Agapitus, P. Conf: doub. (from 20th Sept.) Abstinance.

Off C. P. Com Oct in L et M.—Vesp a cap de seq †; com præc et Oct.

7 **Sat. White.** S. Francis of Assisium, Conf: doub. (from 4th Oct.)

Off C. non P. Lect 1 Noct *Justus*. Com Oct in L et M.—Vesp a cap de seq ut in 1 Vesp festi; com præc et Dom seq, ant *Muro tuo*, &c. ac SS. Quat Coronator.

Dom 2 Novemb cum sua Hebdom hoc anno omittit.

De Patrocin B. M. V. fit translatus in diem 5 Decemb.

8 **SUNDAY XXIII aft Pent.** (3d of Nov.) *White.* Ep., Philip iii, 17–21—iv, 1–3; Gosp., Matt. ix, 18–26. Octave day of All Saints: doub.—1st Vespers of the Dedication without com.

Off ut in festo et prop loco. Lect 1 Noct e Dom 3 Nov.
9 lect et com Dom et SS. Mart in L et M, Ev Dom in fine.—
Vesp prop de seq sine com.

The Indulgence ends.

- 9 Mond. *White.* Dedication of the Church of S. John Lateran: doub of 1st cl. with Octave.

Off de Comm Dedicat et prop loco. In Miss Cred per Oct, in Secret omitt parenth.—In 2 Vesp com seq tant.

- 10 Tuesd. *White.* S. Andrew Avellino, Conf: doub.

Off C. non P. 9 lect SS. Triphonis et Soc. MM. Com Oct et SS. Mart in L et M.—Vesp a cap de seq, ant prop; com præc et Oct ac S. Mennæ, M.

- 11 Wedn. *White.* S. Martin, B. Conf: doub.

Off prop. 9 lect S. Mart. Com Oct et S. Mart in L et M.—Vesp a cap de seq; com præc, ant prop, et Oct.

- 12 Thursd. *Red.* S. Martin, P. Mart: doub.

Off un Mart. 8. R. *Dne prævenisti.* Com Oct in L et M.—Vesp a cap de seq *; com præc et Oct.

- 13 Frid. *White.* S. Nicholas, P. Conf: doub.

Abstinence.

Off C. P. Com Oct in L et M.—Vesp a cap de seq ⁺. †; com præc et Oct.

- 14 Sat. *White.* S. Deusdedit, P. Conf: doub.

Off C. P. Com Oct in L et M.—Vesp a cap de seq; com præc et Dom seq, or Dom 6 post Epiph, et Oct.

- 15 SUNDAY XXIV aft Pent. (4th of Nov.) *White.* Ep., Rom. xii, 16–21; Gosp., Matt. viii, 1–13. from 6th Sund aft Epiph. S Gertrude, Virg: doub.—2d Vespers of S. Gertrude; from Chapt, of Octave day of Dedication: com of S. Gertrude and of Sunday.

Off un Virg. 9 lect et com Dom 6 post Epiph et Oct in L et M, Ev Dom in fine.—Vesp a cap de seq ut in 1 Vesp festi; com præc et Dom.

- 16 Mond. *White.* Octave day of Dedication of S. John Lateran: doub.

In Off omn de festo Dedicat. Lect 2 Noct de die Oct. Lect 3 Noct de 2 die infr Oct. Miss ut in festo.—Vesp a cap de seq; com præc.

- 17 Tuesd. *White.* S. Gregory Thaumaturgus, B.
Conf: doub.

Off C. P.—Vesp a cap de seq; com præc.

- 18 Wedn. *White.* Dedication of S. Peter's Church
at Rome: doub.

Off de Comm Dedic et prop loco. In Miss Cred, in Secret
omitt parenth.—Vesp a cap de seq *; com præc.

- 19 Thursd. *Red.* S. Pontian, B. Mart: doub.

Off un Mart. 8. R. *Dne prævenisti.*—Vesp a cap de seq †;
com præc.

- 20 Frid. *White.* S. Felix of Valois, Conf: doub.

Abstinence.

Off C. non P. 1 et 2 lect 1 Noct e fer curr, 3tia e Sabb seq.
—Vesp de seq; com præc. In Hym *Jesu*, &c.

- 21 Sat. *White.* Presentation of B. V. Mary: great
doub.

Off prop et in off parvo. Ad Prim *Qui natus.* In Miss
Cred, Præf et *Te in Presentat.*—In 2 Vesp com seq, ant prop,
et Dom seq, or Dom 24 post Pent.

- 22 SUNDAY XXV aft Pent. (5th of Nov.) *Red.*
Ep., Col i, 9–14; Gosp., Matt. xxiv, 15–35. from
24th Sund aft Pent. S. Cecily, Virg, Mart: doub.
—2d Vespers of S. Cecily: from Chapt, of S.
Clement: com of S. Cecily, of Sunday, and of S.
Felicitas, Mart.

Off prop. 9 lect et com Dom in L et M, Ev Dom in fine.—
Vesp a cap de seq prop; com præc et Dom ac S. Felicitatis, M.

- 23 Mond. *Red.* S. Clement, P. Mart: doub.

Off prop. Lect 1 Noct *A Mileto.* 9 lect et com S. Mart
in L et M.—Vesp a cap de seq †; com præc, ant prop, et S.
Chrysogoni, M.

- 24 Tuesd. *White.* S. John of the Cross, Conf: doub.

Off C. non P. 1ma lect 1 Noct e Dom præc, 2da e fer 2,
3tia e fer curr. 9 lect et com S. Mart in L et M.—Vesp a cap
de seq; com præc.

- 25 Wedn. *Red.* S. Catherine, Virg. Mart: doub.

Off V. et M.—Vesp a cap de seq; com præc et S. Petri,
Ep. M.

- 26 Thursd. *White.* S. Sylvester, Abbot: doub.

Off C. non P. 9 lect et com S. Mart in L et M.—Vesp a cap de seq; com præc.

- 27 Frid. *White.* S. Elizabeth, Queen of Hungary,
Wid: doub. Abstinance.

(In Brev 19 huj.) Off nec V. nec M.—Vesp a cap de seq; com præc.

- 28 Sat. *White.* S. Gregory III, P. Conf: doub.
Vigil of S. Andrew. Fast and Abstinance.

Off C. P. 9 lect et com Vigil S. Andrea in L (ant et V. e Sabb) et M, Ev fer in fine.—In 2 Vesp com Dom seq et S. Saturnini, M.—Ab his Vesp usq ad finem anni omitt Suffrag Sancto, et usq ad Nativ Dni, in fine Off dic ant *Alma Redemptoris* cum V. *Angelus* et or *Gratiam*.

N.B.—On this day the solemnizing of Marriage closes.

De S. Gelasio fit translat in diem 17 Dec.

- 29 SUNDAY I of Advent of 1st cl. *Purple.* Office and Mass of Sunday: sem. Ep., Rom. xiii, 11–14; Gosp., Luke xxi, 25–33.—1st Vespers of S. Andrew, *Red.* Com of Sunday.

Off ut in Psalt et prop de Temp Advent. Loco *Te Deum* dic 9 R. Ad Prim *Qui venturus es* etiam in festis, nisi aliter notet. In Miss sine Glor orr ut ibi.—Vesp prop de seq; com Dom præc.

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

The Indulgence begins.

- 30 MONDAY. *Red.* S. ANDREW, APOSTLE, PATRON OF SCOTLAND: doub of 1st cl. with Octave.—2d Vespers of the Feast; com of S. Didacus and of the Feria.

Off de Comm App et prop loca. Com fer in L (ant ad Laud et Vesp prop quotid assign) et M, Cred et Præf App per tot Oct.—In 2 Vesp com seq et fer.

DECEMBER HAS XXXI DAYS.

- 1 Tuesd. *White.* S. Didacus, Conf: sem.

(In Brev 13 Nov.) Off C. non P.†. Com Oct et fer in L et M.—Vesp a cap de seq; com præc et Oct ac fer.

- 2 **Wedn. Red.** S. Bibiana, Virg. Mart: sem.
Fast and Abstinence.
Off V. et M. Com Oct et fer in L et M.—Vesp de seq; com præc et Oct ac fer.
- 3 **Thursd. White.** S. Francis Xavier, Conf: doub.
Off C. non P. Com Oct et fer in L et M.—Vesp a cap de seq†, ant *O Doctor*; com præc et Oct ac fer necnon S. Barbaræ V. M.
- 4 **Frid. White.** S. Peter Chrysologus, B. Conf and Doct: doub.
Fast and Abstinence.
Off C. P. Lect 1 Noct *Fidelis*. Com Oct et fer ac S. Mart in L et M.—Vesp de seq ut in festo B. M. de Mercede (24 Sept); com præc et Oct ac fer et S. Sabbæ, Abb. In Hymn *Jesu*, &c.
- 5 **Sat. White.** Patronage of B. V. Mary: great doub. (from 2d Sund of Nov.)
Off ut in festo B. M. de Mercede except lect 2 Noct quæ de 2 Noct 5 diei infr Oct Nativ ejusd (12 Sept), et in fine 8 R. dic *tuum sanctum Patrocinium*. Com Oct et fer et S. Sabbæ in L et M, Præf et *Te in Festivit.*—In 2 Vesp com Dom seq et Oct ac fer.
De S. Nicolao fit translac in diem 19 Dec.
- 6 **SUNDAY II of Advent. Purple.** Office and Mass of Sunday: sem. Ep., Rom. xv, 4-13; Gosp., Matt. xi, 2-10.—1st Vespers of Octave day of S. Andrew, *Red.* Com of Sunday.
Off ut in Psalt. Com Oct in L et M sine Glor. Non die Preces.—Vesp de seq ut in 1 Vesp festi; com Dom præc.
- 7 **Mond. Red.** Octave day of S. Andrew, Ap: doub.
Off ut in festo et Comm App. Lect 1 Noct de Script occur; lect 2 Noct prop* *. Com fer in L et M de festo.—Vesp prop de seq; com præc et fer. In Hym, *Jesu*, &c.
- The Indulgence ends.
- 8 **Tuesd. White.** Conception of B. V. Mary: doub of 2d cl. with Octave. Day of devotion.
Off prop et in off parvo. 3 ant 3 Noct *Angelus Dni*. Com fer in L et M, Cred et Præf et *Te in Concept* per tot Oct et ad Prim *Qui natus*, &c.—In 2 Vesp com seq, ant *O Doctor*, et fer.
- 9 **Wedn. White.** S. Ambrose, P. Conf and Doct: doub.
Fast and Abstinence.

(In Brev 7 huj.) Off C. P. †. Lect 1 Noct *Fidelis*. Com Oct et fer in L et M.—Vesp prop de seq; com præ et fer tant.

- 10 Thursd. *White*. Translation of the Holy House of Loretto: great doub.

Off prop. Com fer in L et M, *Præ et Te in Fcstivit.*—In 2 Vesp com seq et fer.

- 11 Frid. *White*. S. Damasus, P. Conf: doub.
Fast and Abstinence.

Off C. P. Com Oct et fer in L et M. — Vesp a cap de seq^m; com præ et Oct ac fer.

- 12 Sat. *Red*. S. Melchiades, P. Mart: doub.

Off un Mart. Com Oct et fer in L et M.—In 2 Vesp com Dom seq et Oct ac fer.

De S. Lucia fit translac in diem 22 Dec.

- 13 SUNDAY III of Advent. *Purple*. Office and Mass of Sunday: sem. Ep., Philip. iv, 4-7; Gosp., John i, 19-28.—1st Vespers of S. Eutychian, *Red*. Com of Sunday and of Octave.

Off de Psalt. Invitat *Prope est*. Com Oct in L et M sine Glor. Non dic Preces.—Vesp de seq^m; com Dom præ et Oct.

- 14 Mond. *Red*. S. Eutychian, P. Mart: doub.

(In Brev 9 huj.) Off un Mart. Com Oct et fer in L et M.—Vesp de seq ut in 1 Vesp festi; com præ et fer.

- 15 Tuesd. *White*. Octave day of the Conception: doub.

Off ut in festo et prop loco.—Com fer in L et M de festo.—In 2 Vesp com seq et fer.

- 16 Wedn. Ember-day. *Red*. S. Eusebius, B. Mart: sem.
Fast and Abstinence.

Off un Mart. Lect 1 Noct *A Mileto*. 8 R. *Dne prævenisti*. 9 lect et com fer in L et M, 3 or *Deus qui de B. M*, Ev fer in fine.—Vesp de seq[†].^m; com præ et fer.

- 17 Thursd. *White*. S. Gelasius, P. Conf: doub.
(from 29th Nov.)

Off C. P. Com fer in L et M.—Vesp prop de seq; com præ et fer, ant *O Sapientia*.

- 18 Frid. Ember-day. *White*. Feast of the Expectation of B. V. Mary: great doub.

Fast and Abstinence.

Off prop. 9 lect et com fer in L et M, Cred, Præf et *Te in Expectat* et Ev fer in fine.—In 2 Vesp com seq et fer, ant *O Adonai*.

- 19 Sat. Ember-day. *White*. S. Nicholas, B. Conf: doub. (from 6th Dec.) Fast and Abstinence.

Off C. P.+ Lect 1 Noct *Fidelis*. 9 lect et com fer in L et M, 3 or Vigil S. Thomæ de qua nil in Off, Ev fer in fine.—In 2 Vesp com Dom seq, ant *O Radix*.

- 20 SUNDAY IV of Advent. *Purple*. Office and Mass of Sunday: sem. Ep., 1 Cor. iv, 1-5; Gosp., Luke iii, 1-6.—1st Vespers of S. Thomas, *Red*: com of Sunday.

Off de Psalt. In Miss sine Glor orr assign.—Vesp de seq, ant prop in utrisq Vesp; com Dom præc, ant *O Clavis*.

The Indulgence begins.

- 21 Mond. *Red*. S. Thomas, Ap: doub of 2d cl. Day of devotion.

Off de Comm App et in prop. Ad *Benedict* ant prop. Com fer per ant *Nolite timere* in L et M, Cred et Præf App.—In 2 Vesp com seq, ant prop, et fer, ant *O Oriens*.

- 22 Tuesd. *Red*. S. Lucy, Virg. Mart: doub. (from 13th Dec.)

Off prop. Com fer in L et M.—In 2 Vesp com seq et fer, ant *O Rex*.

- 23 Wedn. *Red*. S. Hermenegild, Mart: sem. (from 13th April.) Fast and Abstinence.

Off un Mart extra temp Pasch. Ad Matut et Laud hym prop. Com fer per ant *Ecce completa* in L et M, 3 or *Deus qui de B. M.*—In 2 Vesp com fer, ant *O Emmanuel*.

- 24 Thursd. *Purple*. Eve of Christmas.

Fast and Abstinence.

Off fer ut in Psalt et prop loco. Ad Laud et Hor fit ritu dupl. Miss prop sine Glor, unic or; omitt *Alleluia* et V. seq.—Vesp prop de seq. In Hym *Jesu*, &c. *Qui natus*, &c. Post off dic ant *Alma*, V. post *Partum*, or *Deus qui salutis* usq ad Purificat.

- 25 FRIDAY. *White*. THE NATIVITY OF OUR LORD, or CHRISTMAS DAY: doub of 1st class, with Octave. At 3d Mass, Ep., Heb. i, 1-12; Gosp., John i, 1-14.—2d Vespers of the Feast; com of S. Stephen.

N.B.—On this day Flesh-meat is allowed.

Off prop. Tres Miss dic cum Cred, Præf et *Communic* prop per tot Oct. In 1 Miss ad *Communic* dic *Noctem sacratiss.* In 2 Miss com S. Anastasiæ. In fine 3 Miss legit Ev ex festo Epiph.—In 1 et 2 Miss non sumit Purificatio nec Ablutio, non abstergit Calix. Fit ablut digitor in aliq vase mundo; dic solit orr manib ante pectus junctis, et hæ ablut sumuntur cum ablutionib 3 Missæ.—Ad 2 et 3 Miss Calix ponitur super Pallam, vel non removet a Corporali, dum infund vinum et aqua ad Offertor.—Qui unam tant Miss voluerit celebrare, tertiam legat.—In 2 Vesp com seq.

- 26 Sat. *Red.* S. Stephen, first Mart: doub of 2d cl. with Octave. Day of devotion.

Off un Mart et in prop. Com Oct in L et M.—Vesp de Nativ ritu dupl; a cap de S. Stephano; com seq et Oct Nativ.

- 27 SUNDAY within Octave of Christmas. *White.* Ep., Gal. iv, 1-7; Gosp, Luke ii, 33-40. S. John, Ap and Evang: doub of 2d cl. with Octave.—2d Vespers of Christmas; from Chapt, of S. John: com of the Holy Innocents, of Octaves of Christmas and of S. Stephen.

(Hæc Dom vacat.) Off de Comm App et prop loco. Com Oct Nativ et S. Stephani in L et M.—Vesp dupl de Nativ; a cap de S. Joanne; com seq et duar Oct.

- 28 Mond. *Purple.* The Holy Innocents, MM: doub of 2d cl. with Octave. Day of devotion.

Off plur Mart. 2 ant 3 Noct *Isti sunt*, et omiss *Te Deum* dic 9 R. Com trium Oct in L et M in qua (omiss Glor, *Alleluia* et V. seq) dic Tract et Cred, et in fine Miss *Benedicamus Dno.* —Vesp dupl de Nativ; a cap de SS. Innocent; com seq et trium Oct.

- 29 Tuesd. *Red.* S. Thomas, Archbp of Canterbury, Mart: sem.

Off un Mart. Com 4 Octavar in L et M.—Vesp de Nativ ritu semid; a cap de Dom infr Oct: com præc et 4 Octavar.

- 30 Wedn. *White.* Office and Mass of Sunday within Octave of Christmas: sem.

Off ut in die Nativ et prop loco. Com 4 Oct in L et M prop. Ad Priin tres tant pss.—Vesp dupl de Nativ; a cap de seq; com Dom et 4 Oct.

- 31 Thursd. *White.* S. Sylvester, P. Conf: doub.

Off C. P. Com 4 Oct in L et M.—Vesp de Circumcisione Dni sine ulla com.

The following year 1847, Domiaical Letter, C.; Epact XIV.; Easter Sunday, 4th April.

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 Saturday, 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 below.

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.

DISPENSATION FOR LENT.

The following are the Allowances for the Lent of 1846.

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

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

3dly, On these three days flesh-meats and fish are not allowed to be used at the same meal.

SOLEMNIZATION OF MARRIAGE.

Conformably to the Decree of the Council of Trent (Sess. 24, Cap. 10, de Reformat. Matrimonii), marriage may this year be solemnized from the 7th of January till the 24th of February, and from the 20th of April till the 28th of December 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.

Marriage cannot be contracted by persons within the 4th degree of kindred without a dispensation, and, if attempted, is invalid.—Spiritual kindred, contracted by Baptism or Confirmation, is an impediment.

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.

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 2d Sunday of Lent inclusively,

3dly, Easter,—that is, from the third Sunday of Lent to the third Sunday after Easter.

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.

8thly, 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 pro-

pagation 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.

EXPLANATION OF THE FESTIVALS.

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 DI-RECTORY, 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*; *double major*; *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 principle 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, recall to our remembrance all that a good and merciful God has done for our salvation, 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.

EXPLANATION OF THE ORNAMENTS AND CEREMONIES USED
IN THE HOLY SACRIFICE OF THE MASS.

All the external rites used in the celebration of the Holy Mysteries are intended for the instruction of the Faithful. The chief design of these rites is to commemorate and to represent the passion and death of our Lord and Saviour Jesus Christ. This is plainly to be observed in the Altar and its ornaments, as also in the vestments which are worn by the Priest.

The *Altar* represents Mount Calvary, where the Redeemer of the world expired upon an ignominious Cross. This very word *Altar* has relation to sacrifice, which must necessarily be offered to God in that Church in which his true faith is professed; and hence this name of Altar is mentioned by St Paul. "We have an altar," says he, "whereof they have no right to eat who serve the tabernacle."—Heb. xiii, 10. The Altar also represents the table on which our blessed Saviour, the night before he suffered, celebrated his Last Supper with his Disciples.

The *Candles*, burning on the Altar, represent the light of Faith revealed to the Jews and Gentiles. They also remind us that the liveliness of our faith, the innocence of our lives, and the fervour of our charity, ought to shine forth as a burning light, according to that of the Gospel: "Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven."—Matt. v, 16.

The *Crucifix* is placed in the middle of the Altar, to represent to our minds the passion and death of Jesus Christ, which is to be chiefly considered and piously meditated upon in this Holy Sacrifice.

The *Amice*, a linen cloth which the Priest pulls over his head and fastens round his neck, signifies the rag of linen with which the Jews blindfolded our Saviour in mockery, when they smote him and buffeted him, saying, "Prophecy unto us, O Christ! who is he that struck thee?"—Matt. xxvi, 68.

The *Alb* represents the white garment which Herod put upon Christ, after he had despised and mocked him.—Luke xxiii, 11.

The *Maniple* that the Priest wears on his left arm, the *Stole* that hangs down from his neck, and the *Girdle*, figure the cords and fetters with which the officers of the Jews bound Christ, and led him from one place to another.—John xviii, 12-24.

The *Chasuble*, or upper garment, represents the purple garment which the soldiers put upon Jesus Christ, and the heavy Cross that he carried on his blessed shoulders to Mount Calvary.

As to the colour 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.

N.B.—By a Rescript lately received, the Holy See has granted to the Scottish Clergy the privilege of saying Mass of *Requiem* for the Dead *even on Doubles*, when the Body is present.

CONDUCT IN THE HOUSE OF GOD.

"Reverence my sanctuary."—*Levit.* xxvi, 2.

"Lord! I have loved the beauty of thy House and the place where thy glory dwelleth."—*Psalms* xxv, 8.

Catholics, who believe the Real Presence of JESUS CHRIST in the Holy Eucharist, cannot show too much respect to the Temple of God. A few practical hints on this subject may be better than a laboured dissertation.

1st, Persons while in the Church should as much as possible avoid coughing, spitting, and all manner of noise; as nothing that is offensive to the eyes should be seen, and nothing that tends to disturb or distract the attention should be heard in the house of God.

2d, They should be clean in their persons, and modest in their dress and deportment. It is very disrespectful to present themselves in the house of God unshaved, or with unwashed face or hands; and their apparel, however humble and poor, should be decent and becoming.

3d, They should never show any mark of levity or irreverence by looking about them, but keep their eyes on the Altar or on the Priest, and recollect that it is to speak to God and not to man that they are assembled in his temple.

4th, Whilst they appear in a respectful posture, they should avoid all ridiculous gestures, forms, or attitudes, and be careful to kneel or stand at the proper times.

5th, All ought to use their Prayer-Books, or, if they cannot read, keep themselves in the presence of God, meditate upon the passion of Christ, and unite themselves with the Priest while he is celebrating the adorable mysteries.

6th, Mothers should take care not to bring children under age who might be apt to disturb the Congregation.

7th, Catholics should take care not to turn their backs to the Altar at any time, but especially when the blessed sacrament is exposed; but kneel in a respectful posture.

8th, Communicants should approach to and proceed from the Altar in the most recollected manner; they should take care to hold the communion-cloth in a proper way, and on no account to run out of the Church in haste after having received the Holy Communion.

9th, It is a scandalous practice to look about or talk before the service is commenced, or after it is ended. All should retire without noise or bustle, and in an orderly and edifying manner.

EXERCISE FOR SUNDAYS AND HOLIDAYS.

Sunday being peculiarly called the Lord's Day, should be more immediately and particularly consecrated to him. The best means of sanctifying this day, as well as Holidays of Obligation, in addition to those of every other day, may be thus briefly mentioned.

1st, To abstain from all servile or unnecessary worldly work.

2d, To hear Mass with particular devotion.

3d, To hear a sermon or exhortation.

4th, To prepare for the Sacraments, and to approach to them with proper dispositions.

5th, To attend Vespers or Evening Song, as also the instruction or lecture which may then be given. It is a strict duty incumbent upon parents to bring their children to Christian Doctrine; or, if they themselves are unavoidably absent, to take care that their children attend, whether the Christian Doctrine be given in the Chapel, or by the means of Sunday Evening Schools.

6th, To give more time to prayer, meditation, and spiritual reading.

7th, To perform some of the spiritual or corporal works of mercy.

8th, To be more than ordinarily cautious to avoid sin and its occasions, and to advance in virtue.

SICK CALLS.

All sick calls should be made at the Clergyman's house at a timely hour in the morning. If this reasonable rule were adhered to, it would save the Clergy from much unnecessary labour and the people from many disappointments, which they should justly ascribe to their own want of system.

On Saturdays, the Eves of Holidays, and other days which are generally devoted to the confessional, the Clergyman should not, if possible, be called away from this very important duty. Unless in

cases of absolute necessity, sick calls should not be made on Saturdays or Sundays, when the Clergy have so many other duties to attend to.

It is the duty of the people to conform to whatever regulations may be made by the Clergy, on these and other matters connected with religion, in their respective congregations. All things should be done in order, according to the advice of St Paul.

When the Clergyman is called to attend a sick person, everything that he requires for the administration of the Sacraments should be furnished, as decently as possible, in the room or place where the sick person lies,—viz. a small table covered with a towel or a clean linen cloth, on which should be laid a candle, a vessel of holy water, with an asperges, a small vessel of common water for the purification of the Priest's fingers after the administration of the Holy Viaticum, and a napkin for the sick person at the time of communion. As the Priest generally brings the Blessed Sacrament on these occasions, everything should be so becomingly prepared, according to their means, as to show the great respect of the inmates for Jesus Christ, and the high value they set upon the honour thus rendered to their house in the visit of their Lord and Redeemer.

Whilst the Priest is administering the Viaticum and Extreme Unction, the assistants should devoutly offer up their prayers to God on behalf of the sick person, to implore that he may receive those Sacraments with the necessary dispositions.

CATHOLIC FRIENDLY SOCIETIES,

For making some provision for the wants of necessitous Clergymen, and of those who are infirm and superannuated.

Few are sufficiently aware of the difficulties and privations with which the Scottish Catholic Clergy have in general to contend. Bound to serve in their respective Districts, to settle wherever their superiors direct, and restricted to the means, however slender, which their Mission affords, they generally can command few of the comforts, and, sometimes, scarcely the common necessaries of life; and thus, when sickness or infirmity falls upon them, or old age at last overtakes them, they have no resource but to pine in want, or to live dependant on the precarious charity of others.

The Scottish Catholic Clergy have no establishment to which they may retire in the evening of their days:

and where, free from worldly cares and anxieties, they may quietly prepare for eternity. The consequences of this want are most lamentable; the Pastor, through fear of destitution, still lingers in a post to the duties of which he has become unequal: his Bishop is reluctant to relieve him of his charge, because he has not the means of providing for him elsewhere; and thus the flock is left to the care of a shepherd who can no longer "visit what is forsaken, nor seek what is scattered, nor heal what is broken, nor nourish that which standeth," and his sheep become as a spoil to the enemy.

It was with a view to obviate these evils that, in 1811, the Friendly Society, of what was then called the Lowland District of Scotland, was instituted. A few Priests, commiserating the distresses of their necessitous and decayed brethren, formed themselves into a Society, to which they gave donations according to their means, and to which they bound themselves to pay L.1 per annum, till they had paid L.20 each. In 1813, the late Bishop Cameron issued a pastoral Letter to the various congregations within his jurisdiction, in which he exhorted the Faithful to make collections and to give donations for the pious objects of this Friendly Society. Almost all the Clergy associated themselves as Members; and thus the Society went on, affording yearly some pecuniary relief to those who stood most in need of its aid. In consequence of the partition of Scotland into three Ecclesiastical Districts, it became necessary to divide the funds of the Society, and this division was effected in 1830, when a proportion was allotted to each District, according to the number of Members each contained.

Since that period, a Society or Association has been in operation in each District, based on the principles of the former Friendly Society, which has afforded some relief in the most extreme cases. Slender as its resources are, it has, on some occasions, enabled the Bishops to keep Priests in some of the more destitute Missions, where otherwise they could have no adequate means of support. Still, the aid that can be granted

is anything but commensurate with the wants to be supplied ; and, notwithstanding what has been already done, it may be said with truth, that the great design of these Societies remains to be accomplished, and that there is nothing like an adequate provision for the necessitous, the infirm, and the worn-out Missionary.

It may not here be perhaps out of place to remind the benevolent Catholic, that the law which, in these matters, has placed Catholics on the same footing with Protestant Dissenters, allows them to receive bequests for all the purposes of charity, education, and the support of their religious worship. (See the Act of Parliament, page 62.) Among these, relief to the Catholic Clergy is legitimately included ; and it may perhaps happen, that benefactions by legacy will frequently prove less inconvenient to the donor than an immediate pecuniary donation. Either, however, will be thankfully accepted, and any obligations attached thereto will be faithfully discharged.

It may be also mentioned, that the Society, or Trust Association, affords, by its very constitution, the most ample security for the exact performance of any trust confided to it. It is a permanent Society, comprising, at all times, the whole body of the Clergy of the District : Its business is conducted by a Treasurer and a Secretary : Its property is guarded by effective regulations, and vested in the names of five Managers selected from the Clergy. Meetings of the Members are held annually ; and no portion of its funds is distributed except at the public annual Meetings, and by a majority of the votes of the Members present. Its records are regularly kept, containing minutes of its transactions, and of every benefaction received and every obligation incurred, and its accounts are audited annually. Thus, every care is taken to ensure security and publicity,—the most effectual safeguards against error or misappropriation on the one hand, and against dissatisfaction or distrust on the other. If, then, the benevolence of individuals should prompt the wish to continue, even after death, benefactors to the cause of

charity or religion, they cannot select a safer medium than these Societies for ensuring the fulfilment of their pious intentions. In this case it will be requisite to communicate to the Treasurer, in any District, whose Clergy it is meant to benefit, the specific object of the intended bequest; but the form of conveying the legacy may be very simple. The following form for the Eastern District, may suffice as a model.

"I bequeath to the Rev. John Macpherson, the Treasurer of the Society called the 'Trust Association of the Catholic Clergy of the Eastern District of Scotland,' or the Treasurer of the same for the time being, the sum of Pounds, for the benefit of that Association."

(Date and Signature.)

The form for either of the other Districts may be the same, substituting only the name of the Treasurer and of the District. In the Western District, the Treasurer is the Rev. John Bremner; in the Northern, the Rev. Charles Gordon.

An Act for the better securing the Charitable Donations and Bequests of His Majesty's Subjects in Great Britain, professing the Roman Catholic Religion.

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 re-

specting the rights 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.

2. 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.

3. Provided always, and be it further enacted, That nothing in this Act contained shall effect any suit actually pending or commenced, or any property now in litigation, discussion, or dispute, in any of his Majesty's Courts of Law or Equity in *Great Britain*.

4. Provided always, and be it further enacted, That nothing in this Act contained shall be taken to repeal, or in any way alter, any provisions of an Act passed in the tenth year of the reign of his late Majesty King *George* the Fourth, intituled, *An Act for the Relief of his Majesty's Roman Catholic Subjects*, respecting the suppression or prohibition of the religious orders or societies of the Church of *Rome*, bound by monastic or religious vows.

5. Provided always, and be it further enacted, That all property to be acquired, or held for such purposes of religious worship, education, and charitable purposes in *England* and *Wales*, shall be subject to the provisions of an Act passed in the ninth year of the reign of King *George* the Second, intituled, *An Act to restrain the dispositions of lands, whereby the same may become unalienable*, and to the same laws as the Protestant Dissenters are subject to in *England* in respect of the acquiring or holding of such property: Provided always, that nothing in this Act contained shall be taken to extend the provisions of the said last-recited Act to that part of *Great Britain* called *Scotland*.

CATHOLIC CLERGY AND CHAPELS

IN SCOTLAND.

EASTERN DISTRICT.

The Right Rev. ANDREW CARRUTHERS, D.D.'
Bishop of Ceramis, and Vicar Apostolic; ordained
25th March 1795;—consecrated 13th January 1833.

The Right Rev. JAMES GILLIS, D.D., Bishop of
Limyra, coadjutor; ordained 9th June 1827;—conse-
crated 22d July 1838.

*This District includes Edinburghshire, the Stewartry
of Kirkcudbright, Dumfriesshire, Roxburghshire, Ber-
wickshire, Selkirkshire, Peeblesshire, Haddingtonshire,
Linlithgowshire, Stirlingshire, Clackmannanshire, Fife-
shire, Kinross-shire, Perthshire, Forfarshire, and Kin-
cardineshire.*

EDINBURGHSHIRE, OR MID-LOTHIAN.

EDINBURGH.

The Right Rev. Dr CARRUTHERS, Bishop. *St
Mary's Catholic Church.*

The Right Rev. Dr GILLIS, coadjutor. *Greenhill
Cottage.*

ORDAINED.

St Mary's, Broughton Street.	{	Rev. George Rigg.	1838.
		Rev. John Macdonald.	1838.
		Rev. Alex. O'Donnell.	1845.

Catholic population in Edinburgh, supposed to be
about 12,000.

On Sundays and Holidays, morning Mass at nine
o'clock; public Mass and Sermon at eleven; and Ves-
pers, with a Discourse, at half-past two. On week-
days, Mass, in the adjoining Cloister Chapel, every
morning at half-past eight.

St Mary's Church is seated for nearly 700 persons.

St Patrick's, Lothian Street.—On Sundays, morning
Mass at nine o'clock; public Mass and Sermon at
eleven.

As yet no clergyman has been permanently attached to this Chapel, but the public service is performed every Sunday by one of the clergymen from St Mary's. It is seated for 800 persons.

Under this Chapel is a large School-Room, where the male children of the poorer classes of the Congregation receive education and religious instruction.

The spacious building situated in Market Street, and formerly known as the Sessional School, was lately purchased by the Right Rev. Dr Gillis, and fitted-up as a School for the female children of the Congregation. It was solemnly opened for that purpose in September last.

St Margaret's Con- } Chaplain Rev. Æneas Dawson.
vent and Chapel. } 1835.

PORTOBELLO. Rev. James Clapperton. 1836.

Public Service on Sundays at eleven o'clock.

This Chapel was purchased in 1835 by the Right Rev. Dr Carruthers, for the convenience of the Catholics resident in Portobello, Leith, Musselburgh, Dalkeith, and the other villages to the eastward of Edinburgh; to all of whom the clergyman extends his ministrations. It is seated for about 250 persons.

The pastor of this Congregation proposes to erect a Chapel-House, as soon as he can realize the funds necessary for the undertaking.

STEWARTRY OF KIRKCUDBRIGHT.

DALBEATTIE—St Peter's. Rev. John Strain. 1833.

The number of sittings in this Chapel is about 300. The Mission extends over all the western part of the Stewartry, including the County town, Gatehouse, Parton, Dalry, Granyford, Springholm, &c. There is a considerable number of Catholics in and about all these places, and some of them have been formed into Stations, which are visited at stated times by the clergyman from Dalbeattie.

A building has been purchased in Kirkcudbright,

the upper floor of which has been converted into a Chapel, and the ground floor serves as a house for the clergyman, when he goes to visit that portion of his flock.

• **NEW ABBEY**—Vacant. The Congregation assemble, in the meantime, at Kirkconnell House, and is taken charge of by the Rev. Thomas Witham.

TERREGLES HOUSE—Served from Dumfries.

Here is a beautiful family Chapel built, and richly decorated, by Marmaduke Maxwell, Esq. of Terregles.

DUMFRIESSHIRE.

DUMFRIES. { Rev. John Malcolm. 1836.
 { Rev. Henry Small. 1840.

Catholic population, nearly 3000.

On Sundays and Holidays of Obligation, Divine service at nine and at eleven o'clock. At half-past two, Catechism and Catechetical Lecture. During the winter season, a controversial lecture at six o'clock. Mass on week-days at nine.

This Chapel is seated for 800 persons.

In 1842, the Pastors of this Congregation built a large School, for the education of the Catholic children under their charge, which is now in a very prosperous condition.

ANNAN—St Columba's. Public Service once in the month, by one of the clergymen from Dumfries.

In this town, a house was purchased in 1839, and converted into a Chapel, by the Rev. Mr Reid. It affords accommodation to the numerous Catholics scattered over this District. The sittings are about 200.

ROXBURGHSHIRE.

HAWICK—St Mary's and St David's.

This Chapel affords accommodation for 400 persons. As yet no clergyman has been permanently placed in this promising Mission, but it is expected that one will be very soon appointed.

PEEBLESSHIRE.

TRAQUAIR HOUSE. Rev. William Wallace, Chaplain. 1798.

STIRLINGSHIRE.

STIRLING. The Rev. William Bennet. 1842.

This Chapel accommodates about 300 persons.

FALKIRK—St Francis Xavier's. The Rev. Paul Machlachlan. 1831.

The number of sittings in this Chapel is about 600.

LENNOXTOWN of Campsie. The Rev. John Gillon. 1842.

The Catholic population, spread over this District, is computed at about 1300 souls.

A Chapel and House were commenced last summer in the village of Lennoxton, which are now far advanced towards completion. At this moment, the Congregation meet, for Divine Service, in a house rented for the purpose.

PERTSHIRE.

PERTH—St John's. The Rev. Jas. Mackay. 1829.

Public Service, at eleven o'clock every Sunday, except the first Sunday of the month.

In this Chapel the sittings are 400.

Mr Mackay has also the charge of the different Stations in Perthshire. He officiates frequently on week-days, in various parts of his wide-spread Mission; but there are two Stations, besides Perth, where Divine Service is performed at stated times.

BLAIRGOWRIE. Public Service on the first Sunday of each month.

The place used as a Chapel, in this village, is the upper floor of a house, which was built by Mr Mackay

in 1837, and which affords accommodation for about 200 persons. On the ground there is space left for raising a Chapel, at some future period.

MURTHLY CASTLE. Mass generally every Sunday morning, at eight o'clock. At this ancient seat, a new and elegant Chapel is being erected, by Sir William Drummond Stewart, of Grantully, Bart.

FORFARSHIRE.

DUNDEE— St Andrew's.	}	Rev. John Macpherson.	1827.
		Rev. Stephen Keenan.	1830.
		Rev. David M'Keon.	1845.

Catholic population about 8000.

Public Service, on Sundays, at eight, half-past nine, and half-past eleven forenoon; at a quarter to three in the afternoon, Vespers, followed by a Lecture. In the winter months, Vespers and Lecture at half-past six in the evening. On Holidays of Obligation, Mass at eight, nine, at ten o'clock, with Benediction at eight in the evening. On week-days, Mass every day at nine.

The Church is seated for 1200 persons.

In Dundee, there are three Sunday schools—two in the school-rooms connected with the Chapel, and one in the north-east end of the town—where the young members of the Congregation are instructed in the elements of the Christian doctrine. The number attending these schools is, on an average, from 500 to 600. There are also two day and evening schools for the education of Catholic children.

ARBROATH. The Rev. Alexander Gordon. 1830.

Public Service at Arbroath every second Sunday, at eleven o'clock, in the Guild Hall.—On Holidays, Mass at nine o'clock. Montrose, Brechin, and Forfar, attended once in the six weeks alternately from Arbroath.

In Arbroath, a plot of ground has, after much labour, been procured, on which it is hoped a Chapel and House will be commenced early next spring.

KINCARDINESHIRE.

St Mary's College, Blairs.	{	Rev. John Sharp, <i>President.</i>	1795.
		Rev. John Kerr,	1836.
		Rev. Jas. Monaghan,	} <i>Professors.</i> 1843.
		Rev. Wm. Smith,	
		Rev. Dnld. Carmichael, <i>Procurator.</i>	1808.

To the College is attached a small Congregation, for which public service is celebrated in the College Chapel, every Sunday, at eleven o'clock. On Holidays of Obligation, Mass is at ten o'clock.

WESTERN DISTRICT.

The Right Rev. ANDREW SCOTT, D.D., Bishop of Eretria, and Vicar Apostolic; ordained 25th March 1795; consecrated 21st September 1828.

The Right Rev. JOHN MURDOCH, D.D., Bishop of Castabala, coadjutor; ordained 1821; consecrated 20th October 1833.

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

LANARKSHIRE.

GLASGOW.

Catholic population, computed at upwards of 50,000.

The Right Rev. Dr MURDOCH, Bishop Coadjutor, *Great Clyde Street.*

		ORDAINED.	
St Andrew's, Great Clyde Street.	{	Rev. Patrick Hanley.	1842.
		Rev. John Gray.	1842.
		Rev. William Gordon.	1831.
		Rev. James Smith.	1842.
		Rev. Thomas Cody.	1844.
		Rev. Michael O'Keefe.	1845.

Public Service on Sundays, at eight, ten, and twelve

o'clock in the forenoon--at all of which services, there is Sermon; at three o'clock in the afternoon, Lecture, followed by Vespers. On Holidays of Obligation, Mass at nine, ten, and eleven o'clock. On week-days, Mass at nine.

This Church is seated for 2500 persons.

St Mary's, Abercrombie Street.	{	Rev. Peter Forbes.	1832.
		Rev. Daniel Gallagher.	1839.
		Rev. John Carolan.	1842.
		Rev. Michael Condon.	1845.

Public service at the same hours as in St Andrew's. St Mary's Church has sittings for 1500 persons. Attached to this Church is an extensive cemetery, for the Catholic population of Glasgow.

GORBALS' CHAPEL, Portugal Street.

Public service, on Sunday forenoon, at the same hours as in St Andrew's.

This large building, purchased by the Right Rev. Dr Scott in 1826, and, since then, used as a Chapel on Sunday and as a School through the week, is, at present, being widened and decorated. When completed, it will be employed exclusively as a Church, and will accommodate, at least, 1000 persons. A School and a House for the residence of clergymen, are also in course of erection—the one at the north, the other at the south end of the Church.

In Glasgow, there are several other schools for the education of Catholic children, under the superintendence of the clergymen.

AIRDRIE—St Margaret's. Rev. Alex. Smith. 1836

In this Chapel there are 800 sittings.

COATBRIDGE. Rev. William Welsh. 1843.

The Airdrie Mission has been divided, and Mr Welsh placed at Coatbridge—a rapidly-increasing village, about two miles from Airdrie. A school-house is used as a Chapel in the meantime, and, as it is much too small for the Congregation, the clergyman is obliged

to say two Masses every Sunday, one at nine o'clock, and another at eleven.

HAMILTON. Rev. James Purcell. 1838.

A handsome Gothic Chapel, with clergyman's house attached, has been commenced in this town, and will, it is expected, be finished in the course of some months. Mr Purcell is just now soliciting the contributions of the Faithful, in order to assist in defraying the expenses incurred in the construction of this new Chapel, which has long been much wanted. Notwithstanding all his exertions, it will remain encumbered with a heavy debt.

WIGTOWNSHIRE.

NEWTOWN STEWART. Rev. Richard Sinnott. 1817.

A Chapel and a House for the clergyman were built in this town, in 1832, by the present Incumbent.

STRANRAER. Rev. Michael Ryan. 1840.

The Rev. Mr Ryan was lately stationed at Stranraer, which is twenty-five miles distant from Newtown Stewart, to take charge of the one-half of Mr Sinnott's hitherto extensive Mission. There is neither Chapel, nor School, nor clergyman's House at Stranraer, but a site has been purchased for the erection of all three, as soon as the funds for building can be provided.

AYRSHIRE.

AYR. Rev. William Thomson. 1807.

Though Mr Thomson has, by the appointment of a clergyman for Kilmarnock, been relieved of a part of his weighty charge, yet, along with the incumbency of Ayr, he has to officiate at Maybole and Girvan.

KILMARNOCK. Rev. Thomas Wallace. 1838.

In the beginning of last year, Mr Wallace was placed in Kilmarnock, and divides the charge of Ayrshire with Mr Thomson. A Chapel, &c., will be built in this town with the least possible delay, as the Congrega-

tion, though poor, is too numerous to be accommodated in the present hired Hall. Ground for the erection has been already purchased, but as yet there are no funds wherewith to build.

DALRY. Rev. John M'Dermott. 1842.

The increase of Catholics over a large tract of country, in the centre of which the village of Dalry is situated, has, of late, been so great and so rapid, that it has been found necessary to station a clergyman in the midst of them. He officiates at Dalry (where he resides), at Saltcoats, and at Kilbirnie. As yet there is no Chapel in this new, extensive, and promising Mission.

RENFREWSHIRE.

GREENOCK.

The Right Rev. Dr SCOTT, Bishop. *West Shaw Street.*

Rev. John Gordon. 1841.

Rev. James Danaher. 1845.

Catholic population, about 6000. Sittings in the Chapel, about 700.

On Sundays, public service at nine o'clock and half-past eleven, and also at three in the afternoon. On Holidays, service at nine; and on week-days, Mass at nine.

In Greenock there is a day and evening school, for the education of the children of the Congregation; a similar one has also been established at Port Glasgow, where it is intended to place a clergyman with as little delay as possible. In both towns there are Sunday evening schools.

At LARGS, fourteen miles distant from Greenock, Mass is said every six weeks, by one of the Greenock clergymen.

PAISLEY, *St Martin's.* { Rev. John Bremner. 1821.
 { Rev. Daniel Kenny. 1844.

Catholic population about 5000. The Church has seats for about 1000 persons.

On Sundays, public service at eleven o'clock, and also at half-past two in the afternoon. On Holidays, service at nine; and on week-days, Mass at nine.

In Paisley, there is a day and Sunday school, for the children of the Congregation.

HOUSTON, *St Fillan's*.

In a short time a Priest will probably take up his constant residence here. Meanwhile, the Congregation are attended, every Sunday, by one of the clergymen from Paisley. The Church is seated for 400.

BARRHEAD. *St John the Evangelist's*. Rev. John Sheedy. 1844.

The Chapel has 800 sittings. A school-house was lately built in the village by the Rev. Mr Purcell, who was the former Incumbent.

DUMBARTONSHIRE.

DUMBARTON. Rev. Charles Mackenzie. 1831.

The Chapel holds about 300 persons.

DUNTOCHER. Rev. John Molony. 1842.

A new Chapel is much wanted at Duntocher, the present place of worship being only a part of a dwelling-house, which was bought about four years ago, and has been fitted up for Divine Service. It is much too small, so that the clergyman, in order to accommodate his flock, is obliged to say two Masses every Sunday.

ARGYLESHIRE.

CAMPBELTOWN. Rev. Hugh Quigley. 1842.

The Chapel here is much too small, and is fast falling into decay; it must, as soon as possible, be replaced by another of larger dimensions. The clergyman of Campbeltown has the charge of the Catholics at Southend, twelve miles distant. He has been released from the duty of attending those of Inverary and Rothesay, who are now occasionally visited by one of the clergymen from Greenock.

DRIMNIN—St Columba's. Rev. William Macdonell. 1843.

This Chapel, which accommodates the Catholics of Morvern, and of the adjacent Island of Mull, is seated for about 150 persons.

GLENCOE—Attended from Fort William.

INVERNESS SHIRE.

FORT WILLIAM. Rev. Archibald Chisholm. 1839.

Besides Glencoe, Mr Chisholm officiates also occasionally at Glenfinnan, about twenty miles distant, where a Chapel is much wanted, as the Congregation is considerable, and the present place of meeting (the second story of a house) is not only too small, but also insecure.

BADENOCH. Rev. Duncan Macnab. 1845.

A new Chapel, with a clergyman's house under the same roof, is well nigh finished in this Mission. It is to be much regretted, that it has been necessary to erect this neat building on the cold, stormy, and inconvenient site of the old Chapel; but all endeavours to procure a better situation proved fruitless.

LOCHABER. Rev. Donald Forbes. 1815.

The Chapel, in the Braes of Lochaber, is still in an unfinished state, and too small. Another Chapel, in the lower end of the Mission, is much needed.

FORT AUGUSTUS. Rev. Valentine Chisholm. 1842.

MOIDART. Rev. Ranald Rankine. 1828.

In this Mission there are two Chapels,—one of them is tolerably good, the other is very miserable.

KEPPOCH, Arisaig. Very Rev. William Macintosh. 1831.

In the month of May next, a new Chapel, God willing, will be commenced here, and must be completed before Martinmas, as, at that term, the Congregation must vacate their present place of meeting for Divine worship.

NORTH MORAR. Rev. Donald Mackay. 1833.

KNOIDART. Rev. Neil Macdonald. 1824.

The Knoidart Mission is one of the most destitute in Scotland; the Chapel is miserable beyond description. It is hoped that it will soon give place to a more decent building.

EIGG and CANNA. Rev. Alexander Gillis. 1839.

Mr Gillis officiates once a-month (weather permitting) in the Island of Canna, fully twenty miles distant from Eigg, where almost all the inhabitants, about 210, are Catholics.

SOUTH UIST and BENBECULA.	{	Rev. John Chisholm.	1814.
		Rev. James Macgregor.	1815.
		Rev. Allan Maclean.	1836.

In South Uist, there are three slated Chapels, erected through the exertions of Messrs Chisholm and Macgregor; there is also one *black* Chapel. In Benbecula there is only a *black* Chapel; a larger one is very necessary there.

BARRA Island. Rev. Donald Macdonald. 1826.

NORTHERN DISTRICT.

The Right Rev. JAMES KYLE, D.D., Bishop of Germanicia, and Vicar Apostolic; ordained 21st March 1812; consecrated 28th September 1828.

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

ABERDEENSHIRE.

ABERDEEN— St Peter's.	{	Rev. Charles Gordon.	1795.
		Rev. John Reid.	1842.

Public service, on Sundays, at nine o'clock and eleven; at half-past two, Christian doctrine, followed

by a catechetical Lecture. During the winter months, evening Lecture at six. On Holidays of obligation, Mass at nine and eleven. On week-days, Mass, in summer, at eight o'clock ; in winter, at half-past eight.

In 1832, a large and elegant building was erected, by the Rev. Charles Gordon, for the education of the children of the Congregation.

In Aberdeen, there is also a Catholic Orphan Institution, founded and directed by the same venerable clergyman.

BALLOGIE. {	Rev. Charles Gordon.	1838.
	Rev. Evan Maceachen.	1798.

Mr Gordon officiates once a-month at Dee Castle, a station about ten miles distant.

ARDOCH, Glengairn. Rev. Lachlan Macintosh. 1781.

The Chapel in this Mission has been newly roofed, and received several other very extensive repairs.

CORGARFF. Rev. William Mann. 1844.

BRAEMAR. Rev. Angus Macdonald. 1844.

This Chapel has seats for upwards of 400 persons.

FETTERNEAR. Rev. Donald Carmichael.

The farm which was held for nearly the last fifty years for behoof of the College of Aquhorties (which was transferred to Blairs in 1829), having returned into the hands of the landlord, the Catholics of the neighbourhood assemble now, for Divine Service, at Fetternear, two miles distant.

HUNTLY. Rev. Terence M'Guire. 1827.

The Chapel here is seated for 400 persons.

STRICHEN. Rev. George A. Griffin. 1833.

This Mission is divided into six Stations, -- viz. Foggyloan, New Byth, Turriff, Strichen, Peterhead, and Cruden. Besides these there are several other places where the Sacraments of Penance and the Eucharist are occasionally administered. At Foggyloan and New Byth, Divine Service is performed every alternate Sunday ; the others are attended alter-

nately on Festivals. The Catholics from Penan, New Deer, Mintlaw, Fraserburgh, Strichen, and Turriff, frequent the Chapel of New Byth.

BANFFSHIRE.

PRESHOME. The Right Rev. Dr KYLE, Bishop.

Rev. James Maclachlan. 1795.

Rev. James O'Connor. 1844.

Rev. William Dawson. 1845.

This Chapel is seated for 200 persons.

BUCKIE—Served every Sunday from Preshome.

Sittings, 500.

ACHINHALRIG. Rev. William Caven. 1816.

PORTSOY. Rev. James Macnaughten, 1829.

BANFF—Served, every alternate Sunday, from Portsoy.

KEITH. Rev. John Maclachlan. 1829.

DUFFTOWN. Rev. George Gordon. 1798.

TOMBAE, Glenlivet—Church of the Incarnation. Rev. Robert Stuart. 1826.

Owing to the want of funds, the interior of this elegant structure, reared through the exertions of the late Rev. James Gordon, had long remained in an unfinished state, but now it has been completed in a very handsome style. It was opened again for Divine Service, and blessed, on the 14th of last September. To the Church is attached a cemetery, where the funeral service is performed with all the rites of the Church.

CHAPELTOWN, Glenlivet. Rev. James Glennie. 1837.

In the course of last year, considerable repairs were made in this Chapel, attached to which, is also a Catholic cemetery.

TOMINTOUL, Strathavon. Rev. James Russell. 1839.

This Chapel, which has been newly roofed, is computed to hold 400 persons seated. In front, and on

both sides of the Chapel, is a burying-ground for the Congregation.

MORAYSHIRE.

ELGIN—St Spibester's. Rev. John Forbes. 1815.
The new Chapel here, of which an account was given in last year's Directory, is seated for 250 persons.

FOCHABERS. The Rev. William Clapperton. 1844.
This Chapel seats 400 persons.

INVERNESS SHIRE.

INVERNESS. { Rev. John Maccorry. 1837.
 { Rev. John Macdonald. 1841.

In connection with this Chapel, a School was erected by the Rev. Angus M'Kenzie, which is now in a very prosperous state.

BEAULY—Served from Inverness.

A new Chapel was erected here, in 1843, by the Right Honourable Lord Lovat.

ESKADALE. Rev. Angus M'Kenzie. 1836.
This Church accommodates, with ease, 800 persons without the assistance of galleries.

FASNAKYLE. Rev. Thomas Chisholm. 1833.

GLENMORRISTON. The Rev. Angus Gillis. 1839.
The Incumbent has to attend also the Catholics of Stratherrick.

ROSS-SHIRE.

DORNIE in Kintail. Rev. James Lamont. 1843.
During last year, the Chapel in Kintail was extensively repaired, and in a manner renewed.

CAITHNESS-SHIRE.

WICK—Attended, in the fishing season, by a Clergyman sent by the Right Rev. Dr Kyle.

BISHOPS AND CLERGYMEN.

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ALPHABETICAL LIST
OF THE
CATHOLIC CLERGY IN SCOTLAND,
With their Addresses.

- Bennet, William ; Stirling.
 Bremner, John ; Paisley.
 CARRUTHERS, Right Rev. Dr Andrew, Bishop of Ceramis, and Vicar Apostolic of the Eastern District ;
 St Mary's Catholic Church, Edinburgh.
 Carmichael, Donald ; St Mary's College, Blairs, by Aberdeen.
 Carolan, John ; Abercrombie Street, Glasgow.
 Caven, William ; Achinhalrig, by Fochabers.
 Chisholm, Archibald ; Fort William.
 Chisholm, John ; Bornish, South Uist, by Dunvegan.
 Chisholm, Thomas ; Fasnakyle, Strathglass, by Beauly.
 Chisholm, Valentine ; Fort Augustus.
 Clapperton, James ; Portobello, by Edinburgh.
 Clapperton, William ; Preshome, by Buckie.
 Cody, Thomas ; 34 Great Clyde Street, Glasgow.
 Condon, Michael ; Abercrombie Street, Glasgow.
 Danaher, James ; West Shaw Street, Greenock.
 Dawson, Æneas ; St Mary's Catholic Church, Edinburgh.
 Dawson, William ; Preshome, by Buckie.
 Forbes, Donald ; Braes of Lochaber, by Fort William.
 Forbes, John ; Elgin.
 Forbes, Peter ; Abercrombie Street, Glasgow.
 GILLIS, Right Rev. Dr James, Bishop of Limyra, Co-adjutor to the Vicar Apostolic of the Eastern District ; Greenhill Cottage, Edinburgh.
 Gallagher, Daniel ; Abercrombie Street, Glasgow.
 Gillis, Alexander ; Isle of Eigg, Arisaig, by Fort William.
 Gillis, Angus ; Invermorrison, by Inverness.

- Gillon, John ; Lennoxton of Campsie, by Glasgow.
 Glennie, James ; Chapelton, Glenlivat, by Ballindalloch.
 Gordon, Alexander ; Hill Street, Arbroath.
 Gordon, Charles ; Chapel Court, Aberdeen.
 Gordon, Charles ; Ballogie, by Kincardine O'Neil.
 Gordon, George ; Dufftown, by Craigellachie.
 Gordon, John ; West Shaw Street, Greenock.
 Gordon, William ; 34 Great Clyde Street, Glasgow.
 Gray, John ; 34 Great Clyde Street, Glasgow.
 Green, Charles ; St Mary's Catholic Church, Edinburgh.
 Griffin, George A. ; Strichen, by Mintlaw.
 Hanley, Patrick ; 34 Great Clyde Street, Glasgow.
 KYLE, Right Rev. Dr James, Bishop of Germanicia,
 and Vicar Apostolic of the Northern District ;
 Preshome, by Buckie.
 Keenan, Stephen ; Dundee.
 Kenny, Daniel ; Paisley.
 Kerr, John ; St Mary's College, Blairs, by Aberdeen
 Lamont, James ; Dornie, Kintail, by Lochalsh.
 MURDOCH, Right Rev. Dr John, Bishop of Castabala,
 Coadjutor to the Vicar Apostolic of the Western
 District ; 34 Great Clyde Street, Glasgow.
 Maccorrey, John ; Inverness.
 Macdermott, John ; Dalry, Ayrshire.
 Macdonald, Angus ; Braemar, by Ballater.
 Macdonald, Charles ;
 Macdonald, Donald ; Barra, by Dunvegan.
 Macdonald, John ; St Mary's Catholic Church, Edinburgh.
 Macdonald, John ; Inverness.
 Macdonald, Neil ; Knoidart, by Fort William.
 Macdonell, William ; Drimnin, by Tobermory.
 Maceachen, Evan ; Ballogie, by Kincardine O'Neil.
 Macgregor, James ; South Uist, by Dunvegan.
 Macguire, Terence ; Huntly.
 Macintosh, Lachlan ; Ardoch, by Ballater.
 Macintosh, William ; Keppoch, Arisaig, by Fort
 William.

- Mackay, Donald; North Morar, Arisaig, by Fort William.
- Mackay, James; Perth.
- Mackenzie, Angus; Eskadale; Strathglass, by Beauly.
- Mackenzie, Charles; Dumbarton.
- Mackeon, David; Dundee.
- Maclachlan, James; Preshome, by Buckie.
- Maclachlan, John; Keith.
- Maclachlan, Paul; Falkirk.
- Macleon, Allan; South Uist, by Dunvegan.
- Macnab, Duncan; Badenoch, Laggan, by Kingussie.
- Macnaughton, James; Portsoy.
- Macpherson, John; Dundee.
- Malcolm, John; Dumfries.
- Mann, William; Corgarff, Strathdon, by Aberdeen.
- Molony, John; Duntocher, by Glasgow.
- Monaghan, James; St Mary's College, Blairs, by Aberdeen.
- O'Connor, James; Preshome, by Buckie.
- O'Donnell, Alexander, St Mary's Catholic Church, Edinburgh.
- O'Keeffe, Michael; 34 Great Clyde Street, Glasgow.
- Purcell, James; Hamilton.
- Quigley, Hugh; Campbeltown, Argyleshire.
- Rankin, Ranald; Moidart, by Strontian.
- Reid, John; Chapel Court, Aberdeen.
- Rigg, George; St Mary's Catholic Church, Edinburgh.
- Russell, James; Tomintoul, by Ballindalloch.
- Ryan, Michael; Stranraer.
- SCOTT, Right Rev. Dr Andrew, Bishop of Eretria, and Vicar Apostolic of the Western District; West Shaw Street, Greenock.
- Sharp, John, President of St Mary's College, Blairs, by Aberdeen.
- Sheedy, John; Barrhead, by Glasgow.
- Sinnott, Richard; Newtown Stewart.
- Small, Henry; Dumfries.
- Smith, Alexander; Airdrie.
- Smith, James; 34 Great Clyde Street, Glasgow.
- Smith, Willm.; St Mary's College, Blairs, by Aberdeen.

Strain, John ; Dalbeattie, by Castle Douglas.

Stuart, Robert ; Tombae, by Ballindalloch.

Thomson, William ; Ayr

Wallace, Thomas ; Kilmarnock.

Wallace, William ; Traquair House, Inverleithen, by Peebles.

Welsh, William ; Coatbridge, by Airdrie.

Witham, Thomas ; Kirkconnell, by Dumfries.

ORDINATIONS AND APPOINTMENTS.

EASTERN DISTRICT.

The Rev. David M'Keon was born, on the 29th September 1818, in the parish of Ballylaneen, in the County of Waterford, Ireland ;— entered the Ecclesiastical Seminary of Waterford in September 1838, where he completed his studies, and was ordained Priest, by the Right Rev. Dr Foran, on the 15th February 1845 ;— came to the Eastern District on the 24th of April following, and was sent as Missionary to Dundee, June 14th of same year.

The Rev. Alexander O'Donnell commenced his studies at St Mary's College, Blairs, whence he was sent to M. Poiloup's Institution at Vaugiraud, Paris ; and after having there gone through his classical studies, he entered the Seminary of St Sulpice in the same city, where, having completed his course of Theology, he was ordained Priest, by the Archbishop of Paris, on the 17th of last May ;— returned to Scotland in September, and is, in the meantime, stationed in Edinburgh.

WESTERN DISTRICT.

The Rev. William Macdonnell was born in the Braes of Strathglass, Inverness-shire, in 1817 ;— entered St Mary's College, Blairs, in July 1833 ;— was sent to the Scots College, Rome, in 1838, where he finished his studies, and was ordained Priest, in the Church of St John Lateran, on the 23d December 1843, by his

Eminence Cardinal Patrizi ;—returned to Scotland in October 1844 ; — was, for a short time, Missionary in Glasgow, whence he was sent, in December, to Arisaig, to attend the Congregation there, during the absence of the Rev. Mr Macintosh ;—and is now stationed at Drimnin, Argyleshire.

The Rev. Daniel Kenny was born, in 1811, in the parish of Leamonaghan, King's County, Ireland ;—finished his studies in the Missionary College of All-Hallows, Drumcondra, near Dublin, where he was ordained Priest, on the 5th July 1844, by the Most Rev. Dr Murray, Archbishop of Dublin ;—came to the Western District of Scotland in September following ; and is now stationed at Paisley.

The Rev. Thomas Cody was born in the County of Tipperary in 1814 ;—studied, for some time, in St Mary's College, Youghall, and lastly in the College of All-Hallows, where he was raised to the order of the Priesthood, on the 5th of July 1844, by the Most Rev. Dr Murray ;—came to the Scottish Mission in September of the same year, at which time he was appointed one of the Clergymen of St Andrew's, Glasgow.

The Rev. John Sheedy was born on the 20th November 1817, in the parish of Kildonery, County Cork ;—studied first at the College of Youghall, and afterwards at All-Hallows, where he received the order of Priesthood, on the 5th of July 1844, from the Most Rev. Dr Murray ;—came to the Western District in the following September, and after being Missionary for some months in Paisley, was appointed, in June last, to the charge of the Barrhead Congregation.

The Rev. Duncan Macnab was born on the 11th May 1820, at Achranich, Morven, Argyleshire ;—went to St Mary's College, Blairs, in July 1832, whence he was sent to the Scots College, Rome, in June 1835 ;—returned again to Blairs in September 1840 ;—was ordained, at Glasgow, on the 8th of March 1845, by the Right Rev. Dr Murdoch ;—and after being for a short time in Hamilton, is now stationed in Badenoch.

The Rev. James Danaher was born in the County of Limerick in the year 1821. He studied, for some years in St Mary's, Youghall, and finished his course in the College of All-Hallows, where, in March last, he was ordained Subdeacon, by the Right Rev. Dr Welsh of Halifax. On the 9th of May following, he was ordained Deacon at Maynooth, by the Most Rev. Dr Murray;—and, on the 6th of June, he was raised to the Priesthood, at Glasgow, by the Right Rev. Dr Murdoch; and is now appointed Missionary in Greenock.

The Rev. Michael O'Keeffe was born in the County of Limerick in 1818. He began his Theological studies at Youghall, and completed them in All-Hallows, where he received Subdeacon's orders, from the Right Rev. Dr Welsh, in March last;—then came to Glasgow, where he was ordained Deacon on the 25th, and Priest on the 26th of August 1845, by the Right Rev. Dr Murdoch;—and is now appointed one of the clergy-men of St Andrew's Church, Glasgow.

The Rev. Michael Condon was born in the County of Limerick, and studied at Youghall and at All-Hallows. He was there ordained Subdeacon, on the 8th of March 1845, by the Right Rev. Dr Welsh,—Deacon, by the Most Rev. Dr Murray, on the 19th September following;—then came to Glasgow, where he received the order of Priesthood, on the 6th October of the same year, from the Right Rev. Dr Murdoch; and is now one of the Missionaries of St Mary's Church, Glasgow.

NORTHERN DISTRICT.

The Rev. Angus Macdonald,—born in 1821,—commenced his studies at St Mary's College, Blairs;—then went to the Scots College, Rome, where he was ordained Priest in 1844;—and is now Missionary in Braemar.

The Rev. William Dawson,—born in 1820,—began his studies at St Mary's College, Blairs;—went afterwards to the Seminary of St Sulpice, Paris, where he completed his course, and was ordained Priest on the 17th May 1845;—returned afterwards to Scotland, and is, in the meantime, at Preshome.

REMOVALS IN 1845.

The Rev. John Malcolm, from Edinburgh, to Dumfries.

The Rev. John Gillon, from Dundee, to Lennox-town of Campsie.

The Rev. John Kerr, from Greenock, to St Mary's College, Blairs.

The Rev. James Purcell, from Barrhead, to Hamilton.

The Rev. Thomas Wallace, from St Andrew's, Glasgow, to Kilmarnock.

The Rev. Michael Ryan, from Greenock, to Stranraer.

The Rev. John Gordon, from St Mary's College, Blairs, to Greenock.

The Rev. John Macdermott, to Dalry, Ayrshire.

The Rev. John Sheedy, from Paisley, to Barrhead.

The Rev. Angus Mackenzie, from Inverness, to Eskdale.

The Rev. John Macdonald, from Braemar, to Inverness.

CONFIRMATIONS IN 1845.

EASTERN DISTRICT—DUNDEE. Confirmation is given annually in Dundee. This holy Sacrament was administered in that town, by the Right Rev. Dr Carruthers, on Sunday the first of June, on which occasion 182 persons were confirmed, several of whom were converts.

WESTERN DISTRICT—GLASGOW. Confirmation is administered once a-year in the two Churches in Glasgow. On the first Sunday of Lent, the Right Rev. Dr Murdoch confirmed 592 persons at St Andrew's, and on Pentecost Sunday, 382 persons at St Mary's. The same Right Rev. Prelate gave also confirmation, during the summer, at Newtown Stewart and Stranraer. He proposes also, in 1846, to give confirmation in every one of the Highland Missions on the Mainland.

NORTHERN DISTRICT. The Right Rev. Dr Kyle administered the sacrament of Confirmation in Glengairn, on the 13th April; in Braemar, on the 20th April; in Tomintoul, on the 4th May; and in Aberdeen, on the 28th September. In these various Missions about 230 persons were confirmed.

OBITUARY FOR 1845.

At the Catholic Chapel-House, Dumfries, on the 18th March, the Reverend William Reid, in the 80th year of his age, and 53d of his ministry.

At Tombae, Glenlivat, Banffshire, on the 4th June, the Rev. William Stewart, in his 38th year.

At 9 Forth Street, Edinburgh, on the 2d March, Mrs Keith.

At Letterfourie, Banffshire, on the 18th May, Lady Gordon, relict of the late Sir James Gordon of Letterfourie, Baronet.

At 6 Albyn Place, Edinburgh, on the 25th September, in the 63d year of his age, Sir Charles Gordon of Drimnin, Knight, Secretary to the Highland and Agricultural Society of Scotland.

At Edinburgh, on the 26th September, Mrs Doud.

May they rest in peace.

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

POST-TOWN, Aberdeen.

Rev. John Sharp, *President*; Rev. John Kerr, Rev. James Monaghan, and Rev. William Smith, *Professors*; Rev. Donald Carmichael, *Procurator*.

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.

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.

COLLEGES ON THE CONTINENT, CONNECTED WITH
THE SCOTTISH MISSION.

ROME—Abbé Macpherson, Rector; the Rev. Alexander Grant, Vice-Rector.

PARIS—The Scottish students are educated in the Ecclesiastical Colleges of that city.

VALLADOLID—The Rev. John Cameron, Rector; the Rev. John Cowie, Vice-Rector.

RATISBON—Benedictine College.

CATHOLIC ORPHAN INSTITUTION,

Marshall's Lane, Glasgow.

This Institution was founded in January 1833. Its object is to provide for the maintenance and religious instruction of destitute orphan children, left by members of the Glasgow Catholic Congregations. This object has hitherto been accomplished by the voluntary contributions of the Catholics of Glasgow, and by occasional donations from other charitable friends.

The Institution is managed by a President, Treasurer, Secretary, and twelve Directors, chosen from the Congregation at a general annual meeting; and their principal duty is, to see that the house be properly managed, that the children living there be carefully attended to, and also, that the boys and girls who are able to work be put to suitable employments, or placed in proper situations.

The number of children resident in, or dependent upon, the Institution, is generally about one hundred.

CATHOLIC HIERARCHY OF IRELAND.

PROVINCE OF ULSTER.

In this Province there are nine Dioceses: **ARMAGH**—the Archdiocese, **Derry**, **Clogher**, **Raphoe**, **Down** and **Connor**, **Kilmore**, **Ardagh**, **Meath**, **Dromore**.

- I. Archdiocese of Armagh, Primatial See of Ireland—51 parishes. Most Rev. Dr **WILLIAM CROLLY**, Archbishop of Armagh and Primate of all Ireland, *Armagh*.
- II. Diocese of Derry—35 parishes. Right Rev. Dr **John McLaughlin**, Bishop, *Londonderry*.
Right Rev. Dr **Macginn**, coadjutor-elect.
- III. Diocese of Clogher—37 parishes. Right Rev. Dr **M'Nally** Bishop, *Carrickmacross*.
- IV. Diocese of Raphoe—34 parishes. Right Rev. Dr **Patrick McGettigan**, Bishop, *Letterkenny*.
- V. Diocese of Down and Connor—40 parishes. Right Rev. Dr **Cornelius Denvir**, Bishop, *Donegal Street, Belfast*.
- VI. Diocese of Kilmore—43 parishes. Right Rev. Dr **James Browne**, Bishop, *Cootchill*.
- VII. Diocese of Ardagh—43 parishes. Right Rev. Dr **William Higgins**, Bishop, *Ballymahon, Ardagh*.
- VIII. Diocese of Meath—68 parishes. Right Rev. Dr **John Cantwell**, Bishop, *Mullingar*.
- IX. Diocese of Dromore—17 parishes. Right Rev. Dr **Michael Blake**, Bishop, *Violet Hill, Newry*.

PROVINCE OF LEINSTER.

In this Province there are four Dioceses: **DUBLIN**—the Archdiocese, **Kildare** and **Leighlin**, **Ossory**, **Ferns**.

- X. Archdiocese of Dublin—48 parishes—9 in the city and 39 in the country. Most Rev. Dr **DANIEL MURRAY**, Archbishop of Dublin and Primate of Ireland, *9 Mountjoy Square, Dublin*.
- XI. Diocese of Kildare and Leighlin—46 parishes. Right Rev. Dr **Francis Heally**, Bishop, *Braganza House, Carlow*.
- XII. Diocese of Ossory—35 parishes. Right Rev. Dr **Kinselagh**, Bishop, *Kilkenny*.
- XIII. Diocese of Ferns—36 parishes. Right Rev. Dr **James Keating**, Bishop, *Enniscorthy*.

PROVINCE OF MUNSTER.

In this Province there are seven Dioceses: **CASHEL** and **Emly**—the Archdiocese, **Cork**, **Killaloe**, **Kerry**, **Limerick**, **Waterford** and **Lismore**, **Cloyne** and **Ross**.

- XIV. Archdiocese of Cashel and Emyl—47 parishes. Most Rev. Dr MICHAEL SLATTERY, Archbishop, *Thurles*.
- XV. Diocese of Cork—33 parishes. Right Rev. Dr John Murphy, Bishop, *Cork*.
- XVI. Diocese of Killaloe—52 parishes. Right Rev. Dr Patrick Kennedy, Bishop, *Deer Park, Six-mile-bridge*.
- XVII. Diocese of Kerry—45 parishes. Right Rev. Dr Cornelius Egan, Bishop, *Killarney*.
- XVIII. Diocese of Limerick—41 parishes. Right Rev. Dr John Ryan, Bishop, *Limerick*.
- XIX. Diocese of Waterford and Lismore—38 parishes. Right Rev. Dr Nicholas Foran, Bishop, *Waterford*.
- XX. Diocese of Cloyne and Ross—54 parishes. Right Rev. Dr Bartholomew Crotty, Bishop, *Cove*.

PROVINCE OF CONNAUGHT.

In this Province there are seven Diocesses: Tuam—the Archdiocese, Clonfert, Achonry, Elphin, Kilmacduagh and Kilfenora, Galway, Kilala.

- XXI. Archdiocese of Tuam—61 parishes. Most Rev. Dr JOHN M'HALE, Archbishop, *Tuam*.
- XXII. Diocese of Clonfert—23 parishes. Right Rev. Dr Thomas Coen, Bishop, *Loughrea*.
- XXIII. Diocese of Achonry—24 parishes. Right Rev. Dr Patrick M'Nicholas, Bishop, *Achonry, Ballaghaderin*.
- XXIV. Diocese of Elphin—40 parishes. Right Rev. Dr George J. P. Browne, Bishop, *Sligo*.
- XXV. Diocese of Kilmacduagh and Kilfenora—19 parishes. Right Rev. Dr Edmund French, Bishop, *Kinvara*.
- XXVI. Diocese of Galway—12 parishes. Right Rev. Dr L. O'Donnell, Bishop, *Galway*.
- XXVII. Diocese of Kilala—23 parishes. Right Rev. Dr Feeny, Bishop, *Kilala*.

CATHOLIC COLLEGES IN IRELAND.

- ROYAL COLLEGE OF ST PATRICK, Maynooth. Very Rev. Dr Rennehan, President; Very Rev. Dr Whitehead, Vice-President, *Maynooth*.
- ALL-HALLOWS, Drumcondra. Rev. J. Hand, President, *Drumcondra, Dublin*.
- ST PATRICK'S, Carlow. Very Rev. Dr Taylor, President, *Carlow*.
- ST KYRAN'S, Kilkenny. Right Rev. Dr Kinselah, President; Rev. Wm. Butler, Vice-President, *Kilkenny*.
- DIOCESAN COLLEGE, Cavan. Rev. T. Kiernan, President, *Cavan*.
- CLONGOWLS WOOD. Rev. Dr St Leger, President, *Clane*.

90 VICARS APOSTOLIC AND COLLEGES IN ENGLAND.

- TULLABEG. Rev. P. Bracken, President, *Tullamore*.
ST FRANCIS XAVIER'S. Rev. J. Curtis, President, *Upper Gardiner Street, Dublin*.
ST VINCENT'S. Very Rev. P. Dowley, President, *Castleknock, near Dublin*.
ST JARLATH'S. Rev. J. Flanelly, President, *Tuam*.
ST JOHN'S. Very Rev. Dr O'Brien, President, *Waterford*.
ST PETER'S. Very Rev. John Sinnott, President, *Wexford*.
ST PATRICK'S. Rev. Dr O'Connor, President, *Thurles*.

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- IRISH COLLEGE, Rome. Rev. Dr Cullen, President.
IRISH COLLEGE, Paris. Rev. Dr M'Sweeney, President.

VICARS APOSTOLIC IN ENGLAND.

- LONDON DISTRICT. Right Rev. Dr THOMAS GRIFFITHS, Bishop of Olena, *35 Golden Square, London*.
CENTRAL DISTRICT. Right Rev. Dr THOMAS WALSH, Bishop of Cambysopolis, *Nottingham*.
Right Rev. Dr NICHOLAS WISEMAN, Bishop of Melipotamus, Coadjutor, V. G., *St Mary's College, Oscott, near Birmingham*.
EASTERN DISTRICT. Right Rev. Dr WILLIAM WAREING, Bishop of Ariopolis, *Bishop's House, Northampton*.
WESTERN DISTRICT. *Vacant*.
LANCASHIRE DISTRICT. Right Rev. Dr GEORGE BROWN, Bishop of Bugia, *Liverpool*.
Right Rev. Dr JAMES SHARPLES, Bishop of Samaria, Coadjutor *Liverpool*.
YORK DISTRICT. Right Rev. Dr JOHN BRIGGS, Bishop of Trachis, *Fulford House, near York*.
NORTHERN DISTRICT. Right Rev. Dr MOSTYN, Bishop of Abydos, *Old Elvet, near Durham*.
Right Rev. WILLIAM RIDDEI, Coadjutor, *Newcastle-upon-Tyne*.
DISTRICT OF WALES. Right Rev. T. J. Brown, O.S.B., Bishop of Apollonia, *Chepstow, Monmouthshire*.

CATHOLIC COLLEGES IN ENGLAND.

- ST EDMUND'S COLLEGE, *Old Hall Green, near Ware, Hertfordshire*.
Very Rev. Dr Cox, President.
ST CUTHBERT'S, *Ushaw, near Durham*. Rev. Dr Newsham, President.
ST MARY'S, *Oscott, near Birmingham*. Right Rev. Dr Wiseman, President.

ST PETER'S AND ST PAUL'S COLLEGES, *Prior Park, near Bath.*
Very Rev. Dr Brindle, Regent.

STONYHURST, near *Blackburn, Lancashire.* Rev. Andrew Barrow,
Rector.

ST LAWRENCE'S, *Ampleforth, near York.* Rev. Thomas Cock-
shoot, President.

ST GREGORY'S, *Downside, near Bath.* Rev. Joseph Wilson,
President.

CATHOLIC BISHOPS AND VICARS APOSTOLIC IN THE
BRITISH COLONIES AND POSSESSIONS.

Most Rev. John Bede Polding, Archbishop of Sydney, and V. A.
of New Holland.

Patrick Carew, Archbishop of Edessa, V. A. of Bengal.
Right Rev. — Oliffe, Bishop of Milene, Coadjutor.

Joseph Signay, Archbishop of Quebec.

Right Rev. Pierre Flavien Turgeon, Bishop of Sidney, Coadjutor.

Ignazio Bourget, Bishop of Montreal.

J. N. Provencher, Bishop of Juliopolis, V. A., at Hudson's
Bay.

Remigius Gaulin, Bishop of Kingstown, Upper Canada.

Patrick Phelan, Bishop of ———, Coadjutor.

M. Power, Bishop of Toronto.

M. A. Fleming, Bishop of Carparia, V. A. of Newfoundland.

Donald Macdonald, Bishop of Charlotte Town, Prince
Edward's Island, Halifax.

William Frazer, Bishop of Tanæ, V. A. in Nova Scotia.

William Walsh, Bishop of Carah, Coadjutor.

Richard P. Smith, Bishop of Olympus, V. A. Trinidad.

Benito Fernandez, V. A. of Jamaica.

William Bernard Collier, Bishop of Milevis, V. A. in the
Mauritius.

John Fennelly, Bishop of Castoria, V. A. Madras.

Luigi Maria Fortini, Bishop of Calma, V. A. of Bombay.

William Joseph Whelan, Bishop of Aureiopolis, Coadjutor.

F. Giuseppe Ant. Borghi, Bishop of Bethesda, V. A. of
Thibet and Hindostan.

Cajetan Carli, Bishop of Almira, Coadjutor.

Jean Baptiste Pompallier, Bishop of Maronia, V. A. of
Western Oceanica.

P. R. Griffith, B. of Paleopolis, V. A., Southern Africa.

— Barron, Bishop of ———, V. A., Liberia.

Francesco Javerio Caruana, Archb. of Rhodes and Bishop
of Malta.

Ignazio Lastaria, Bishop of Zante and Cephalonia.

John T. Hynes, Bishop of Leros, Administrator Apo-
stolic of British Guiana.

Right Rev. Henry Hughes, Bishop of Eliopolis, V. A. of Gibraltar.

—— R. W. Willson, Bishop of Hobart Town, Van Diemen's Land.

—— Cajetan Antony, Bishop of Usula, V. A. of Ceylon.

ECLIPSE OF THE SUN IN 1846.

April 25. An annular eclipse of the Sun, a partial eclipse only seen at Edinburgh:—Beginning of the eclipse, 5h. 19.3m. A.—Greatest phase, 5h. 55.7m. A.—End of eclipse, 6h. 30.6m. A. Magnitude of eclipse (Sun's diameter being = 1), 0.190 on southern limb.

CHANGES OF THE MOON.

JANUARY BEGINS ON THURSDAY—31 DAYS.

First Quarter,	4th day, 13 minutes past	2 afternoon.
Full Moon,	12th day, 49 minutes past	1 afternoon.
Last Quarter,	20th day, 39 minutes past	3 afternoon.
New Moon,	27th day, 10 minutes past	9 morning.

FEBRUARY BEGINS ON SUNDAY—28 DAYS.

First Quarter,	3d day, 59 minutes past	4 morning.
Full Moon,	11th day, 59 minutes past	8 morning.
Last Quarter,	19th day, 31 minutes past	4 morning.
New Moon,	25th day, 19 minutes past	7 afternoon.

MARCH BEGINS ON SUNDAY—31 DAYS.

First Quarter,	4th day, 19 minutes past	10 afternoon.
Full Moon,	13th day, 36 minutes past	2 morning.
Last Quarter,	20th day, 45 minutes past	1 afternoon.
New Moon,	27th day, 38 minutes past	5 morning.

APRIL BEGINS ON WEDNESDAY—30 DAYS.

First Quarter,	3d day, 59 minutes past	4 afternoon.
Full Moon,	11th day, 42 minutes past	5 afternoon.
Last Quarter,	18th day, 12 minutes past	8 afternoon.
New Moon,	25th day, 36 minutes past	4 afternoon.

MAY BEGINS ON FRIDAY—31 DAYS.

First Quarter,	3d day, 39 minutes past	11 morning.
Full Moon,	11th day, 54 minutes past	5 morning.
Last Quarter,	18th day, 14 minutes past	1 morning.
New Moon,	25th day, 32 minutes past	4 morning.

JUNE BEGINS ON MONDAY—30 DAYS.

First Quarter,	2d day, 17 minutes past	5 morning.
Full Moon,	9th day, 23 minutes past	3 afternoon.
Last Quarter,	16th day, 25 minutes past	6 morning.
New Moon,	23d day, 35 minutes past	5 afternoon.

JULY BEGINS ON WEDNESDAY—31 DAYS.

First Quarter,	1st day, 11 minutes past	9 afternoon.
Full Moon,	8th day, 58 minutes past	10 afternoon.
Last Quarter,	15th day, 11 minutes past	1 afternoon.
New Moon,	23d day, 50 minutes past	7 morning.
First Quarter,	31st day, 50 minutes past	10 morning.

AUGUST BEGINS ON SATURDAY—31 DAYS.

Full Moon,	7th day, 47 minutes past	5 morning.
Last Quarter,	13th day, 39 minutes past	10 afternoon.
New Moon,	21st day, 13 minutes past	11 afternoon.
First Quarter,	29th day, 6 minutes past	10 afternoon.

SEPTEMBER BEGINS ON TUESDAY—30 DAYS.

Full Moon,	5th day, 4 minutes past	1 afternoon.
Last Quarter,	12th day, 29 minutes past	11 morning.
New Moon,	20th day, 21 minutes past	3 afternoon.
First Quarter,	28th day, 14 minutes past	7 morning.

OCTOBER BEGINS ON THURSDAY—31 DAYS.

Full Moon,	4th day, 54 minutes past	9 afternoon.
Last Quarter,	12th day, 55 minutes past	3 morning.
New Moon,	20th day, 31 minutes past	7 morning.
First Quarter,	27th day, 57 minutes past	2 afternoon.

NOVEMBER BEGINS ON SUNDAY—30 DAYS.

Full Moon,	3d day, 59 minutes past	8 morning.
Last Quarter,	10th day, 31 minutes past	11 afternoon.
New Moon,	18th day, 47 minutes past	10 afternoon.
First Quarter,	25th day, 18 minutes past	10 afternoon.

DECEMBER BEGINS ON TUESDAY—31 DAYS.

Full Moon,	2d day, 34 minutes past	10 afternoon.
Last Quarter,	10th day, 3 minutes past	9 afternoon.
New Moon,	18th day, 30 minutes past	noon.
First Quarter,	25th day, 24 minutes past	6 morning.

TERMS IN SCOTLAND.

Candlemas	- - - Feb 2	Lammas	- - - Aug 1
Whitsunday	- - - May 15	Martinmas	- - - Nov 11

BANK HOLIDAYS IN SCOTLAND.

New Year's Day	- - Jan 1	Restoration of K. Charles II	May 29
Beheading of King Charles I	Jan 30	Queen's Accession	June 20
Queen's Marriage	- - Feb 10	Queen's Coronation	June 28
Good Friday	- - April 10	Christmas Day	Dec 25
Queen's Birthday	- - May 24		

BRIEF MEMOIRS OF DECEASED CLERGYMEN.

THE REV. WILLIAM REID.

THIS truly venerable, pious, and excellent Clergyman, who is now gathered to his fathers, was born at Boggs, in the Enzie, Banffshire, in the year 1765. Having, at an early age, shown marked dispositions for the Ecclesiastical state, he entered the Seminary of Scalau, which was then the nursery of Priests for the Scottish Mission. Soon afterwards he was sent to the Scots College, Valladolid, where, having finished his regular course of studies, he received Holy Orders in 1792. On his return shortly after to this country, he was appointed, by Bishop Hay, to the Mission of Stobhall, Perthshire, and had the spiritual charge of the Catholics in and about Perth, and for two years attended also those of Dundee. About the year 1810, he was removed to Dumfries, where, at that period, there was neither Chapel nor house for the Clergyman, and Mr Reid was obliged to live at Terregles House, performing the duties of Tutor and Chaplain to the family of Mr Maxwell, as well as of Missionary to the Catholics that lived in Dumfries and the surrounding country. Having, however, soon discovered, that the interests of religion would be better consulted, if a place of worship were erected in Dumfries, he immediately set about an undertaking, which was then deemed peculiarly arduous, as, at that period, there was not, with the exception of Preshome, a Catholic Chapel of any note, and with any external appearance, in all Scotland. He received considerable donations for that purpose from a few benevolent Catholics, and, in 1813, he erected the present large and commodious Church, which, for many years to come, will be a lasting monument of his zeal and exertions.

In 1817, Mr Reid was appointed, by Bishop Cameron, to succeed the Rev. Alexander Badenoch as one of the Clergymen in Edinburgh; and from that date, till 1828, he held the office of Procurator for the Mission. During that period, he laboured under the immediate eye of his venerable Superior,—whose confidence he acquired by his unremitting attention to his clerical duties, by his unostentatious and unassuming deportment, and, above all, by his strong practical good sense, — whom he cherished and loved as a father, over whose declining years he watched with the anxious fondness of a child, and whose eyes he at length closed. In 1827, he took a leading part in the events that occurred in that and the following year, regarding the dismemberment of that portion of the Mission, that was then called the Lowland District, and the division of Scotland into three Vicariates, — a measure to which he then gave the most strenuous opposition.

In February 1829, he was appointed, a second time, to the charge of Dumfries, vacant by the translation of the Rev. James Carruthers to New Abbey. His departure from Edinburgh called forth the sympathies, the regrets, and the respectful affections of the bulk of the Congregation, to whom he had endeared himself by the unaffected simplicity of his manners, the uniform kindness of his disposition, and the interest he took in their welfare. On parting with him, there was no one but felt that he was parting with a father and a friend, and this is best evinced by the various testimonials of their respect, which were presented to him on that occasion, some of which were of very considerable intrinsic value. On his return to the scene of his former labours, with a mind ever active in forwarding whatever might contribute to the decency of public worship, and the honour of that religion which he served so faithfully, he commenced making various improvements in the Chapel. In 1831, he provided and erected in it a splendid and powerful organ; and, soon after, he laid out a considerable sum of money in painting it, and giving it those decorations which are so befitting the House of God. In 1839, he purchased, at Annan, a small property, on which there was a building, which he repaired and converted into a neat Chapel. In 1844, he erected, on a piece of ground adjoining the Dumfries Chapel, an elegant structure, surmounted by a tower, in which are two large and commodious schools, the one for boys, the other for girls, into which children of all religious denominations are admitted for education.

In his intercourse with his fellow-clergymen, his evenness of temper, the innate goodness of his heart, and his habitual equanimity and cheerfulness, made him an universal favourite, and his generous hospitality endeared him to all. He was delighted when any of them paid him a visit, and the regret expressed in his countenance showed how unwilling he was to see them depart. With the public in general, his affability, his unaffected piety, and untiring beneficence, won for him, unsought, golden opinions from all classes, irrespective of station, of country, or of creed. But it was during the dire pestilence, which, under the name of cholera, ravaged so fearfully the banks of the Nith in 1832, that his charity was displayed in so signal a manner as to elicit the admiration of all, and to encircle with fresh laurels, if such were necessary, the brow of the devoted minister of God. At that period, he was far advanced in life, and it was physically impossible for him to bear up under all the bodily fatigue he would have to undergo. But his foresight was prepared for all emergencies. He had already secured the active co-operation of his zealous friend, the Rev. Mr Keenan of Edinburgh, who aided him most effectually during the few weeks that this awful visitation lasted in its most virulent state. Yet, while others had become enervated, from the dread of carrying the contagion into their own homes, — while the town was deserted by all who could remove, — while the shops were shut, the markets empty, and none from the country would enter, the courage of this heroic Pastor seemed to

gather strength from the appalling nature of the crisis in which he was called to take so conspicuous and humane a part. He was to be seen, night and day, with his little basket of food, medicines, and cordials, going about affording hope, comfort, and relief, to all classes of the community, exhorting the pious, comforting the despairing, and administering the last Sacraments to the dying members of his own flock. Even the pest-house or hospital had no terrors for him; and when the doctors were overpowered with labour, he cheered them on in the path of duty, turning dying patients in their beds, and otherwise exerting himself in the cause of humanity in a manner which excited at the time the highest admiration, and the recollection of which must ever live in the minds of the existing generation.

Such was the estimation in which his character was held, that, in 1842, on completing the fiftieth year of his ministry, he was invited to a public dinner, which was attended by four Bishops, several Priests, the greater part of the gentry in the vicinity, and the most respectable inhabitants of the town. Many able speeches were made on the occasion, and, among other topics, allusion was made, in the best spirit, to the charity and liberality of feeling which so happily distinguish the Nineteenth Century, compared to the intolerance of a former age.

Naturally robust and systematic, Mr Reid discharged the duties of a Missionary for years subsequent to the period when the majority of men are obliged, from the infirmities incident to old age, to retire from active life. But in his declining years, his labours were much lightened by the able assistance, and more than filial attentions, of the Rev. Henry Small, who was appointed his colleague in June 1840. It was only in the beginning of last winter that his health became seriously affected; and even then, when confined to his own room, his affections lingered so constantly around the Altar, that, with great exertion, amidst all his infirmities, he was able to appear, for the last time, in the Chapel, during the first day of the year. By a testamentary deed, he bequeathed, in perpetuity, to his successors in the priestly office, the furniture in his house; and his private funds, which at one time had been considerable, were reduced to so low an ebb, that after his death, when his trifling debts had been discharged, it was found that his whole remaining means did not exceed *two pounds sterling*; but worldly wealth had no charms for him, beyond the pleasure of doing good. When questioned, near his last moments, as to the disposal of his mortal remains, he meekly replied: "Do as you like; if my soul be well, it is of no consequence what becomes of my body."

Thus died this close imitator of the good Pastor mentioned in Scripture. His life was one continued laborious exertion to promote the glory of God, and do good to his fellow-creatures. He had previously erected splendid monuments in honour of religion, and he breathed his last almost in the very act of completing a noble institution for the spiritual and temporal welfare of his flock. His remains were interred in the vault under the Altar, at which he had so long

devotedly officiated. The funeral services of the day, conducted by Bishops Carruthers and Gillis, assisted by the Rev. Messrs Small, Witham, and Strain, were solemn and imposing in the highest degree. The Church, which was densely crowded in every part, contained above a thousand persons, of whom, perhaps, a third were Protestants. Bishop Gillis, after an animated sermon, sketched with much feeling the character of the deceased; and, as he proceeded in his task, old men and matrons, maidens and youth, shed abundantly involuntary tears, from the commencement to the close of the touching appeal. In one sentence the Bishop spoke volumes:—"His departed friend was a firm believer of the faith he taught, and on that ground would make no concession; but, as one of the first fruits of religion, he had learnt, throughout his long life, to cherish and love his neighbour as himself."

THE REV. WILLIAM STUART

Was born at Keannakyle, Glenlivat, Banffshire, about the year 1807. He commenced his Ecclesiastical studies at Aquhorties, whence he was sent, in 1828, to the Seminary of St Sulpice, Paris. But being forced to return home, in consequence of the Revolution of 1830, he finished his studies at St Mary's College, Blairs, where he was ordained Priest, on the 3d July 1832, by the Right Rev. Dr Kyle. After spending some time at Preshome, he was sent, in 1833, to take charge of the Mission of Portsoy and Banff, then vacant by the death of the Rev. Alexander Grant. Being relieved, in 1837, from that charge, in which the Rev. James Macnaughten succeeded him, he returned to Preshome. Soon after, the gradual decline of his health, from the inroads of consumption, compelled him to relinquish all active duty, and he retired, in 1843, to Glenlivat, where it was hoped his native air might operate a favourable change upon him; but these hopes ultimately proved delusive. He lies interred in the Catholic Cemetery of Tombae.

A SHORT MEMOIR OF THE MISSION OF STRATHGLASS,

Inverness-shire.

THE portion of the Highlands, which now goes under the name of Strathglass, but once know as *Crom ghleann*, is a valley which extends for twenty miles between two ridges of hills, and is watered by the River Glass, which, at the lower end of the district, takes the name of the Beauly. The population numbers about 2000.

It is a remarkable fact in the history of Strathglass, that, while the entire territory northwards, and the other adjacent districts, with few exceptions of modern date, embraced, and still cling to the innovations of the so-called Reformation, its inhabitants should, from a comparatively remote period, form so singular a contrast by their

uniform adherence to the Catholic faith. It is among the earliest recollections of the oldest men yet living, that a native Protestant could hardly be met with in the district. Still, the Catholic religion was not in Strathglass, at certain periods subsequent to the Reformation, a peaceable transmission from father to son. The laws and penalties enacted to extirpate the ancient Faith were so unsparingly put in execution in this country, that frequently the Pastors had been forced to abandon their posts, and the people to dissemble their creed. We cannot, at present, procure documents to trace the extent and severity of the ordeal through which religion had, from time to time, to pass, nor mark the various attempts of banished Priests to reappear among their bereaved flocks. For although, in these troubled times, the absence of the Pastor caused some to dissemble their real sentiments, and conform so far to the new systems, still, it is evident, from the tradition of the place, that, at heart, they continued warmly attached to the faith of their forefathers. But the scanty records that are still extant, are sufficient to show, that Strathglass did not long escape the prying search of the severe enactments of 1560. In the year 1579, we find Thomas Chisholm, Laird of Strathglass, summoned before the Court for his adhesion to the ancient Creed.

During the interval between 1580 and 1600—the period marked by the renewed activity of the Jesuits in Scotland, the spiritual destitution of Strathglass attracted thither their zealous attention. We find this country mentioned as one of the stations which they took under their charge. It is not known how long they superintended this Mission; but it appears that, owing to the increasing rigour of the laws against Priests, and the activity of their pursuers, they also were forced to retire from the district. From the date of their departure, this Mission must have been, for a length of time, without a Pastor. According to the tradition of the present inhabitants, the interval between 1660 and 1680 is the date of the revival of the Catholic faith in Strathglass. This revival is said to have been effected in the following manner.

About the middle of the Seventeenth Century, the Chisholm of Strathglass, owing to some pecuniary embarrassments, retired to the Continent, and travelled to Rome. While he sojourned in the eternal City, the marks of attention which he received from the Holy Father drew from him a promise, that, in the event of Catholic Missionaries penetrating into Strathglass, he would afford them as much shelter as the stringent laws then in force against Catholics would allow. On his return, he was so well disposed to fulfil his promise, that he even began to instruct his family in the truths of the Catholic faith. This ended in the conversion of his son Colin, who settled in Knockfin, and was the first of the family afterwards styled of Knockfin. This circumstance became known to the Missionaries, who, about this time, found their way to Glengarry, and two of them repaired immediately to Strathglass. They were received by Colin of Knockfin, who informed them of his own conversion, and of the friendly disposition of his father. Finding thus a confirmation of the reports

which they had previously heard, they determined to settle in the country.

Of the state of religion in Strathglass at this period, or of the Apostolic labours of these Priests, nothing more is now known than that they opened two stations, the one in a remote locality near Knockfin, where an humble Chapel must have been built, as the place, to this day, is called *Achada-na h-eaglais* (the Church field); the other about the centre of the district, at a place called *Clachan*, which may mean Church or burying-ground. Beyond these Missionaries, we have no account of any other Priest serving in this Mission, until we come to a Mr M'Rae, of whose history we only know, that he was the immediate predecessor of Mr John Farquharson, to whose times we must at once come.

Mr John Farquharson, a Jesuit, and descended from the family of Inverey, Braemar, came to Strathglass about the year 1723. On his arrival, his unacquaintance with the language of the people for a short time proved an obstacle to his zeal; but under the able tuition of Mrs Fraser of Culbockie, he soon became a great proficient in Gaelic. Settling at Fasnakyle, he built there a small Chapel and house. His immediate predecessors having reclaimed such as might have been perverted through fear or ignorance, the earlier part of his history presents no other particulars than his great zeal and labours, —travelling from house to house,—from district to district,—instructing the young, and exhorting the more advanced in life in the practice of their religion.

But after years of peaceful labours, the persecuting laws, dormant for some time in Strathglass, were, in 1745, renewed with unwonted rigour. Orders were issued, under the severest penalties, to all proprietors of lands, to apprehend such Priests as they might discover on their estates, that they might be sent out of the country. The Chisholm, the principal proprietor of the district, being, though a Protestant, more disposed to fulfil the letter than the spirit of these orders, directed two of Mr Farquharson's hearers to go to him, more with his compliments than threats, and send him to the nearest point beyond his territory, whence he might return. Of this privilege, Mr Farquharson, on the very day of his banishment availed himself, but it was to encounter more formidable opponents. Sometime afterwards, a party of *Saighdearran deary* (red soldiers) came in pursuit of him. On entering the Chapel, as he was celebrating Mass, they tried to force their way to the Altar to tear him away, when a struggle ensued between them and the Congregation, which must have led to serious consequences, if Mr Farquharson had not pacified the people, by exhorting them against resistance and assuring them of his speedy return. Upon this, the soldiers dragged him violently out of the Chapel in his sacerdotal robes; but, after a short absence, he redeemed his pledge to the people, by returning to them. The circumstances of the times rendered his situation now truly perilous, and we find him, for some time after, living in places of concealment, which are pointed out to this day.

In such places, Mr Farquharson was joined by his brother, Mr Charles, and by a Mr Alexander Cameron, who were both Priests. These two would appear to have retired to Strathglass, as a place of greater security, both on account of the nature of the locality, and of the Catholicity of the district; but neither could protect them from the pursuit of the foe, to whom Mr Farquharson's retreat had become known. At the very time when the two Priests mentioned above were taking shelter with him, two men were dispatched to apprehend him in his cave. The people represent him as endowed with the fore-knowledge of coming events, and, in this instance, he is said to have told his two companions, that his pursuers were making fast towards him—that flight in his case was impossible,—but that they might still save themselves, as the intelligence of their arrival had not, as yet, gone abroad. After this conversation, the more effectually to cover their retreat, he set out to meet those who were in search of him, and soon fell into their hands. What became of Mr Charles is forgotten; but Mr Cameron returned to his native country Lochaber. Mr Farquharson was hurried out of Strathglass, and sent to England, where he was for some time detained prisoner on board of a vessel lying in the Thames. On his way to England, following the example of the holy Ignatius of Antioch, who recommended his bereaved Church to the saintly Bishop of Smyrna, he wrote to the Missionary of Glengarry to extend his pastoral care to the Mission of Strathglass, until God should restore himself to his flock. In the meantime, Mr Cameron was captured in the house of a relative, and soon after became a prisoner in the same vessel with Mr Farquharson. He died on board, having been assisted in his last moments by Mr F., and was interred on the banks of the Thames. Mr Farquharson was soon enlarged, and returned once more to Strathglass, where he continued for several years serving that Mission. At length, he retired to his native country, Braemar, where he died about the year 1750.

Mr Farquharson was succeeded, in Strathglass, by Mr Norman Macleod, born in the Lewis of Protestant parents, but, at an early age, he embraced the Catholic faith. At the time of his appointment to this Mission, the storm, which had been raging against the Catholics, had now, in a great measure, blown over. Farther than the recollections of his holy and edifying life, the history of the Mission, during his incumbency, affords no other facts, than that he built a rude Chapel, but suited to the circumstances of the times in which he lived. We find him also the first Priest of that period who penetrated into Kintail. At an advanced age, he retired to Edinburgh, and was succeeded by Mr John Chisholm, a native of Strathglass, afterwards known as Bishop John Chisholm.

Mr John was born, at Inchully, in February 1752. At an early age, he was sent to the Scottish College of Douay, then directed by the Jesuits. On their expulsion from France, he went to the Novitiate of the Order at Tournay. When the Jesuits were suppressed in 1773, he returned to the Douay College, which, by that time, had

been entrusted to the secular Clergy. There he was ordained Priest on the 17th April 1775, and before autumn of the same year he returned to Scotland, and was immediately placed in the Mission of Strathglass. Several reasons tended to render his coming into the country more auspicious than fell to the lot of any of his predecessors. He was collaterally descended from the family of Knockfin, who possessed the lands in which his Congregation resided, and he could claim kindred with the most of the neighbouring families of respectability. This procured for him the friendship of the proprietors at home, and lulled the suspicion of proselytizing, when he travelled beyond the limits of his more immediate charge. He had not long settled at Fasnakyle, when he began to turn these advantages to account. He very soon so ingratiated himself with the Chisholm, that it was no longer a matter of toleration to have a Priest in the country. He successively procured the respect of all the families of distinction in the surrounding countries, and was the first who made a breach in the rampant bigotry, which had, till then, continued to straiten on every side the Strathglass Mission. At length, his increasing popularity began to awaken the jealousy of the Parsons, who now began to consult among themselves "what was to be done with the Popish Priest?" when a favourable circumstance, as they thought, presented itself. Mr Chisholm opened a station in the lower division of Strathglass. The place which he was obliged to fix upon, was in the immediate vicinity of a barn in which the Presbyterian Missionary, who came occasionally to that quarter, preached. This was construed by the local Presbytery into a piece of effrontery that required an immediate check. They met, therefore, and it was resolved that the members of the meeting should head a party to seize the Priest. But an untimely observation by one of the brethren, hinting that "they might set out on such a mission, but that he would not warrant the safety of their bones till they returned," daunted them not a little. The expedition was abandoned, and Mr Chisholm was left unmolested. He served in Strathglass for seventeen years, edifying all by the holiness of his life, and guiding the affairs of his Mission with that prudence and wisdom for which he was so distinguished. In 1789, he was joined by his brother, the Rev. Eneas Chisholm, who, at first, resided chiefly in his father's house at Inchully, where he built a small Chapel, which stands to this day, but is now occupied as a dwelling-house.

On the death of Bishop Alexander Macdonald, which took place at Samalaman on the 9th September 1791, Mr John Chisholm was appointed, by the Holy See, Vicar Apostolic of the Highland District, under the title of Bishop of Oria, and was consecrated at Edinburgh, by Bishop Hay, on the 12th February 1792. From this period, the entire charge of the Strathglass Mission devolved on Mr Eneas. Bishop John having fixed his Episcopal seat, like his predecessor, at the small Seminary of Samalaman, thence transferred both his residence and Seminary to Killechiaran in the Island of Lismore, where he terminated his valuable life on the 8th July 1814.

Mr Eneas Chisholm, his successor, was born at Inchully. He was sent to the Scottish College at Valladolid in the year 1774, and was there promoted to Holy Orders in 1783, but did not return to the Mission till the year 1789. We need hardly observe, that he shared fully in the advantages which resulted from the residence of his brother in the Strathglass Mission, nor did he fail to avail himself of them. Although his principal charge lay now in the upper portion of the District, he was unwilling that his infant Congregation at Inchully should have to depend on the occasional visits which he could now pay to it. He therefore obtained, in 1793, from his brother, Bishop John, the appointment to this rising Mission of Mr Austin Macdonell. We now find Strathglass divided into two distinct Missions. Mr Austin Macdonell completed his studies in the Scots College at Rome, and, returning to Scotland, was ordained by Bishop John Chisholm at Samalaman. At this period, the Congregation in the lower District consisted of only a few Catholics, who came to settle there from the upper part of the country. While Mr Eneas continued to superintend his numerous flock, the holy and prudent zeal of Mr Austin, aided by his conciliating manner, was daily producing its fruit in reclaiming lukewarm Catholics and receiving converts into the Church.

At this time a circumstance occurred which promised well for Mr Austin's new Mission. A son of Mr Fraser of Moulie, a Protestant, succeeded to the property of Aigas, situated within his District. This gentleman was received into the Catholic Church, and married a Catholic lady, sister to the late Mr Macdonald of Glenaladale. In the year 1800, Aigas was chosen as a more central point for Mr Austin's increasing Congregation. There a Chapel was commenced and opened in 1801. This was the first slated Chapel in Strathglass within the era of our Memoir.

We must now return to Mr Eneas Chisholm's Mission. The Chapel, built by his brother at Fasnakyle, being formed of materials little calculated to resist the agency of time, was now threatening ruin, and Mr Eneas began to project a new Chapel of a very superior description. But a part of the materials must be brought from afar, and the state of the roads then rendered the undertaking arduous. These however were the "ages of faith" in Strathglass, and its generous people offered their willing services to carry out the good work, conveying lime and slates for twenty miles on the backs of horses. An elegant Chapel, according to the times, was commenced at Fasnakyle in 1802, and opened the following year. It is still the only Chapel in the Upper District.

In the meantime, Mr Eneas, seeing the increase with which God was blessing the new Congregation at Aigas, turned his thoughts to Inverness, where, as yet, the very name of a Priest was hardly known. A few Catholics from Strathglass began, about this time, to settle in the Highland Capital, and some of the Strathglass youth ventured to appear in its public schools. This was considered a fitting opportunity to open a station at Inverness. Through the kind, but con-

cealed co-operation of one of the Town Magistrates, a relative of Mr Eneas, a room was procured about 1810, in which the few Catholics there began to assemble, and Mr Eneas came to officiate to them from time to time. A few years afterwards, the Congregation, now formed, was annexed to that of Aigas, and continued on that footing till 1827. Mr Eneas now devoted his whole attention to his flock in Strathglass until the year 1814, when he succeeded his brother as Vicar Apostolic of the Highlands, and removed to the Seminary of Lismore, where he died on the 31st of July 1818.

The Rev. Philip Macrae, who had been appointed to the Aigas Mission on Mr Austin Macdonell's death, on the 27th March 1812, succeeded Bishop Eneas at Fasnakyle in 1814, and was himself succeeded at Aigas by Mr Evan Maceachen. He was born at Carry in Glencannich, Strathglass, in 1780. At an early age he was sent to the Seminary at Samalaman, and was one of the first students who entered the Seminary of Lismore, where he was ordained Priest by Bishop John Chisholm, his uncle, in 1806. Messrs Macrae and Maceachen continued to superintend their respective Missions, under the paternal guidance of Bishop Eneas, who ever continued devoted to his first flock. In 1818, Mr Maceachen was removed from Aigas to Braemar, and was immediately succeeded by Mr Duncan Mackenzie.

Mr Mackenzie was born at Lietry in Glencannich, and studied in the Scots College, Valladolid. On his return to Scotland, he was ordained, at Lismore, by Bishop Eneas Chisholm. From 1818 to 1825, the incumbency of Messrs Macrae and Mackenzie offers no other particulars than the ordinary duties of their office. In 1825, Lord Lovat, desirous to provide better accommodation for the Congregation of the Lower District, built a Chapel at Eskadale, on a scale of grandeur hitherto unknown in the Highlands, and as yet unrivalled in the North of Scotland, which was opened in 1826. In this year, Mr Macrae, after severe and protracted suffering from rheumatic attacks, was reduced to a state of great bodily debility, which continued till his death, on the 17th October 1842. This event left his Mission, for a time, almost without a Pastor, as the scarcity of priests prevented Bishop Ranald Macdonald, then Vicar Apostolic of the Highlands, from appointing a successor, the Congregation depending in the meantime on the occasional visits of the nearest clergyman. Matters continued in this state till 1827, when the Rev. Alexander Macswein arrived in the country, Mr Mackenzie continuing at Eskadale to the year 1828, when he died in the latter end of Autumn. From this period, the charge of the two Missions devolved on Mr Macswein till 1833, when the Rev. Thomas Chisholm was appointed by the Right Rev. Dr Kyle, in whose District this part of the Highlands is now included, to the Mission of Fasnakyle. Mr Chisholm is a direct lineal descendant of the Colin Chisholm, who first welcomed the Missionaries to Strathglass during the trying periods of which we have spoken above. Well might those messengers of peace say to Colin, as they entered his habitation—"this day a blessing comes into

thy house;" for his family, either in the male or female line, has, since that day, given four Bishops to the Church,—viz., Bishops John and Eneas Chisholm, the late celebrated Bishop Macdonell of Canada, and Bishop Fraser of Nova Scotia, who still survives. Of the Priests descended from that family are the two present Incumbents of Strathglass, the Rev. Thomas Chisholm and Angus Mackenzie.

From the above details, it is sufficiently shown that the Strathglass Mission deserves the attention of those who are able to throw more light on its history. The present attempt is made chiefly to awaken the interest of those more deeply conversant with the transactions of times gone by.

The ranks of the Catholics in the Upper Mission of Strathglass have been, for some time, becoming thinner. This, however, has not arisen from the defection of its members, but partly from the adoption of new agrarian policy, partly from voluntary removals to the lower portion of Strathglass, the Aird, and Inverness. Still this parent Mission can look with complacency on the congregations to which it gave existence: They are—Eskadale with 700 Catholics; Inverness with 400; and Beaully, which was lately established, with 200.

As a nursery of Priests, Strathglass is not less deserving of notice. Even at the present moment it supplies with Missionaries Fasnakyle, Rev. Thomas Chisholm; Eskadale, Rev. Angus Mackenzie; Beaully and Inverness, Rev. John Macdonald; Fort Augustus, Rev. Valentine Chisholm; Glenroy, Lochaber, Rev. Donald Forbes; Fort William, Rev. Archibald Chisholm; Moidart, Rev. Ranald Rankin; Drimnin, Morven, Rev. William Macdonell; South Uist, Rev. John Chisholm; Braemar, Rev. Angus Macdonald.

[We are indebted for the preceding Memoir to the Rev. Angus Mackenzie of Eskadale.]

BROTHERHOOD OF SAINT VINCENT OF PAUL.

CONFERENCE OF EDINBURGH.

"Amen dico vobis; quamdiu fecistis uni de his fratribus Meis minimis, Mihi fecistis."—S. Matth., xxv.

IN the month of May 1845, a Conference of the Brotherhood of S. Vincent of Paul was instituted in Edinburgh, with the sanction of the Right Reverend the Vicar Apostolic of the Eastern District of Scotland. It was affiliated to the General Council in Paris, in the month of August following. Its objects are generally the same as those of the numerous branches, or Conferences of the Brotherhood, which have been so re-

markably blessed by Almighty God in France and other countries,—viz., the spiritual improvement of its members, and the service of the poor.

The Active Members devote as much of their time as they can spare to visiting the poor and the sick, at their own houses and in the hospitals; to rescuing children and young persons from a life of ignorance and crime; and to the discharge of every office of mercy, spiritual and temporal, which Providence puts it in their power to render to the suffering members of Jesus Christ. They are, moreover, bound by a voluntary obligation of attending a meeting of the Conference* once in the week, and of making an offering of money, in secret, to the collection which closes every meeting. Edinburgh and Leith are divided into districts, each of them under the care of two or more members, who visit, at least once in the week, every case on their list, oftener in sickness; and receive all new applications for relief, and examine into them minutely. No distinction of religious belief is regarded by the Brotherhood in offering its services; poverty and suffering are the strongest claims which it owns. For in this it follows the example of its blessed Patron, S. Vincent of Paul, who sacrificed himself for the sake even of criminals and the outcasts from society. It thus also avoids the risk of imposition, which is often practised on other religious institutions of charity of an exclusive kind. The number of Active Members now amounts to eighteen.

The Honorary Members and Benefactors contribute donations of money, clothes, bedding, books, provisions, and coals, for the use of the poor. They are remem-

* This word is applied to the Branch of the Brotherhood which is instituted in each city, district, or parish, as the case may be, in order to show that a very important end aimed at by the Brethren, is their own personal advancement in piety; for this purpose, among others, they meet and confer together. By a fundamental rule of their Society, their meetings must begin, after prayer, with the reading of some spiritual book. They are always held in the presence of the Crucifix.

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
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We have been infinitely delighted with the perusal of these recent publications, which have issued from the vigorous pen of the Rev. Stephen Keenan of Dundee. The rev. gentleman is well known to our Scottish readers for his eloquence, his distinguished attainments, and his zealous and indefatigable labours in the ministry. The first of these publications was written in answer to an extraordinary *brochure*, entitled “Hades; or, the Unsecn,” which had been sent to the Press by a seceder minister of Dundee; and in which the author, while labouring to establish his preposterous theory, took occasion to reprobate, in unsparing terms, the Catholic doctrine of a middle state. Mr Keenan quickly followed with his “Hades Unmasked,” and with inimitable humour and tact exposed the flashing absurdity of this new-born system, at the same time that he administered a severe literary castigation to his opponent for the recklessness of his observations on Purgatory. This pamphlet, remarkable for the cogency of its reasoning, and its caustic irony, is equally distinguished for its profound erudition, and the splendid array of proofs which are brought to demonstrate the doctrine which had been so flippantly impugned.

We have next "The Flowers of the Gaelic Kirk Fathers," so called from being a rare variety of *precious falsehoods*, which have been culled from a series of lectures delivered in the Gaelic Kirk against Popery, by a motley group of *Free* Presbyterian parsons. The *flowers*, which are taken from the published lectures, are strung together with their accompanying refutation. These *free* Kirk worthies, who, since their *secession* from the *law Kirk*, have had rather a lack of employment, readily availed themselves of an invitation from an Orange Association in Dundee, to lecture against, and thus misrepresent, the Catholic religion. Certainly, they have exhibited more than usual *mercenary* zeal in the service of their employers, as they have raked up the vilest vituperative calumnies, and for months past have been giving utterance to them in their Anti-Popery lectures. They have not, however, been allowed to go unanswered, as Mr Keenan, single-handed, met these *doughty* belligerents, both in the pulpit and in the press, and furnished a complete antidote to the poison which they were endeavouring to infuse into the public mind.

The third work upon our list, "The Catholic Faith Vindicated, and Protestant Error Exposed," is decidedly a masterly production. The author grapples the various subjects which he handles with the energy of our ancient schoolmen; he avoids, however, their stiffness and formality, and renders his style peculiarly flowing and easy. He lays down his position in clear and succinct terms, and then proceeds to establish it by drawing upon the resources of his powerful intellect. When truth is to be vindicated, his proofs are lucidly arranged and admirably enforced; and when error is to be exposed, he lays bare its tinsel covering and scatters it to the wind. Where all is so good, it is somewhat difficult to make a selection; but we may say that we have been particularly struck with the nineteen arguments in favour of the Catholic rule of faith. All these are admirably developed; and there is a charm of freshness thrown around them, which must needs impart an additional force. Yet, withal, there is no straining after novelty—no aiming at effect. On the contrary, there is a studied simplicity in the diction, and a wholesome aversion to every meretricious ornament. For those who have been led astray into error, our author feels and shows the gentle tenderness of the good shepherd; but with the broachers of heresy and schism, he assuredly *seems to keep no fellowship*,—he is then stern and uncompromising.

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