

THE
CATHOLIC DIRECTORY

TO THE

CHURCH SERVICE,

FOR THE

CLERGY AND LAITY
IN SCOTLAND.

1847.

WITH THE SANCTION AND AUTHORITY OF THE
RIGHT REV. THE 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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1847.

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TABLES

FOR THE YEAR 1847.

Golden Number,	5	Dominical Letter,	C
Epact,	XIV.	Letter of Martyrology,	P
Solar Cycle,	8	Julian Period,	6560
Roman Indiction,	5		

EMBER DAYS.

Spring,	24, 26, 27 Feb.	Autumn,	15, 17, 18 Sept.
Summer,	26, 28, 29 May.	Winter,	15, 17, 18 Dec.

MOVEABLE FEASTS.

Septuagesima,	31 Jan.	Pentecost,	23 May.
Ash Wednesday,	17 Feb.	Corpus Christi,	3 June.
EASTER SUNDAY,	4 April.	Sundays after Pentecost,	26
Ascension Day,	13 May.	1st Sunday of Advent,	28 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,	13 May.	S. Andrew,	30 Nov.
Corpus Christi,	3 June.	Christmas,	25 Dec.
SS. Peter and Paul,	29 June.		

DE MISSIS DEFUNCTORUM.

1mo. Missæ privatæ et de *Requiem* pro Defunctis, celebrari non possunt diebus Dominicis, nec in Festis duplicibus. *Ita Rubr. Gen. Miss.*

(In hujus Ordinis decursu notantur dies quibus Missæ Solemnes pro Defunctis, etiam præsentè cadavere, prohibentur.)

2do. Si Anniversarium anticipetur, aut postponatur per aliquot dies, an possit dici Missa ut in Anniversario? Respondit S. Rit. Congr: Affirmative. 5. Julii 1698.

3tio. Siquis die Festo sit sepeliendus, Missa propria pro Defunctis præsentè corpore celebrari poterit, dum tamen Conventualis Missa, et Officia divina non impediuntur, magnaue diei celebritas non obstat. *Rit. Rom. de Exequiis.*

4to. In Anniversario occurrente in Festo duplici secundæ classis, non potest cantari Missa de *Requiem*.—S. R. C. in *Collen.* 5 Julii 1698, ad 7 *dubium*.

5to. In Duplicibus primæ classis, etiam præsentè corpore, non potest Defunctorum Missa cantari: et multo minus dicenda est una Missa privata, deficientibus clericis in Choro. S. R. C. in *d. Collen.* ad 9 *dubium*.

6to. Infra Octavas privilegiatas (scilicet Nativitatis, Epiphaniæ, Paschatis, Pentecostes, Corporis Christi et per Hebdomadam majorem) non potest cantari Missa Defunctorum in Anniversario. S. R. C. in *d. Collen.* ad 9 *dubium*.

7mo. In Ecclesiis Parochialibus Ruralibus, in quibus per Annum plerumque unus tantum Sacerdos celebrat, et sine cantu, potest dici Missa de *Requiem*, quando Anniversaria, recurrente Obitus die, incidunt in Festum Duplex majus: non autem in diebus tertio, septimo, vel trigesimo. *S. R. C. in Curien. ad 9 dubium.*

MONITA DILIGENTER ADVERTENDA.

1mo. 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 loca tertiæ Orationis, quæ notatur ad libitum; *juxta Decret S. R. C. 17 Aug. 1709.* Hæc Oratio recitari debet tanquam ex præcepto 4to. loco, non omissa 3tio loco, illa quæ est ad libitum, seu pro devotione Sacerdotis eligenda.

2do. 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 assignatas, puta *A cunctis* vel *Ecclesiæ, &c.* *Ita S. R. C. 2 Dec. 1684.*

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

3tio. 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.*

4to. Missa votiva semper dici debet cum colore quo utuntur in festo cujus Missa dicitur. *Ita S. R. C. 13 Aug. 1667.*

5to. Sacerdos celebraturus Missam, antequam ad Paramenta accedat, manus lavare debet, interim dicens Orationem convenientem. *Rubr. Gen. Miss.*

6to. 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 sæda aut sordida; sed munda et in loco decenti asservata. *Rubr. Gen.*

7mo. *Gloria in Excelsis* dicitur omnibus Festis, Dominicis et toto tempori Paschali, nisi aliter notetur.—*Credo* dicitur omnibus Dominicis, et ubi notatur.

8vo. 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 illud (non autem ad populum), manibus ante pectus junctis, dicit *Benedicamus Domino*. *Rubr. Miss.*

9no. Missæ de Tempore et de Sanctis applicari possunt, non solum pro vivis, sed etiam pro mortuis. *Ita Alexand VII. 3. Aug. 1662.*

10mo. Cum nominatur SS. nomen *JESUS*, Celebrans caput versus Crucem inclinatur: quod etiam facit, cum nominatur in Epistola; in

Evangelio vero, caput versus librum inclinat. Similiter, ubicumque nominatur nomen B. M, vel Sanctorum de quibus dicitur Missa, vel fit commemoratio, item in oratione pro Papa, quando nominatur, semper caput inclinat, non tamen versus crucem. *Ita Rubr. Gen. Miss.*

11mo. Sacerdos non debet deferre manutergium, vel conspiciilla, vel aliud supra Calicem, nec biretum ponere supra illum. *Ita S. R. C. 1 Sept. 1704.*

12mo. In Paramentis nigris non administretur communio cum particulis præconsecratis. *Ita S. R. C. 2 Sept. 1741.*

13mo. 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.*

Si quis dixerit, receptos et approbatos Ecclesiæ Catholicæ ritus, in solemnî Sacramentorum administratione adhiberi consuetos, aut contemni, aut sine peccato a Ministris pro libito omitti, aut in novos alios per quemcumque ecclesiarum Pastorem mutari posse; anathema sit.—CONC. TRID. SESS. VII. CANON. XIII.

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 Sæculari 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 privatam Matutinam cum Laudibus diei sequentis, statim elapsis duabus horis post meridiem.

2do. Ut etiam in festis duplicibus celebrari possint Missæ privatæ 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.

Cum Oraciones Missæ variabuntur, suo loco notabuntur.

THE
CATHOLIC DIRECTORY,

FOR THE

YEAR 1847.

Day of Month.

JANUARY HAS XXXI DAYS.

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

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 Saturd. *Red.* Octave day of S. Stephen, first Mart: doub.

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 SUNDAY. *White.* Octave day of S. John, Ap. and Evang: doub. Lesson, Eccles. xv, 1-6; Gospel, John xxi, 19-24.—2d Vespers of S. John; commem of Octave day of Holy Innocents.

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

- 4 Mond. *Red.* Octave day of Holy Innocents, MM: doub.

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

- 5 Tuesd. *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 WEDNESDAY. *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.

Hodie et per tot Octav prohibentur Missæ votiv et privatæ Defunctor, except vot solemn, et Defunct, præsentē cadav quæ tant hodie prohibentur.

- 7 Thursd. *White.* 2d day within the Octave of Epiph; 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 Frid. *White.* 3d day within Octave: sem.
Abstinence.

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

- 9 Sat. *White.* 4th day within Octave: sem.

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

- 10 SUNDAY within the 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.

- 11 Mond. *White.* 5th day within Octave: sem.
Off et Miss ut supra.—Vesp de Oct.
- 12 Tuesd. *White.* 6th day within Octave: sem.
Off et Miss ut supra.—Vesp de seq ut in 1 Vesp festi, or prop.
- 13 Wedn. *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 Thursd. *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 salutas*, 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 ferial præmit com de Cruce.—Vesp de seq †; com præc et S. Mauri, Abb.
- 15 Frid. *White.* S. Paul, first Hermit, Conf: doub.
Abstinence.
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 præc.
- 16 Sat. *Red.* S. Marcellus, P. Mart: doub.
Off un Mart et prop loco. R. 8. *Dne, prævenisti.*—Vesp prop de seq; com præc et Dom seq per ant et V. ex Psalt in Sabb, or prop.—Ad Complet et per Horas in fine Hymnor *Jesu*, &c. *Qui natus*, &c.

De S. Antonio fit translát in diem 27 Feb.

- 17 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 S. Peter's Chair, of S. Paul, of Sunday, and of S. Prisca, Virg. Mart.

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

- 18 Mond. *White.* S. Peter's Chair at Rome: great doub.

Off C. P. et prop loco. 9 lect S. Mart: com S. Pauli et S. Mart in L et M, Cred et Præf App.—In 2 Vesp com S. Pauli et seq ac SS. Marî et Soc. MM.

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

Off un Mart. Lect 1 Noct e Dom præc. 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 Wedn. *Red.* SS. Fabian and Sebastian, MM: doub.

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

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

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

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

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 Sat. *White.* Feast of the Espousals of B. V. Mary: great doub.

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 Dom seq.

De S. Timotheo fit translât in diem 24 Mart.

- 24 SUNDAY III aft Epiph. *Green.* Office and Mass of Sunday: sem. Ep., Rom. xii, 16–21; Gosp., Matth. viii, 1–13.—1st Vespers of Conversion of S. Paul; com of S. Peter and of Sunday.

Off ut in Psalt et prop loco. Suffrag. Ad Prim dic ps *Confitemini*, Symb *Quicumque* et Preces. In Miss cum Glor 2 or *Deus qui salutis*, 3 *Eccles*, vel pro Papa et Præf Trinit.—Vesp de seq; com S. Petri et Dom præc.

- 25 Mond. *White.* Conversion of S. Paul, Ap.: great doub.

Off de Comm App et prop loco. Com S. Petri in L et M, Cred et Præf App.—In 2 Vesp com S. Petri et seq.

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

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

27 Wedn. *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 Thursd. *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 Frid. *White.* S. Francis of Sales, B. Conf: doub.
Abstinence.

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

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

Off C. P. Lect 1 Noct et 9 lect et com Dom 4 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. Petro Nolasco fit translatus in diem 1 Mart.

31 SEPTUAGESIMA SUNDAY of 2d cl. *Purple.*
Office and Mass of Sunday: sem. Ep., 1 Cor. ix,
24—x, 1—5; Gosp., Matth. xxi, 1—16.—1st Vespers
of S. Ignatius, *Red*; Com of Sunday.

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.

FEBRUARY HAS XXVIII DAYS.

1 Mond. *Red.* S. Ignatius, B. Mart: doub.

Off un Mart.—Vesp prop de seq; com præc.—In Hym
Jesu, &c. Qui natus, &c.

De festo Orationis Dni fit translatus in diem 20 Feb.

2 Tuesd. *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 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 Cœna Dni.

- 3 Wedn. *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 Thursd. *White.* S. Andrew Corsini, B. Conf: doub.

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

- 5 Frid. *Red.* S. Agatha, Virg. Mart: doub.

Abstinence.

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

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

Off de Comm Virg tant. 9 lect et com S. Doroth in L (ant et V. ex 1 Vesp) et M *Dilexisti.*—In 2 Vesp com Dom seq.

De S. Romualdo fit translát in diem 3 Mart.

- 7 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. John, *White*; Com of Sunday.

Off ut in Psalt et prop loco. Suffrag. In Miss sine Glor, 2 or *A cunctis*, 3 ad libit.—Vesp de seq†; com Dom præc.

- 8 Mond. *White.* S. John of Matha, Conf: doub.

Off C. non P.—Vesp prop de seq*; com præc.

De S. Zosimo fit translát in diem 6 Mart.

- 9 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.

- 10 Wedn. *White.* S. Scholastica, Virg: doub.

Off de Comm Virg tant.—Vesp a cap de seq; com præc*.

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

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

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

Abstinence.

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

- 13 Sat. *White.* S. Gregory II, P. Conf: doub.

Off C. P.—In 2 Vesp com Dom seq, et S. Valentini, Presb. M.

De S. Agathone fit translāt in diem 11 Mart.

- 14 QUINQUAGESIMA SUNDAY. *Purple.* Office and Mass of Sund: sem. Ep., 1 Cor. xiii, 1–13; Gosp., Luke xviii, 31–43.—1st Vespers of S. Martina, *Red*; Com of Sunday.

Off ut in Psalt. Suffrag. Com S. Mart in L et Miss sine Glor, 3 or *A cunctis*.—Vesp de seq, hym prop; com Dom præc, et SS. Faustini et Jovitæ, MM.

- 15 Mond. *Red.* S. Martina, Virg. M: doub.

(In Brev 30 Jan.) Off de Comm V. et M. Ad Matut et Laud hym prop. 9 lect et com SS. Mart in L et M.—Vesp a cap de seq* ; com præc.

- 16 Tuesd. *White.* S. Gregory X, P. Conf: doub.

Off C. P.—Vesp de eod festo.

De S. Hygino fit translāt in diem 11 Mart.

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

The Indulgence begins.

- 17 Ash-Wednesday. *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 Precis flexis genib. Ad *Benedict* et *Magnif* aut et orr prop quotid, com de Cruce et Suffrag Sanctor.) In Miss prop sine Glor 2 or *A cunctis*, 3 *Omnipotens*, Tract, Præf Quadrag, quæ dic quotid usq ad Dom Pass etiam in festis, nisi aliter notet.—Vesp de seq† ; com fer et S. Simeonis, Ep. M.

Hodie prohibent Missæ Votiv priv, et Defunctor, nisi præsentē Cadavere.

- 18 Thursd. *White*. S. Raymund of Pennafort, Conf: sem.

(In Brev 23 Jan.) Off C. non P. Lect 1 Noct *Beatus vir*. 9 lect et com fer et S. Mart in L et M, Ev fer in fine. Suffrag —Vesp prop de seq* ; com præ et fer.

- 19 Frid. *Red*. Feast of our Saviour crowned with Thorns: great doub. Abstinance.

Off prop. 9 lect et com fer in L et M, Cred, Præf de Cruce, Ev fer in fine.—Vesp a cap de seq prop* ; com præ et fer.

- 20 Sat. *Red*. Feast of the Prayer of our Lord on Mount Olivet: great doub. (from Tuesd aft Septuages Sund.) Abstinance.

Off prop. 9 lect et com fer in L et M, Cred, Præf de Cruce et Ev fer in fine. Ad Prim in R. br. *Qui passus es pro nobis*. —In 2 Vesp com Dom seq.

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

- 21 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. Peter's Chair, *White*; Com of S. Paul and of Sunday.

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

- 22 Mond. *White*. S. Peter's Chair at Antioch: great doub.

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 seq, ant *O Doctor* in utrisq Vesp, et fer.

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

Off C. P. Lect 1 Noct *Fidelis*. 9 lect et com fer in L et Miss, Cred et Ev fer in fine.—Vesp de seq; com præ et fer. —Nil de Vigil S. Matthiæ.

- 24 Wedn. Ember-day. *Red*. S. Matthias, Ap: doub of 2d cl. Day of devotion. Abstinance.

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

- 25 Thursd. *White*. S. Felix III, P. Conf: doub.

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

De S. Margarita Corton fit translat in diem 27 Mart.

- 26 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, Præc de Cruce et Ev fer in fine. Ad Prim *Qui vulneratus es*, &c.—In 2 Vesp com seq†, et fer.

- 27 Sat. Ember-day. *White.* S. Antony, Abb: doub. (from 17th Jan.) Abstinence.

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

- 28 SUNDAY II of Lent. *Purple.* Office and Mass of Sund: sem. Ep., 1 Thess. iv, 1-7; Gosp., Math. xvii, 1-9.—1st Vespers of S. Peter, *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.

MARCH HAS XXXI DAYS.

- 1 Mond. *White.* S. Peter Nolasco, Conf: doub. (from 31st Jan.)

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

- 2 Tuesd. *White.* S. Simplicius, P. Conf: doub.

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

- 3 Wedn. *White.* S. Romuald, Abb: doub. (from 7th Feb.) Abstinence.

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

- 4 Thursd. *Red.* S. Lucius, P. Mart: doub.

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

De S. Casimiro fit translat in diem 29 Oct.

- 5 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, Præc de Cruce et Ev fer in fine.—In 2 Vesp com seq*, †, et fer.

- 6 Sat. *White.* S. Zosimus, P. Conf: doub. (from 9th 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 et SS. Perpetua et Soc. MM.

The Indulgence and Paschal Duty begin.

De S. Thoma Aquin fit translat in diem 16 Mart.

- 7 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. Com SS. Mart in L et M, 3 or *A cunctis*.—Vesp de seq; com Dom præc.

- 8 Mond. *White.* S. John of God, Conf: doub.

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

- 9 Tuesd. *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 Wedn. *Red.* The Forty Martyrs: sem.

Abstinence.

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 Thursd. *White.* S. Agatho, P. Conf: doub. (from 14th Feb.)

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

De S. Gregorio fit translat in diem 22 Mart.

- 12 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^o et fer.

- 13 Sat. *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.—In 2 Vesp com Dom seq.

- 14 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^o; com Dom præc.

- 15 Mond. *White.* S. Zachary, P. Conf: doub.

Off C. P. Lect 1 Noct *Fidelis*. 9 lect et com fer in L et M, Ev fer in fine.—Vesp a cap de seq, †, ant *O Doctor* in utrisq Vesp; com præc et fer.

- 16 Tuesd. *White.* S. Thomas of Aquin, Conf. and Doct: doub. (from 7th March.)

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

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

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. Suffrag.—Vesp prop de seq; com præc et fer.

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

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 Frid. *White.* S. Joseph, Conf: Spouse of B. V. Mary: doub of 2d cl. Day of devotion.
Abstinence.

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 Sat. *Red.* Feast of the most precious Blood of our Lord: great doub. (from yesterday.)
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 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.*

De S. Benedicto fit translat in diem 23 Mart.

- 21 PASSION SUNDAY of 1st cl. *Purple.* Office and Mass of Sund: sem. Ep., Hebr. ix, 11–15; Gosp., John viii, 46–59.—1st Vespers of S. Gregory, *White*; Com 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 seq†, ant *O Doctor*; com Dom præc.

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.*

- 22 Mond. *White.* S. Gregory the Great, P. Conf. and Doct: doub. (from 12th March.)

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

- 23 Tuesd. *White.* S. Benedict, Abb: doub. (from 21st March.)

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 seq et fer.

- 24 Wedn. *Red.* S. Timothy, B. Mart: sem. (from 24th Jan.) *Abstinence.*

Off un Mart. Lect 1 Noct *A Mileto.* 9 lect et com fer in L et M, 3 or *A cunctis* et Ev fer in fine.—Vesp prop de seq, com fer tant.—In fine Hymnor *Jesu*, &c. *Qui natus*, &c.

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

Off prop et in off parvo. Ultima ant 3 Noct *Angelus Dni.* 9 lect et com fer in L et M, Cred, 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 tant.—In Hymn *Jesu*, &c. *Qui natus*, &c.

- 26 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, et fer.

- 27 Sat. *White.* S. Margaret of Cortona, Penitent : sem. (from 26th Feb.) Abstinence.

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

De S. Sixto fit translatus in diem 14 April.

- 28 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 unic 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 Evang benedict Palmar.—Vesp de cad Dom.

Infra hanc et seq Hebdom prohibent Missæ votiv priv, nisi Solemn pro re gravi, et Defunctor, nisi præsentæ Cadavere, quæ prohibent tant in triduo mortis Xti et die Solemn Paschæ.

- 29 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.

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

Off et Miss fer in prop loco.—Vesp fer.

- 31 Wedn. *Purple.* Of the Feria. Passion, Luke xxii, xxiii. In the evening, *Tenebræ.* Abstinence.

Off et Miss fer ut in prop loco.—Vesp fer.

In his dieb removenda est a vasis *Eccles* Aqua benedicta. —Ex decr S. R. C. 12 Nov. 1831.

APRIL HAS XXX DAYS.

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

In Cæna Dni omn prop. In Miss non dic ps *Judica* nec *Gloria Patri* ad Introit et *Lavabo.* Dic tamen *Gloria in ex-*

celsis ad cuj intonat pulsantur Organa et Campanæ quæ deinde silent usq ad dict Hym in Sabb Sanct; unic 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.

De S. Francisco de Paula fit translæt in diem 20 April.

- 2 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.

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

Off prop. Horæ ut supra.—Ad Vesp, dict *Pater* 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*, *Missæ 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. Isidoro fit translæt in diem 16 April.

- 4 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. Vincentio Ferrer fit translæt in diem 20 April.

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

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

De S. Sixto fit translæt in diem 22 Jun.

- 6 Easter Tuesd. *White*. Doub of 1st cl. Day of devotion.

Off et Miss prop ut heri.

De S. Cælestino fit translæt in diem 23 Jun.

7 Wedn. *White.* Of the Octave: sem.

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

8 Thursd. *White.* Of the Octave: sem.

Off et Miss prop ut heri.

9 Frid. *White.* Of the Octave: sem.

Abstinence.

Off et Miss prop ut supra.

10 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*. Com-
plet ut ibi.

De S. Leone Magno fit translat in diem 5 Jul.

11 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. Julius.

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. dic *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.

12 Mond. *White.* S. Julius, P. Conf: doub.

Off C. F. Lect 1 Noct e Script occur.—In 2 Vesp com seq.

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

13 Tuesd. *Red.* S. Hermenegild, Mart: sem.

Off un Mart temp Pasch. Ad Matut et Laud hym prop. Ad Laud com Crucis. In Miss 2 or *Concede*, 3 *Eccles*, vel pro Papa.—Vesp de seq * †; com præc et SS. Tiburtii et Soc. MM.

- 14 Wedn. *White*. S. Sixtus III, P. Conf: doub. (from 28th March.)
Off C. P. 9 lect e duab et com SS. Mart in L. et M.—Vesp a cap de seq †; com præc.
- 15 Thursd. *White*. S. Francis of Paula, Conf: doub. (from 2d April.)
Off C. non P.—Vesp a cap de seq †, ant *O Doctor*; com præc.
- 16 Frid. *White*. S. Isidore, B. Conf and Doct: doub. (from 4th April.) Abstinance.
Off C. P. Lect 1 Noct *Sapientiam*. In Miss Cred.—Vesp a cap de seq *; com præc.
- 17 Sat. *Red*. S. Anicetus, P. Mart: doub.
Off un Mart temp Pasch.—In 2 Vesp com Dom seq.
- 18 SUNDAY II aft Easter. *White*. Office and Mass of Sunday: sem. Ep., 1 Peter ii, 21–25; Gosp., John x, 11–16.—1st Vespers of S. Leo; com of Sunday.
Off ut in Psalt temp Pasch et prop loco. Ad Laud fit com Crucis. Ad Prim tres tant pss cum Symb *Quicumque*. In Miss 2 or *Concede*, 3 *Eccles*, vel pro Papa.—Vesp de seq *; com Dom præc.
- 19 Mond. *White*. S. Leo IX, P. Conf: doub.
Off C. P.—Vesp a cap de seq †; com præc.
- 20 Tuesd. *White*. S. Vincent Ferrier, Conf: doub. (from 5th April.)
Off C. non P.—Vesp a cap de seq, ant *O Doctor*; com præc.
- 21 Wedn. *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 Thursd. *Red*. SS. Soter and Caius, PP. MM: doub.
Off plur Mart temp Pasch.—In 2 Vesp com seq.
- 23 Frid. *Red*. S. George, Mart. Patron of England: sem. Abstinance.

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

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

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

De Patroc S. Joseph fit translac in diem 28 April.

25 SUNDAY III aft East. *Red.* Ep., 1 Peter ii, 11–18 ; Gosp., John xvi, 16–22.—S. Mark, Evang : doub of 2d class.—On this day the Litany of the Saints is recited before Mass.—2d Vespers of S. Mark ; com of SS. Cletus, &c. and of Sunday.

Off de Comm App et Evang temp Pasch. 9 lect et com Dom in Laud post quas dic Litan cum Precib et Orr flexis genib, quæ prid de sero nequeunt anticipari. (Ita S. R. C. 28 Mart. 1775.)—In Miss 2 Or Dom, Præf App et Ev Dom in fine.—In 2 Vesp com seq et Dom præc.

The Indulgence and Paschal Duty end.

26 Mond. *Red.* SS. Cletus and Marcellinus, PP. MM: doub.

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

27 Tuesd. *White.* S. Anastasius, P. Conf: doub.

Off C. P.—Vesp prop de seq ; com præc tant.

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

Off prop. 9 lect et com S. Vitalis M in L et M sine Credo.—In 2 Vesp com seq.

29 Thursd. *Red.* S. Peter, Mart: doub.

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

30 Frid. *White.* S. Catherine of Sienna, Virg: doub. Abstinence.

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

MAY HAS XXXI DAYS.

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

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*, et Dom seq.

- 2 SUNDAY IV aft East. *White*. Ep., 1 James i, 17–21; Gosp., John xvi, 5–14. S. Athanasius, B. Conf. and Doct: doub.—1st Vespers of the finding of the Holy Cross, *Red*; com of S. Athanasius only.

Off C. P. Lect 1 Noct e fer 2 seq. 9 lect et com Dom in L et M, Ev Dom in fine.—Vesp prop de seq; com præc tant.

- 3 Mond. *Red*. The finding of the Holy Cross: doub of 2d cl. Day of devotion.

Off prop. Pro 9 lect divid 8 et incip *Intendat*. Com SS. Eventii et Soc MM in L et M, Cred et Præf de Cruce.—In 2 Vesp com seq.

- 4 Tuesd. *White*. S. Monica, Wid: doub.

Off de Comm nec V. nec M.—Vesp a cap de seq †; com præc.

- 5 Wedn. *White*. S. Pius V, P. Conf: doub.

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

- 6 Thursd. *Red*. S. John, Ap. before the Latin gate: great doub.

Off App temp Pasch. Lect 1 Noct ut in Dom infr Oct Ascens. In Miss Cred et Præf App.—In 2 Vesp com seq*.

- 7 Frid. *White*. S. Benedict II, P. Conf: doub.

Abstinence.

Off C. P.—Vesp prop de seq; com præc.

- 8 Sat. *White*. Apparition of S. Michael, Archang: great doub.

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

- 9 SUNDAY V aft East. *Red*. Ep., James i, 22–27; Gosp., John xvi, 23–30. S. Gregory Nazianzen, B. Conf. and Doct: doub.—2d Vespers of S. Gregory; from little Chapt of S. Antoninus; com of S. Gregory, of Sunday, and of SS. Gordian and Companions, MM.

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 præc ac SS. Gordiani et Soc. MM.

- 10 Mond of Rogations. *White*. S. Antoninus, B. Conf : doub.—On this day is recited the Litany of the Saints, with Versicles and Prayers : *Purple*.

Off C. P. Lect 1 Noct *Fidelis*. 9 lect et com fer 2 Rogat et SS. Mart in L et M, Ev fer in fine.—Hoc triduo post Laud dicuntur Litanie majores cum Precib et Orr quæ nequeunt anticipari. (Ita S. R. C. 28 Mart. 1775.)—Vesp a cap de seq * ; com præc.

- 11 Tuesd of Rogations. *Red*. S. Alexander, P. Mart : doub. Litany as yesterday.

Off un Mart temp Pasch. In Miss 2 or Rogat de quib nil in Off.—In 2 Vesp com seq.

- 12 Wedn of Rogat. *Red*. SS. Nereus and Companions, MM : sem. Litany.

Off plur Mart Temp Pasch. Lect 1 Noct *Fratres, debitores*. 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. In Hym usq ad Pent *Jesu, &c. Qui Victor, &c.*

De S. Stanislae fit translatus in diem 6 Sept.

- 13 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.

Off prop. Ad Prim *Qui scandis* usq ad Pent. In Miss Cred, Præc et *Communic* prop per tot Oct.—In 2 Vesp com seq*.

Hac die prohibent Missæ pro Defunct etiam præsentem Cadavere.

- 14 Frid. *White*. S. Paschal, P. Conf : doub.

Abstinence.

Off C. P. 9 lect e duab S. Bonifacii Mart. Com Oct et S. Mart in L et M.—Vesp a cap de seq * ; com præc et Oct.

- 15 Sat. *White*. S. Isidore the labourer, Conf : doub.

Off C. non P. Com Oct in L et M.—In 2 Vesp com Dom seq et Oct.

De S. Ubaldo fit translatus in diem 30 Oct.

- 16 SUNDAY within Octave of Ascension. *White*. Office and Mass of Sunday : sem. Ep., 1 Peter

iv, 7-12; Gosp., John xv, 26—xvi, 1-4.—1st Vespers of S. John, *Red*; com of Sunday and of Octave.

Off ut in die Ascens et prop loco. Com Oct in L et M sine 3 Or. Ad Prim non dic Preces.—Vesp de seq; com Dom præc et Oct.

17 Mond. *Red*. S. John Nepomucen, Mart: doub.

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

18 Tuesd. *Red*. S. Venantius, Mart: doub.

Off un Mart temp Pasch. Ad Matut et Laud hym prop. Com Oct in L et M.—Vesp a cap de seq; com præc et Oct ac S. Pudentianæ, Virg.

19 Wedn. *White*. S. Peter Celestine, P. Conf: doub.

Off C. P. 9 lect S. Virg. Com Oct et S. Virg in L et M.—Vesp de seq ut in 1 Vesp festi; com præc.

De S. Bernardino Senens fit translat in diem 23 Dec.

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

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

21 Frid. *White*. S. Felix of Cantalice, Conf: sem.
Abstinence.

Off C. non 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. Paschale Baylon fit translat in diem 7 Sept.

22 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.

23 PENTECOST SUNDAY. *Red*. THE DESCENT 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. br. *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.

Hodie et per tot Hebdom prohibent Missæ tam Votiv quam
Defunctor, nisi præsentè Cadavere, quæ tant hac die pro-
hibentur.

De B. M. tit auxil. Xnor fit translæt in diem 17 Jun.

- 24 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. Gregorio fit translæt in diem 13 Sept.

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

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

De S. Philippo Neri fit translæt in diem 5 Jun.

- 26 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. Joanne fit translæt in diem 11 Oct.

- 27 Thursd. *Red.* Of the Octave: sem.

Off et Miss ut supra.—Vesp de Oct.

De S. Urbano fit translæt in diem 12 Oct.

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

Off et Miss ut supra.—Vesp de Oct.

De S. Bonifacio fit translæt in diem 16 Oct.

- 29 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.

De S. Felice fit translæt in diem 21 Oct.

- 30 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. Angela, of Sunday, and of S. Petronilla, Virg.

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, ac S. Petronillæ, Virg, (ant et V. ex Laud.)

- 31 Mond. *White*. S. Angela Merici, Virg: doub.

Off un Virg. Com S. Petronillæ in L (ant et V. ex 1 Vesp) et M.—Vesp a cap de seq* ; com præc.

JUNE HAS XXX DAYS.

- 1 Tuesd. *Red*. S. Eleutherius, P. Mart: doub.

Off un Mart extra temp Pasch.—Vesp a cap de seq*, † ; com præc et SS. Marcellini et Soc. MM.

- 2 Wedn. *White*. S. Eugenius, P. Conf: doub.

Off C. P. 9 lect e duab et com SS. Mart in L et M.—Vesp prop de seq sine ulla com.—In Hymn *Jesu*, &c. *Qui natus*, &c.

De S. M. Magd de Pazzis fit translāt in diem 22 Oct.

- 3 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. Francis.

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*.

Infra hanc Oct prohibentur Missæ votiv et Defunctor, except solemn, præsentē cadav, quæ tant prohib in die præc.

- 4 Frid. *White*. S. Francis Caracciolo, Conf: doub.
Abstinence.

Off C. non P. Com Oct in L et M.—Vesp de seq† ; com præc et Oct ac S. Ferdinandi, Conf. (in Brev die 30 Maii.)

- 5 Sat. *White*. S. Philip Neri, Conf: doub of 2d cl. (from 26th May.)

Off C. non P. Lect 1 Noct *Beatus*. 9 lect e 4ta 5ta et 6ta S. Ferdinandi. Com Oct et S. Ferdinandi in L et M.—In 2 Vesp com seq, ac Dom, et Oct, necnon S. Ferdinandi.

- 6 SUNDAY within the Octave, II aft Pent. *White*. Ep., 1 John iii, 13–18; Gosp., Luke xiv, 16–24. S. Norbert, B. Conf: doub.—2d Vespers of S. Norbert; com of Sunday and of the Octave.

Off C. P. 9 lect et com Dom et Oct in L et M, Ev Dom in fine.—In 2 Vesp com Dom et Oct.

The Indulgence ends.

- 7 Mond. *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.

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

Off et Miss ut heri et prop loco.—Vesp de Oct; com SS. Primi, &c. Mart.

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

Off ut heri et prop loco. Com SS. Mart in L et M, 3 or *Concede*.—Vesp de seq ut in 1 Vesp festi.

De S. Margarita fit translāt in diem 16 Jun.

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

Off ut in festo et prop loco.—Vesp de eod festo sine com.

De S. Barnaba fit translāt in diem 18 Jun.

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

Off prop. In Miss Cred et Præf de Cruce.—In 2 Vesp com seq* et SS. Basilidis et Soc. MM.

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

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

- 13 SUNDAY III aft Pent *White*. Ep., 1 Peter v, 6–11; Gosp., Luke xv, 1–10. S. Antony of Padua, Conf: doub.—2d Vespers of S. Antony; from little Chapt of S. Basil; com of S. Antony and of Sunday.

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

- 14 Mond. *White*. S. Basil the Great, B. Conf and Doct: doub.
 Off C. P. In Miss Cred.—Vesp a cap de seq†; com præc et SS. Viti et Soc. MM.
- 15 Tuesd. *White*. S. John of S. Fagondez, Conf: doub.
 (In Brev 12 huj.) Off C. non P. 9 lect e duab et com SS. Mart in L et M.—Vesp de seq; com præc.
- 16 Wedn. *White*. S. Margaret, Queen and Patroness of Scotland, Widow: doub of 2d cl. Day of devotion. (from 10th June.)
 Off de Comm nec V. nec M. Lect 1 Noct *Mulierem fortem*. In Miss 2 Or *Deus omnium Fidelium* ob Anniv Creation SS. D. N. Pii, Div Provid, Papæ IX.—In 2 Vesp com seq, ant prop*. In Hym *Jesus, &c. Qui natus, &c.*
- 17 Thursd. *White*. Feast of B. V. Mary, called *Help of Christians*: great doub. (from 24th May.)
 Off prop et in off parvo. Ad Matut et Laud hym prop. Lect 1 Noct ut in ej festo *ad Nives*. (5 Aug.) In Miss Cred et Præf B. M. *et Te in Festivitat*.—In 2 Vesp com seq et SS. Marci et Soc. MM.
- 18 Frid. *Red*. S. Barnabas, Ap: great doub. (from 11th June.) Abstinance.
 Off de Comm App et prop loco. Lect 1 Noct prop. 9 lect et com SS. Mart in L et M, Cred et Præf App.—In 2 Vesp com seq et SS. Gervasii et Soc. MM.
- 19 Sat. *White*. S. Juliana Falconieri, Virg: doub.
 Off un Virg. Ad Matut, hym prop. 9 lect et com SS. Mart in L et M.—Vesp a cap de seq*; com præc et Dom seq.
- 20 SUNDAY IV aft Pent. *Red*. Ep., Rom. viii, 18–23; Gosp., Luke, v, 1–11.—S. Silverius, P. Mart: doub.—2d Vespers of S. Silverius: from little Chapt, of S. Aloysius, *White*; com of S. Silverius and of Sunday.
 Off un Mart. R. 8. *Dne prævenisti*. 9 lect et com Dom in L et M, Ev Dom in fine.—Vesp a cap de seq; com præc et Dom præc.
- 21 Mond. *White*. S. Aloysius of Gonzaga, Conf: doub.
 Off C. non P.—Vesp a cap de seq*; com præc et S. Paulini, Ep. C.

- 22 Tuesd. *Red.* S. Sixtus I, P. Mart: doub. (from 6th April.)
 Off un Mart extra temp Pasch. 9 lect e duab et com S. Paulini in L et M.—Vesp a cap de seq* †; com præc.
- 23 Wedn. *White.* S. Celestine, P. Conf: doub. (from 7th 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 ulla com.
- 24 Thursd. *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*.
 Hodie prohibent Missæ Defunctor etiam præsentè cadavere.
- 25 Frid. *Red.* S. Gallicanus, Mart: doub.
 Abstinence.
 Off un Mart. Com Oct in L et M.—Vesp a cap de seq, ant prop; com præc et Oct.
- 26 Sat. *Red.* SS. John and Paul, MM: doub.
 Off prop. Com Oct in L et M.—Vesp a cap de seq†; com præc ac Dom seq et Oct.

The Indulgence begins.

- 27 SUNDAY V aft Pent. *White.* Ep., 1 Peter iii, 8–15; Gosp., Matth. v, 20–24.—S. William, Abb: doub.—2d Vespers of S. William: from little Chapt. of S. Leo; com of S. William, of Sunday, and of Octave.
 (In Brev 25 huj.) Off C. non P. 9 lect et com Dom et Oct in L et M, Ev Dom in fine.—Vesp a cap de seq; com præc et Dom præc et Oct.
- 28 Mond. *White.* S. Leo II, P. Conf: doub.—Vigil of SS. Peter and Paul. Fast and Abstinence.
 Off C. P. 9 lect de Vigil App. Com Oct et Vigil in L (ant et V. e fer) et M, et Ev Vigil in fine.—Vesp prop de seq sine ulla com.
- 29 TUESDAY. *Red.* SS. PETER AND PAUL, APP: doub of 1st cl. with Octave. Less., Acts xii, 1–11; Gosp., Matth. 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.

Hodie prohibent Missæ Defunctor etiam præsentē cadavere.

- 30 Wedn. *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 Thursd. *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 Frid. *White.* Visitation of B. V. Mary : great
doub. Abstinance.

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

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

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

- 4 SUNDAY VI aft Pent. *Red.* Ep., Rom. vi, 3–11 ; Gosp., Mark viii, 1–9. S. Ireneus, B. Mart : doub.—2d Vespers of S. Ireneus : from little Chapt, of S. Leo, *White* ; Com of S. Ireneus, of Sunday, and of Octave.

Off un Mart. 9 lect et com Dom in L et M, Ev Dom in fine.—Vesp a cap de seq†, ant *O Doctor* ; com præc et Dom præc, necnon Oct.

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

Off C. P. Lect 1 Noct prop. Com Oct in L et M.—Vesp a cap de seq ut in 1 Vesp de Comm App, ant et Or prop ; com præc.

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

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

The Indulgence ends.

- 7 Wedn. *White.* S. Benedict XI, P. Conf: doub.
Off C. P.—In 2 Vesp com seq, ant et V. prop.
- 8 Thursd. *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 Frid. *White.* Feast of the Prodigies wrought
through the Intercession of B. V. Mary: great
doub. Abstinance.
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 B. M. *et Te in Festivitat.*—In 2 Vesp com seq.
- 10 Sat. *Red.* The seven Brothers, MM: sem.
Off plur Mart. Suffrag. In Miss 2 or *A cunctis*, 3 ad
libit.—Vesp de seq* ; com Dom seq et præc.
De Comm omn S. R. E. Pont fit translac in Dom 2 Aug.
- 11 SUNDAY VII aft Pent. *White.* Ep., Rom. vi,
19–23; Gosp., Matth. vii, 15–21. S. Pius I, P.
Conf: doub.—2d Vespers of S. Pius; from little
Chapt, of S. John Gualbert; com of S. Pius, of
Sund, and of SS. Nabor and Companions, MM.
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 SS. Naboris et
Soc. MM.
- 12 Mond. *White.* S. John Gualbert, Conf: doub.
Off C. non P. Com SS. Mart in L et M.—Vesp a cap
de seq* ; com præc.
- 13 Tuesd. *Red.* S. Anacleto, 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 Wedn. *White.* S. Bonaventure, B. Conf and
Doct: doub.

- Off C. P. Lect 1 Noct *Sapientiam*. In Miss Cred.—In 2 Vesp com seq.
- 15 Thursd. *White*. S. Henry, Emperor, Conf: sem.
Off C. non P. †. Suffrag. In Miss solit orr.—Vesp de seq; com præc. In Hym *Jesu*, &c. *Qui natus*, &c.
- 16 Frid. *White*. Commemoration of our B. Lady of Mount Carmel: great doub. Abstinance.
Off prop et in off parvo. Ad Prim *Qui natus*, &c. In Miss Cred, Præf B.M. et *Te in Commem.*—In 2 Vesp com seq*.
- 17 Sat. *White*. S. Leo IV, P. Conf: doub.
Off C. P.—Vesp a cap de seq†; com præc et Dom seq ac SS. Symphorosæ et Filior, MM.
- 18 SUNDAY VIII aft Pent. *White*. Ep., Rom. viii, 12–17; Gosp., Luke, xvi, 1–9.—S. Camillus of Lelli, Conf: doub.—2d Vespers of S. Camillus: from little Chapt, of S. Symmachus; com of S. Camillus and of Sunday.
Off C. non P. 9 lect et com Dom et SS. Mart in L et M et Ev Dom in fine.—Vesp a cap de seq*; com præc et Dom.
- 19 Mond. *White*. S. Symmachus, P. Conf: doub.
Off C. P. Vesp a cap de seq†; com præc et S. Margaritæ, V. M. †
- 20 Tuesd. *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. Praxedis, V.
- 21 Wedn. *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 Thursd. *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 Frid. *Red*. S. Apollinaris, B. Mart: doub.
Abstinance.
Off un Mart. Com S. Liborii in L et M.—Vesp a cap de seq†; com præc et S. Christinæ, V.M.
- 24 Sat. *White*. S. Vincent of Paul, Conf: doub.

(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 Sabb) et S. Virg in L et M *Justus*, Ev *Designavit*, Ev Vigil in fine.—Vesp de seq; com præc et Dom tant.

- 25 SUNDAY IX aft Pent. *Red.* Ep., 1 Cor. x, 6-13; Gosp., Luke xix, 41-47.—S. James, Ap: doub of 2d cl.—2d Vespers of S. James; com of S. Ann and of Sunday.

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

- 26 Mond. *White.* S. Ann, Mother of B. V. Mary: great doub.

Off nec V. nec M. Lect 1 Noct *Mulierem*.—In 2 Vesp com seq* et S. Pantaleonis, M.

- 27 Tuesd. *White.* S. Veronica *de Julianis*, Virg: doub.

Off de Comm Virg. Lect 1 Noct e Dom præc. 9 lect et com S. Mart in L et M *Dilexisti*.—Vesp a cap de seq*; com præc.

- 28 Wedn. *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 Thursd. *Red.* S. Felix, 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 Frid. *White.* S. Martha, Virg: sem. Abstinence.

(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 Sat. *White.* S. Ignatius of Loyola, Conf: doub.

Off C. non P.—Vesp prop de seq; com S. Pauli et præc ac Dom 1 Aug, ant *Sapientia*, necnon SS. Machabæor, MM.

AUGUST HAS XXXI DAYS.

- 1 SUNDAY X aft Pent. (1st of Aug.) *White.* Ep., 1 Cor. xii, 2-11; Gosp., Luke xviii, 9-14.—S.

Peter's Chains: great doub.—2d Vespers of the Feast; com of S. Paul, of S. Stephen, and of Sunday.

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

- 2 Mond. *Red.* S. Stephen, P. Mart: doub.

Off un Mart. Lect 1 Noct e Dom præc.—In 2 Vesp com seq, ant prop.

- 3 Tuesd. *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 Wedn. *White.* S. Dominic, Conf: doub.

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

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

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

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

Abstinence.

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 Sat. *White.* S. Cajetan, Conf: doub.

Off C. non P. 9 lect S. Donati, Ep. M. Ad *Benedict* ant prop. Com Oct et S. Mart in L et M.—Vesp a cap de seq *; com præc et Dom seq ac SS. Cyriaci et Soc. MM, et Oct.

The Indulgence begins.

- 8 SUNDAY XI aft Pent. (2d of Aug.) *Red.* Ep., 1 Cor. xv, 1-10; Gosp., Mark vii, 31-37.—Commemoration of all the Holy Pontiffs: doub. (from Sund aft Octave of SS. Peter and Paul.)—2d Vespers of the Pontiffs; from little Chapt, of S. Emygdus; com of the Pontiffs, of Sunday, of SS. Cyriacus, &c., of Octave and of S. Romanus, M.

Off prop et de Comm App. 9 lect et com Dom et SS. Mart et Oct in L et M prop, Ev Dom in fine.—Vesp a cap de seq prop *; com præc et Dom præc ac SS. Mart, et Oct, necnon S. Romani, M.

- 9 Mond. *Red.* S. Emygdii, B. Mart: doub.

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

- 10 Tuesd. *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 Wedn. *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 Thursd. *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 Frid. *White.* Octave day of Transfiguration: doub. Abstinence.

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 S. Laurentii ac S. Eusebii, C. (V. ex Laud.)

- 14 Sat. *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; com Dom seq tant. In Hym per Oct *Jesu, &c. Qui natus, &c.*

- 15 SUNDAY XII aft Pent. (3d of Aug.) *White.* Ep., 2 Cor. iii, 4-9; Gosp., Luke x, 23-37.—ASSUMPTION OF BLESSED VIRGIN MARY: doub of 1s cl. with Octave. Less., Ecclus. xxiv, 11-20; Gosp., Luke x, 38-42.—2d Vespers of the Feast; com of S. Roch and of Sunday.

Off prop. 9 lect et com Dom in L et M, Cred, Præc B. M. et Te in Assumpt per tot Oct, Ev Dom in fine.—In 2 Vesp com seq* et Dom præc.

Hodie prohibent Missæ Defunctor etiam præsentē cadavere.

- 16 Mond. *White.* S. Roch, Conf: doub.

Off C. non P. Lect 1 Noct e Dom præc. Com Oct Assumpt et S. Laurentii in L et M.—Vesp a cap de die Oct S. Laurent ut in 1 Vesp festi, or prop; com præc et Oct Assumpt.

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

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

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

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, Or Deus qui populo*; com præc et Oct.

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

Off C. non P. Lect 2 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 Sat. *White.* S. Jane Frances of Chantal, Wid: doub.

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

De S. Joachim fit translatus in diem 3 Sept.

- 22 SUNDAY XIII aft Pent. (4th of Aug.) *White.* Ep., Gal. iii, 16–22; Gosp., Luke xvii, 11–19.—Octave day of Assumption: doub.—2d Vespers of Octave day; com of S. Philip and of Sunday.

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

The Indulgence ends.

- 23 Mond. *White.* S. Philip Benitus, Conf: doub.

Off C. non P. Lect 1 Noct e Dom præc.—Vesp a cap de seq* †; com præc.

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

(In quibusd Brev 2 Aug.) 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 Wedn. *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*.

- 26 Thursd. *Red.* S. Zephyrinus, P. Mart : doub.

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

- 27 Frid. *White.* S. Joseph Calasancius, Conf : doub. Abstinence.

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

- 28 Sat. *White.* S. Augustine, B. Conf and Doct : doub.

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

Dom 5 Aug cum sua Hebdom hoc anno omittitur.

- 29 SUNDAY XIV aft Pent. (1st of Sept.) *Red.* Ep., Gal. v, 16–24 ; Gosp., Matth. vi, 24–33.—Decollation of S. John the Baptist : great doub.—2d Vespers of the Feast ; com of S. Rose, of Sunday, and of SS. Felix and Adauctus, MM.

Off un Mart et in prop. 9 lect et com Dom et S. Mart in L et M, Ev Dom in fine.—In 2 Vesp com seq et Dom ac SS. Felicis et Soc. MM.

- 30 Mond. *White.* S. Rose of Lima, Virg : doub.

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

- 31 Tuesd. *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 Wedn. *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 Thursd. *White*. S. Stephen, King, Conf: sem.
Off C. non P. Suffrag. In Miss 2 or *A cunctis*, 3
ad libit.—Vesp prop de seq†; com præc.
- 3 Frid. *White*. S. Joachim, Conf. Father of B. V.
Mary: great doub. (from Sund after Assumption.)
Abstinence.
Off C. non P. et in prop. Lect 1 Noct *Beatus*.—In 2
Vesp com seq*.*.
- 4 Sat. *White*. S. Rose of Viterbo, Virg: doub.
Off un Virg.—In 2 Vesp com Dom seq et S. Laurentii
Justin, Ep. C.
- 5 SUNDAY XV aft Pent. (2d of Sept.) *Green*.
Office and Mass of Sund: sem. Ep., Gal. v, 25,
26—vi, 1–10; Gosp., Luke vii, 11–16.—1st Ves-
pers of S. Stanislaus, *Red*; com of Sunday and
of S. Lawrence Justinian, B. Conf.
Off ut in Psalt et prop loco. 9 lect (ex trib una) et com S.
Laurentii in L et M, 3 or *A cunctis*.—Vesp de seq; com Dom
præc et S. Laurentii.
- 6 Mond. *Red*. S. Stanislaus, B. Mart: doub. (from
13th May.)
(In Brev 7 Maii.) Off un Mart extra temp Pasch.—Vesp
a cap de seq†; com præc.
- 7 Tuesd. *White*. S. Paschal Baylon, Conf: doub.
(from 22d May.)
Off C. non P.—Vesp prop de seq; com præc. In Hym
Jesu, &c. *Qui natus*, &c.
- 8 Wedn. *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 B. M. et *Te in Nativit* per tot Oct et ad
Prim *Qui natus*, &c.—In 2 Vesp com seq* et S. Gorgonii, M.
- 9 Thursd. *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 Frid. *White*. S. Hilary, P. Conf: doub.
Abstinence.
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 Sat. *White.* S. Nicholas of Tolentinum, Conf: doub.

(In Brev heri.) Off C. non P. 9 lect SS. Mart. Com Oct et SS. Mart in L et M.—Vesp de seq, ant prop; com præc et Dom seq.

- 12 SUNDAY XVI aft Pent. (3d of Sept.) *White.* Ep., Ephes. iii, 13–21; Gosp., Luke xiv, 1–11.—The Sacred Name of Mary: great doub.—2d Vespers of the Feast; com of S. Gregory and of Sunday only.

Off prop et in off parvo. 9 lect et com Dom tant in L et M, Præf B. M. et *Te in Festivitat*, Ev Dom in fine.—In 2 Vesp com seq† et Dom tant.

- 13 Mond. *White.* S. Gregory VII, P. Conf: doub. (from 25th May.)

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

- 14 Tuesd. *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 Wedn. Ember-day. *White.* Octave day of Nativity of B. V. Mary: doub. Fast and Abstinence.

Off ut in festo et prop loco. 9 lect et com fer et S. Mart in L et M, Ev fer in fine.—In 2 Vesp com seq et SS. Euphemiæ et Soc. MM.

- 16 Thursd. *Red.* SS. Cornelius, P. and Cyprian, B. MM: doub.

Off plur Mart. 9 lect et com SS. Mart in L et M.—Vesp a cap de seq, in Hym dic *meruit beata Vulnere Xti*, V. et R. prop; com præc.

- 17 Frid. Ember-day. *White.* Impression of the Stigmas of S. Francis, Conf: doub.

Fast and Abstinence.

Off C. non P. Hym ut in 1 Vesp. Lect 1 Noct prop. 8 R. prop. 9 lect fer. In Hym Laud in 3tia strophe dic *in corpore, Xti recepit stigmata*. Com fer in L et M et Ev fer in fine.—Vesp a cap de seq, ant prop; com præc.

- 18 Sat. 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 prop de seq; com præc, ant prop, et Dom seq. In Hym *Jesu*, &c. *Qui passus*, &c.

De SS. Januario, &c. fit translatus in diem 27 Oct.

- 19 SUNDAY XVII aft Pent. (4th of Sept.) *White*. Ep., Ephes. iv, 1–6; Gosp., Matth. xxii, 35–46.—Feast of the seven sorrows of B. V. Mary: great doub.—2d Vespers of the Feast; com of S. Agapitus and of Sunday.

Off prop. 9 lect et com Dom in L et M, Sequentia, Præf B. M. et *Te in Transfix*, Ev Dom in fine. Ad Prim *Qui passus*, &c.—In 2 Vesp com seq* et Dom præc.

- 20 Mond. *White*. S. Agapitus, P. Conf: doub.

Off C. P. Lect 1 Noct e Dom præc. 9 lect et com Vigil S. Matthæi in L (ant et V. e fer curr) et M, Ev fer in fine.—Vesp de seq; com præc.

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

Off C. P.†. 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 Thursd. *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. *Qui natus*, &c.

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

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

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

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

- 26 SUNDAY XVIII aft Pent. (5th of Sept.) *White*. Ep., 1 Cor. i, 4–8; Gosp., Matth. ix, 1–8.—S. Eusebius, P. Conf: doub.—2d Vespers of S. Euse-

bius; com of Sunday and of SS. Cosmas and Damian.

Off C. P. 9 lect et com Dom et SS. Mart in L et M, Ev Dom in fine.—In 2 Vesp com Dom præc et seq.

27 Mond. *Red.* SS. Cosmas and Damian, MM: sem.

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

28 Tuesd. *Red.* S. Winceslaus, Mart: sem.

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

29 Wedn. *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 Thursd. *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 Frid. *Red.* S. Gregory of Armenia, B. Mart: doub. Abstinence.

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

2 Sat. *White.* Feast of the Guardian Angels: doub.

Off prop. In Miss Cred.—Vesp prop de seq; com præc et Dom seq, ant *Adaperiat*.—In Hym *Jesu*, &c. *Qui natus*, &c.

3 SUNDAY XIX aft Pent. (1st of Oct.) *White.* Ep., Ephes. iv, 23–28; Gosp., Matth. xxii, 1–14.—Solemnity of the Rosary of B. V. Mary: great doub.—2d Vespers of the Feast; com of S. Francis and of Sunday.

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

4 Mond. *White.* S. Francis of Assisium, Conf: doub.

Off C. non P. Lect 1 Noct *Justus*.—Vesp a cap de seq* ; com præc et S. Placidi et Soc. MM.

5 Tuesd. *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 Wedn. *White*. S. Bruno, Conf: doub.

Off C. non P.—Vesp a cap de seq; com præc et SS.
Sergii et Soc. MM.

7 Thursd. *White*. S. Mark, P. Conf: doub.

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

8 Frid. *White*. S. Bridget, Wid: doub.

Abstinence.

Off nec V. nec M.—In 2 Vesp com seq.

9 Sat. *Red*. SS. Denis and Companions, MM: sem.

Off plur Mart. Suffrag. In Miss 2 or *A cunctis*, 3 ad
libit.—Vesp prop de seq; com Dom seq, et S. Francisci
Borgiae, C. ac præc.—In Hym *Jesu*, &c. *Qui natus*, &c.

10 SUNDAY XX aft Pent. (2d of Oct.) *White*. Ep.,
Ephes. v, 15–21; Gosp., John iv, 46–53.—Feast of
the Maternity of B. V. Mary: great doub.—2d
Vespers of the Feast; com of S. John, of Sunday
and of S. Francis Borgia, C.

Off prop. 9 lect et com Dom et S. Francisci in L et M;
Præf B.M. et *Te in Festivis*, Ev Dom in fine.—In 2 Vesp com
seq et Dom præc ac S. Francisci.

11 Mond. *Red*. S. John I, P. Mart: doub. (from 27th
May.)

Off un Mart extra temp Pasch. R. 8. *Dne, prævenisti*.—
Vesp a cap de seq; com præc.

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

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

13 Wedn. *White*. S. Edward, King, Conf: sem.

Off C. non P. †. Suffrag. In Miss solit orr.—Vesp de
seq; com præc.

14 Thursd. *Red*. S. Calixtus, P. Mart: doub.

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

15 Frid. *White*. S. Teresa, Virg: doub. Abstinence.

Off un Virg. Ad Matut et Laud, hym prop.—Vesp a cap de seq * † ; com præc.

- 16 Sat. *White.* S. Boniface IV, P. Conf : doub. (from 29th May.)

Off C. P.—Vesp prop de seq * ; com præc et Dom seq, ac S. Hedwigis, Vid.—In Hym *Jesu*, &c. *Qui natus*, &c.

- 17 SUNDAY XXI aft Pent. (3d of Oct.) *White.* Ep., Ephes. vi, 10–17 ; Gosp., Matth. xviii, 23–35.—Feast of the Purity of B. V. Mary : great doub.—1st Vespers of S. Luke, *Red* ; com of B. Virgin only.

Off prop. 9 lect et com Dom et S. Hedwigis in L et M ; Præf B. M. et *Te in Festivitat*, Ev Dom in fine.—Vesp de seq ; com præc tant.

- 18 Mond. *Red.* S. Luke, Evang : doub of 2d cl.

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

- 19 Mond. *White.* S. Peter of Alcantara, Conf : doub.

Off C. non P. †.—Vesp a cap de seq, hym prop ; com præc.

- 20 Wedn. *White.* S. John Cantius, Conf : doub.

Off C. non P. Ad Matut et Laud hym prop.—Vesp a cap de seq * ; com præc et S. Hilarionis Abb. ac SS. Ursulæ et Soc. Virg. MM.

- 21 Thursd. *Red.* S. Felix I, P. Mart : doub. (from 30th May.)

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

- 22 Frid. *White.* S. Mary Magdalen of Pazzi, Virg : doub. (from 3d June.) Abstinence.

(In Brev 27 Maii.) Off un Virg.—Vesp prop de seq * ; com præc.—In Hym *Jesu*, &c. *Qui natus*, &c.

- 23 Sat. *White.* Feast of our Blessed Redeemer : great doub. Abstinence.

Off prop. Ad Prim in R. br. *Qui redemisti mundum*. In Miss Cred, Præf de Cruce.—In 2 Vesp com seq ut in prop, et Dom seq.

- 24 SUNDAY XXII aft Pent. (4th of Oct.) *White.* Ep., Philip. i, 6–11 ; Gosp., Matth. xxii, 15–21.—S. Raphael, Archangel : great doub.—2d Vespers

of the Feast; com of S. Boniface, of Sunday, and of SS. Chrysanthus and Daria, MM.

Off prop. 9 lect et com Dom in L et M, Ev Dom in fine.—In 2 Vesp com seq^a et Dom præc ac SS. Chrysanthi et Dariae, MM.

25 Mond. *White.* S. Boniface I, P. Conf: doub.

Off C. P.†. Lect 1 Noct e Dom præc. 9 lect e duab et com SS. Mart in L et M.—Vesp a cap de seq^a; com præc.

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

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

27 Wedn. *Red.* SS. Januarius and Companions, MM: doub. (from 19th Sept.)

Off plur Mart. 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 Thursd. *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.

29 Frid. *White.* S. Casimir, Conf: sem. (from 5th (March.) Abstinence.

(In Bev 4 Mart.) Off C. non P.†. Lect 1 Noct e Dom 5 Oct. Suffrag. In Miss 2 Or *A cunctis*, 3 ad libit.—Vesp a cap de seq†; com præc. Suffrag.

30 Sat. *White.* S. Ubald, B. Conf: sem. (from 16th May.) Vigil of All Saints. Fast and Abstinence.

Off C. P. Lect 1 Noct e fer 2 post Dom 5 Oct. 9 lect et com Vigil omn Sanctor in L (ant et V. e Sabb) et M, 3 Or de Spiritu Sanct *Deus qui corda*, Ev Vigil in fine.—Vesp de seq^a. †; com Dom seq, ant *Vidi Dnum*, et præc.

The Indulgence begins.

31 SUNDAY XXIII aft Pent. (1st of Nov.) *White.* Ep., Philip. iii, 17–21; Gosp., Matth. ix, 18–26.—S. Syricius, P. Conf: doub.—1st Vespers of All Saints without commem.

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

NOVEMBER HAS XXX DAYS.

- 1 MONDAY. *White.* FEAST OF ALL THE SAINTS: doub of 1st cl. with Octave. Less., Apoc. vii, 2-12; Gosp., Matth. v, 1-12.—2d Vespers of the Feast.—Vespers of the Dead. *Black.*
 Off prop. In Miss Cred et Præf comm per tot Oct.—Vesp de eod festo. Dicto *Benedicamus Dno*, Vesp Defunctor dic ritu dupl de præcepto.
 Hodie prohibent Missæ Defunctor etiam præsentē cadavere.
 N.B.—Infra hanc Oct, vel circiter, quatuor Missæ pro Missionis Scoticæ Benefactorib ab oib Missionariis de præcepto sunt celebrandæ.
- 2 Tuesd. *Black.* Commemoration of All Souls: doub.
 Off *sem* de 2 die infr Oct et prop loco.—Post Laud, dicto *Benedicamus Dno* dic Matut Defunctor cum trib Noct, et Laud, ritu dupl de præcepto. In Miss pro Defunct unic Or et Sequentia.—Vesp de seq; com Oct.
- 3 Wedn. *White.* 3d day within the Octave of All Saints: *sem.*
 Off ut in festo et prop loco. In Miss 2 Or de Spir Sancto, 3 *Eccles*, vel pro Papa.—Vesp de seq; com Oct et SS. Vitalis et Soc. MM.
- 4 Thursd. *White.* S. Charles Borromeus, B. Conf: doub.
 Off C. P. 9 lect SS. Mart. Com Oct et SS. Mart in L et M.—In 2 Vesp com Oct.
- 5 Frid. *White.* 5th day within Octave: *sem.*
 Abstinence.
 Off et Miss ut in fer 3 præc et prop loco.—Vesp de Oct.
- 6 Sat. *White.* 6th day within Octave: *sem.*
 Off et Miss ut heri et prop loco.—Vesp de ead Oct; a cap de Dom seq, (ant *Muro tuo*, Or Dom 5 post Epiph,) et Oct.
 Dom 2 Novemb cum sua Hebdom hoc anno omittitur.
- 7 SUNDAY XXIV aft Pent. (3d of Nov.) *White.* Office and Mass of Sunday: *sem.* Ep., Col. iii, 12-17; Gosp., Matth. xiii, 24-30. from 5th Sund aft Epiph.—1st Vespers of Octave day of All Saints: com of Sunday and of the four crowned brothers, MM.

Off ut in Psalt et prop loco. Ad Matut hym *Primo die*, et ad Laud *Aeternae rerum*. Lect 1 et 2 Noct e Dom 3 Nov. Lect 3 Noct e Dom 5 post Epiph. Com Oct in L et M sine 3 Or. Prim sine Precib.—Vesp de die Oct ut in 1 Vesp festi; com Dom et SS. Quat Coronator, MM.

- 8 Mond. *White*. Octave day of All Saints: doub.

Off ut in festo et prop loco. 9 lect et com SS. Mart in L et M.—Vesp prop de seq sine ulla com.

The Indulgence ends.

- 9 Tuesd. *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 omit parenth.—In 2 Vesp com seq tant.

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

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

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

Abstinence.

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

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

Off C. P. Com Oct in L et M.—Vesp de seq ut in festo B. M. *de Mercede* (24 Sept); com præc et Dom seq, Or Dom 6 post Epiph, necnon Oct.—In Hym *Jesu, &c. Qui natus, &c.*

De S. Deusdedit fit translatus in diem 17 Decemb.

- 14 SUNDAY XXV aft Pent. (4th of Nov.) *White*. Ep., Rom. xii, 16–21; Gosp., Matth. viii, 1–13. from 6th Sund aft Epiph.—Feast of the Patronage of B. V. Mary: great doub.—2d Vespers of the Feast; com of S. Gertrude, of Sunday, and of Octave.

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*. 9 lect et com Dom 6 post Epiph et Oct in L et M, Præf B. M. *et Te in Festivis*, Ev Dom in fine.—In 2 Vesp com seq et Dom necnon Oct.

15 Mond. *White.* S. Gertrude, Virg: doub.

Off un Virg. Lect 1 Noct e Dom præc. Com Oct in L et M.—Vesp a cap de seq ut in 1 Vesp festi; com præc.

16 Tuesd. *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 Wedn. *White.* S. Gregory Thaumaturgus, B. Conf: doub.

Off C. P. Lect 1 Noct e fer 3 præc.—Vesp a cap de seq; com præc.

18 Thursd. *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 Frid. *Red.* S. Pontian, P. Mart: doub.

Abstinence.

Off un Mart. Ima lect 1 Noct e fer 5 præc, 2da et 3tia ejusd Noct *Incip Abdias* e fer curr. 8. R. *Dne, prævenisti.*—Vesp a cap de seq †; com præc.

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

Off C. non P. Lect 1 Noct e fer curr.—Vesp de seq; com præc et Dom seq, Or Dom 24 post Pent. In Hym *Jesu, &c. Qui natus, &c.*

21 SUNDAY XXVI and last aft Pent. (5th of Nov.)
White. Ep., Col. i, 9-14; Gosp., Matth. xxiv, 15-35. from 24th Sund aft Pent.—Presentation of B. V. Mary: great doub.—2d Vespers of the Feast; com of S. Cecily and of Sunday.

Off prop et in off parvo. 9 lect et com Dom 24 post Pent in L et M, Præf B. M. et *Te in Præsentat*, Ev Dom in fine.—In 2 Vesp com seq, ant prop, et Dom præc.

22 Mond. *Red.* S. Cecily, Virg. Mart: doub.

Off prop. Lect 1 Noct *De Virginibus.*—Vesp a cap de seq prop; com præc, ant prop, et S. Felicitatis, M.

23 Tuesd. *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 Wedn. *White.* S. John of the Cross, Conf: doub.

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

25 Thursd. *Red.* S. Catherine, Virg, Mart: doub.

Off V. et M. Ima lect 1 Noct e fer 4 præc, 2da et 3tia e fer curr.—Vesp a cap de seq; com præc et S. Petri, Ep. M.

26 Frid. *White.* S. Sylvester. Abbot: doub.

Abstinence.

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

27 Sat. *White.* S. Elizabeth, Queen of Hungary, Wid: doub.

(In Brev 19 huj.) Off nec V. nec M.—Vesp a cap de seq^a; com Dom seq.—Ab his Vesp usq ad finem anni omitt Suffrag Sanctoꝝ, et usq ad Nativ Dni, in fine Off dicant *Alma Redemptoris cum V. Angelus* et Or *Gratiam*.

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

De S. Gregorio fit translat in diem 20 Dec

28 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. Gelasius, *White*; com of Sunday and of S. Saturninus, M.

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, Præf de Trinit.—Vesp de seq^a, †. ; com Dom præc et S. Saturnini, M.

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

29 Mond. *White.* S. Gelasius, P. Conf: doub.—Vigil of S. Andrew. Fast and Abstinence.

Off C. P. 9 lect et com Vigil S. Andreae (ant et V. e fer curr) et fer (ant ad Laud et Vesp prop quotid assign) ac S. Mart in L et M, Ev Vigil in fine.—Vesp prop de seq; com fer tant.

The Indulgence begins.

30 TUESDAY. *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 loco. Com fer in L et M, Cred et Præf App per tot Oct.—In 2 Vesp com seq et fer.

DECEMBER HAS XXXI DAYS.

- 1 Wedn. *White.* S. Didacus, Conf: sem.
Fast and Abstinence.
(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 Thursd. *Red.* S. Bibiana, Virg. Mart: sem.
Off V. et M. Com Oct et fer in L et M.—Vesp de seq; com præc et Oct ac fer.
- 3 Frid. *White.* S. Francis Xavier, Conf: doub.
Fast and Abstinence.
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 Sat. *White.* S. Peter Chrysologus, B. Conf and Doct: doub.
Off C. P. Lect 1 Noct *Fidelis*. Com Oct, et fer, ac S. Mart in L et M.—In 2 Vesp com Dom seq, et Oct, ac S. Sabbæ, Abb.
- 5 SUNDAY II of Advent. *Purple.* Office and Mass of Sunday: sem. Ep., Rom. xv, 4-13; Gosp., Matth. xi, 2-10.—1st Vespers of S. Nicholas, *White*; com of Sunday and of Octave.
Off ut in Psalt. Com Oct et S. Sabbæ in L et M sine Glor. Non dic; Preces.—Vesp de seq; com Dom præc et Oct.
- 6 Mond. *White.* S. Nicholas, B. Conf: doub.
Off C. P. Com Oct et fer in L et M.—Vesp a cap de seq ut in 1 Vesp festi; com præc et fer.
- 7 Tuesd. *Red.* Octave day of S. Andrew, Ap: doub.
Off ut in festo et Comm App. Lect 1 Noct de Script occur; lect 2 et 3 Noct prop* *. Com fer in L et M de festo.

—Vesp prop de seq; com præc, et fer. In Hym *Jesu*, &c.
Qui natus, &c.

The Indulgence ends.

- 8 Wedn. *White*. Conception of B. V. Mary: doub
of 2d cl with Octave. Day of devotion.
Fast and Abstinence.
Off prop et in off parvo. 3 ant 3 Noct *Angelus Dni*. Com
fer in L et M, Cred et Præf B. M. *et Te in Concept* per tot Oct,
et ad Prim *Qui natus*, &c.—In 2 Vesp com seq, ant *O Doctor*,
et fer.
- 9 Thursd. *White*. S. Ambrose, P. Conf and Doct :
doub.
(In Brev 7 huj.) Off C. P. †. Lect 1 Noct *Fidelis*. Com
Oct et fer in L et M.—Vesp prop de seq; com præc et fer
tant.
- 10 Frid. *White*. Translation of the Holy House of
Loretto: great doub. Fast and Abstinence.
Off prop. Com fer in L et M, Præf B. M. *et Te in Fes-*
tivit.—In 2 Vesp com seq ac fer.
- 11 Sat. *White*. S. Damasus, P. Conf: doub.
Off C. P. Com Oct et fer in L et M.—In 2 Vesp com
Dom seq, et Oct, et fer.
De S. Melchiade fit translac in diem 22 Dec.
- 12 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. Lucy,
Red; com of Sunday and of Octave.
Off de Psalt temp Advent. Invitat *Prope est*. Com Oct
in L et M sine Glor. Non dic Preces.—Vesp prop de seq;
com Dom præc, et Oct.
- 13 Mond. *Red*. S. Lucy, Virg. Mart: doub.
Off prop. Com Oct et fer in L et M.—Vesp a cap de seq
*; com præc, ant prop, et Oct, ac fer.
- 14 Tuesd. *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 præc et fer.
- 15 Wedn. Ember-day. *White*. Octave day of the
Conception: doub. Fast and Abstinence.
Off ut in festo et prop loco. 9 lect et com fer in L et M
de festo, Ev fer in fine.—In 2 Vesp com seq et fer.

- 16 Thursd. *Red.* S. Eusebius, B. Mart : sem.
 Off un Mart. 8 R. *Dne, pravenisti.* Com fer in L et M,
 3 Or *Deus qui de B. M.*—Vesp de seq, *, †. ; com præc et fer.
- 17 Frid. Ember-day. *White.* S. Deusdedit, P. Conf :
 doub. (from 14th Nov.)
 Fast and Abstinence.
 Off C. P. Lect 1 Noct *Fidelis.* 9 lect et com fer in L et
 M, Ev fer in fine.—Vesp prop de seq ; com præc et fer, ant
O Sapientia —Hymni conclud ut in Brev notatur.
- 18 Sat. Ember-day. *White.* Feast of the Expecta-
 tion of B. V. Mary : great doub.
 Fast and Abstinence.
 Off prop. 9 lect et com fer in L et M, Cred, Præf B. M.
et Te in Expectat et Ev fer in fine.—In 2 Vesp com Dom seq,
 ant *O Adonai.*
- 19 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. Gregory, *White* ;
 com of Sunday.
 Off de Psalt temp Advent. In Miss sine Glor Orr assign.
 —Vesp de seq, †. ; com Dom præc, ant *O Radix.*
- 20 Mond. *White.* S. Gregory III, P. Conf : doub.
 (from 28th Nov.)
 Off C. P. Com fer in Laud. In Miss 2 Or Vigil S.
 Thomæ de qua nil in Off, 3 fer, et Ev Vigil in fine.—Vesp de
 seq, ant prop in utrisq Vesp, com præc et fer, ant *O Clavis.*
- The Indulgence begins.**
- 21 Tuesd. *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 * et fer, ant *O Oriens.*
- 22 Wedn. *Red.* S. Melchiades, P. Mart : doub. (from
 12th Dec.)
 Fast and Abstinence.
 Off un Mart. Com fer in L et M.—In 2 Vesp com seq et
 fer, ant *O Rex.*
- 23 Thursd. *White.* S. Bernardin of Sienna, Conf :
 sem. (from 20th May.)

Off C. non P. †. 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 Frid. *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 SATURDAY. *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.

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 Miss Solemn, dum hodie cantat in choro V. *Et incarnatus est*, omnes genuflect, Celeb cum Ministris in infimo gradu Altaris, si sedent, in supremo vero, si stant.—In 2 Vesp com seq.

Hodie et infr Oct prohibentur Missæ Votiv et Defunctor, nisi Solemnes et præsentē Cadavere, quæ tant hac die prohibentur.

26 SUNDAY within Octave of Christmas. *Red.* Ep., Gal. iv, 1-7; Gosp., Luke ii, 33-40. S. Stephen, first Martyr: doub of 2d cl. with Octave.—2d Vespers of Christmas; from Chapt, of S. Stephen: com of S. John, Ap and of the Octave of Christmas.

(Hæc Dom vacat.) Off un Mart et prop loco. Com Oct Nativ in L et M.—Vesp dupl de Nativ; a cap de S. Stephano; com seq et Oct Nativit.

27 Mond. *White.* S. John, Ap and Evang: doub of 2d cl. with Octave. Day of devotion.

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

Off plur Mart. 2 ant 3 Noct *Isti sunt*, et omisso *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 Wedn. *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 Thursd. *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 Prim tres tant pss.—Vesp dupl de Nativ; a cap de seq; com Dom et 4 Oct.

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

Abstinence.

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

The following year 1848, Dominical Letters, B. A.; Epact, XXV; Easter Sunday, 23d 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 Sunday, it is to be observed on the Saturday before.

DAYS OF ABSTINENCE,

On which the Church Prohibits the Use of Flesh Meat.

1st, All Fast-days, unless a Dispensation be granted for some days in Lent.—See 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 1847.

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-meat is allowed only once in the day.

3dly, On all days on which a dispensation from Abstinence is given, flesh-meat 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 to the 16th of February, and from the 12th of April to the 27th of November inclusively.

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

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 second 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 propagation

of the Holy Catholic Faith, especially in our own country, and for the eternal salvation of all Christians.

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

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

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 DIRECTORY, shew the different degrees of solemnity with which the Offices of the Church are performed.

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

The order of the Festivals is as follows: *Double of the first class*; *double of the second class*; *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 principal Solemnities throughout the year are denominated *doubles of the first class*: For, as the Festivals instituted by the Church in memory of the Incarnation, Birth, Death, Resurrection, and Ascension of our Lord, and of the descent of the Holy Ghost upon the Apostles, 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 Redemer; 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 a 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 liveness 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."—Matth. 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?"—Matth. 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"—*Psaln* 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.

2^d, 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.

3^d, 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 much unnecessary labour, and the people 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 dependent on the precarious charity of others.

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 £1 per annum, till they had paid £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 65.) 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 respecting 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 school-master 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 land, 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;—consecrated, 22d July 1838.

This District includes Edinburghshire, the Stewartry of Kirkcudbright, Dumfriesshire, Roxburghshire, Berwickshire, Selkirkshire, Peeblesshire, Haddingtonshire, Linlithgowshire, Stirlingshire, Clackmannanshire, Fifeshire, Kinross-shire, Perthshire, Forfarshire, and Kincardineshire.

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.
		Rev. Thomas Carlyle.	1846.

On Sundays and Holidays, morning Mass at nine o'clock; public Mass and Sermon at eleven; and Vespers, 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. Attendance, about 200.

The School for the female children of the Congregation is held in that building in Market Street, formerly known as the Sessional School. At the upper end is a neat Altar, concealed, except when required, by a screen. The attendance averages nearly 200.

St Margaret's Con- } Chaplain,
vent and Chapel. } Rev. Alexander O'Donnell.

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, 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 has lately purchased a Chapel-House, for which he had collected some funds, but a considerable part of the purchase-money remains still to be realized.

CREIGHTON MOSS. The Rev. William Grant.

Public service every Sunday at eleven o'clock.

A temporary Chapel has been erected here in order to afford to the numerous Catholic labourers, employed on the railways now being constructed in this neighbourhood, an opportunity of attending Divine Service and the duties of their religion.

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, &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.
		Rev. Patrick Taggart.	1846.

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.** Rev. James Monaghan. 1843.

Divine Service at eleven o'clock forenoon, every alternate Sunday; and, at six o'clock in the evening, Catechism and Lecture.

This Chapel affords accommodation for 400 persons.

The number of Catholics in the town of Hawick is somewhat more than 200. With very few exceptions, they are all either natives of Ireland, or of Irish descent. Several of them have been resident in the town for upwards of twenty years; but though, during the last ten years, a clergyman from Edinburgh visited them occasionally, it was only in the month of July last that a Priest was permanently stationed among them. Previous to that period, they had but seldom any other op-

portunity of approaching to the Sacraments, than by going to Traquair House, a distance of more than thirty miles. Though thus almost entirely left to themselves, and destitute in a great measure of the helps of religion, it is gratifying to think, that with one or two exceptions, they have remained firm in their devotion and attachment to the faith of their fathers.

NEW TOWN, ST BOSWELL'S. In the course of last summer, a temporary Chapel was erected by Messrs Neil and George Macdonald, civil engineers and contractors, in order to afford to the great number of Catholics employed by them the facility of attending their religious duties. This station is visited, once in the fortnight, by the Clergyman from Hawick.

JEDBURGH. The small number of Catholics resident in this town can attend Divine Service either at New Town or at Hawick.

KELSO. There are upwards of thirty Catholics residing in this town. As yet, they have no other means of attending Mass, or approaching to the Sacraments, than by going to New Town, a distance of twelve miles.

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 Maclachlan. 1831.

The number of sittings in this Chapel is about 600.

LENNOXTOWN of Campsie — St Paul's. The Rev. John Gillon. 1842.

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

On Sunday the 24th of May, being the Festival of the Blessed Virgin Mary, called "Help of Christians," St Paul's Catholic Church, in Lennoxton of Campsie, was

solemnly dedicated and opened by the Right Rev. Dr Carruthers, Bishop of Edinburgh and Eastern Scotland. During ten months, his Lordship's unremitting attention has been given to the erection of this plain but neat church, and of the very suitable "Presbyterium" attached to it; and both are such as to do his Lordship's judgment and taste great credit. The church, which, including the chancel and walls, is 100 feet in length by 40 in breadth, will contain conveniently about 600 persons seated; and the attached dwelling will afford ample accommodation for two clergymen. The chancel of the church is indeed very elegant, and the altar furnishings are such as we have seldom seen equalled in this country. The whole establishment is excellent, and especially suited to the circumstances and locality. Catholics are, it is true, numerous, but, in general, very poor; and hence we think the policy of Dr Carruthers very wise and prudent. He seems to act on the principle that neat but plain churches, erected in every locality where there are Catholics, will promote the interests of religion more than splendid and costly establishments, confined merely to large towns; especially as we are not, as yet, in circumstances to make, as Catholics have always wished, all our churches splendid. Indeed, Providence seems to have blessed his Lordship's endeavours. He has been Bishop of Edinburgh now for nearly fourteen years, and during that period his district has prospered prodigiously. He found it with only ten priests, and now he has twenty, besides three or four about to be settled in new missions: he found it with only seven churches or chapels, and now it has eighteen, many of which would be considered elegant even in a Catholic country, where the means are more abundant. On the morning of the day fixed for the opening of the above church, his Lordship, accompanied by the incumbent, the Rev. John Gillon, the Rev. John Macpherson and the Rev. Stephen Keenan of Dundee, and the Rev. Paul Maclachlan of Falkirk, delivered to the assembled congregation, many of whom were Protestants, a very feeling and fatherly address; he described the Ritual service about to be performed,

and made a touching and eloquent allusion to the scriptural grounds for dedicating earthly temples to the God of Heaven. "David spent the latter part of his life in preparation for the erection of a temple, which was afterwards raised by the wisest of men, and dedicated to God amidst unusual splendour, and with this God was well-pleased; for when Solomon had completed the dedication, the Majesty of God filled the whole House;" and St Paul informs us, that "every creature of God is sanctified by the word of God and prayer." During the dedication, the Rev. John Macpherson chanted the Litany of the Saints; and when the Ritual service was concluded, he celebrated high Mass *coram Episcopo*, assisted by the Rev. Stephen Keenan as Deacon, and the Rev. Paul Maclachlan as Sub-deacon; the Rev. John Gillon assisted as attendant on the Bishop and as Master of Ceremonies. After the Gospel, the Rev. S. Keenan delivered a very powerful and eloquent discourse; he gave a rapid sketch of the history of the Catholic Church, and demonstrated, in a masterly style, her infallibility and indestructibility, from her miraculous origin, her wonderful propagation, the dreadful persecutions she suffered, the holiness of her saints, and the blood of her martyrs. The musical department was ably conducted by Mr Montignani of Edinburgh, assisted by several amateurs, among whom the most distinguished was Miss Margaret Lutendor of Glasgow, whose beautiful singing excited universal admiration. The service of the day was closed by his Lordship's Pontifical benediction, and the congregation separated, highly pleased and edified. Catholics and Protestants vied with each other in liberality, and, what is more, in friendship. Indeed, we should not omit to mention, that two Protestant gentlemen contributed the handsome donation, and in the most handsome manner, of £100, that is, £50 each. In the evening, the young and excellent pastor, Mr Gillon, who has already endeared himself to all, entertained his Lordship, the clergy, and several others at dinner.

When Mr Gillon was appointed to this mission, one

of his first thoughts was to establish a school, which he looked upon as essential to the interests of religion in a place where the Catholic population was so numerous. With this view, he applied to the Christian Brothers in Cork for a teacher educated and trained by themselves. The school has been established for nearly a year, and has an average attendance of about fifty children. The necessity of such an institution is too evident, and the advantage derived from it is already perceptible in the improved condition of those attending it. Were we only to consider the means that are often used to get hold of children born of Catholic parents, and to bring them up in principles opposed to those of the Catholic religion, the benefit of a Catholic school is apparent. The Pastor writes a painful tale on this subject, which is, no doubt, of frequent occurrence in other missions. "I found out," says he, "an orphan, the child of Catholic parents, supported by the parish, and brought up in their school as a Protestant. I made inquiry about the child and her friends, and found that three of her brothers were previously brought up in the same way, and are now lost to religion. However, I discovered the orphan's godfather and godmother, and made them, as her guardians, take the child to themselves, and insist upon having support from the Parish. In this I have succeeded, and have now the child at our school well instructed in the Christian doctrine. I could mention several other instances in which the children were in danger of losing the faith in which they were baptized, being taught the *Protestant Catechism* in the Protestant schools. Some of them, and their mothers (widows), were getting support from the Parish, and from benevolent ladies, who wished to have their souls as a price. Of course I insisted that these children should attend the Catholic School, and, that there might be no excuse, they are taught gratis."

Besides the Day School there is a Sunday School, attended by about 150 young persons. The place occupied at present, at a rent of £5 per annum, is by far too small for the Sunday School. The Reverend Incumbent

intends soon to apply to the charity of good Catholics to enable him to erect sufficient school accommodation. He hopes that some at a distance, who know nothing of his struggles to maintain his present school, will afford him some help to bring up these children in the fear and love of Him who said—“*suffer little children to come unto me.*”

FIFESHIRE.

DUNFERMLINE. The Rev. Æneas M'D. Dawson.

Until September 1846, the County of Fife (1), with its many towns and parishes (2), never, since the days of the Great Demolisher (3), enjoyed the services of a resident pastor. It is still without a single church or chapel. And as in many places it is impossible to find a hall, or even a small room, anywise adapted for the celebration of Divine Service, the exertions of the clergyman now in charge of this extensive and important Mission must, for a length of time, be all but paralyzed.

At Dunfermline, a town of 17,000 inhabitants, and second only to Iona in the deep interest of its religious and historical associations (4), it is in contemplation to

(1) “Permit me,” wrote Pennant, the celebrated tourist, some seventy years ago, “to take a review of the peninsula of Fife, a County so populous, that, excepting the environs of London, scarcely one in South Britain can vie with it: fertile in soil, abundant in cattle, happy in collieries, in ironstone, in lime and freestone, blest in manufactures. The number of towns is perhaps unparalleled in an equal tract of coast; for the whole shore, from Crail to Culross, about forty English miles, is one continued chain of towns and villages.”

(2) The County of Fife is divided into sixty-one parishes.

(3) John Knox, styled by one who well understood the use of language, “the ruffian of the Reformation,” in 1560, wholly “purified” (such was the cant in vogue at the time) of everything sacred, and all but wholly destroyed, the principal Churches of Fife.

(4) In order to show the truth of this remark, it is only necessary to remind the reader, that from the time of Malcolm III, in the eleventh century, till the days of Charles I, the last of the Scottish Monarchs who were born at Dunfermline, this ancient town continued to be a favourite abode of royalty. Its palace and monastery were so spacious, according to Matthew of Westminster, as to be

erect a church with the least possible delay. The rapid increase of the Catholic population must hasten the accomplishment of this goodly work. From two to three years ago, the number of Catholics was estimated by an able Statist, in his book on the *Antiquities and Recent State of the Ancient City of St Margaret*, at 100: It is now about 400. The Forth Iron Works, in the immediate neighbourhood, recently established, but already in a most prosperous condition, have contributed much towards this increase; and it is highly probable that, together with the other public works on the eve of being put in operation, they will still continue to augment the congregation. The only place in which this increasing flock can be assembled, and that with the greatest difficulty and more than inconvenience, is a room in the Town-house, the use of which has been liberally granted by the excellent Magistrates of Dunfermline. When the works of the several Railways, intended to facilitate communication with Edinburgh, Kirkcaldy, Cupar Fife, St Andrews, and Dundee in one direction, and in another with Dollar, Stirling, and Glasgow, are in full operation, this room will not suffice to accommodate even a tithe of the Catholic population. It is therefore of imperative

capable of accommodating with ease "three potent sovereigns with their retinues." A portion of the palace still remains, magnificent even in its ruins. Of the monastery little more is to be seen than a large hall of elegant architecture, called the "Fratery," the rich stone-work of the beautiful western window of which is still complete. The Church, built in the eleventh century by Malcolm III (Ceanmore) and St Margaret, is one of the brightest ornaments of a more Christian epoch that reforming rage has left to our times. With the exception of a tower, erected by James VI, some alteration in the form of the windows, and the utter desolation which prevails within, this time-honoured structure still stands, roof and pillars uninjured, save by the gradual decay of years, as it stood at the period of its erection eight centuries ago. About the middle of the eleventh century, Dunfermline succeeded Iona as the burying-place of Scotland's royal family; and in its hallowed earth, together with the remains of many a powerful sovereign and other illustrious personage, were deposited the venerated ashes of St Margaret and her royal husband—the great and good King David;—the patriotic Bruce, the hero of Bannockburn.

and immediate necessity to erect a Catholic Church in Dunfermline—that once so magnificent seat of royalty and religion, whence the Queen and Saint of old diffused over Scotland that Christianity and that civilization which, until the fatal period of universal havoc, her pious and profoundly politic descendants laboured so anxiously and so successfully to preserve and extend. (Vide Alban Butler, *Lives of the Saints*, 10th June.)

KIRKCALDY. In this flourishing town, a few Catholics have long been resident. Their numbers are now immensely increased, in consequence of the employment afforded by the works of the Edinburgh and Northern Railway. Since the first Sunday of August 1846, when Mass was celebrated at Kirkcaldy for the first time since the “Reformation,” the Holy Sacrifice has continued to be offered every second Sunday in a neat but very small Chapel, which formerly belonged to the Episcopalian body. As the proprietor wishes to dispose of this Chapel together with—and only together with—a large factory which adjoins it, the Catholic clergyman who rents it at present, cannot depend on having possession of it for a single week; besides, it is already too small, and the Congregation is rapidly increasing. From this it is manifest, that steps must speedily be taken for the purchase or the erection of a church.

NEWBURGH. At Newburgh, Mass was celebrated on Sunday the 27th September 1846, for the first time since the destruction of the neighbouring, and once richly-endowed, Abbey of Lindores. The Congregation is at present numerous; and, from the importance which Railway communication must soon give to this beautifully-situated and thriving town, it will, in all probability, continue to be an advantageous Missionary station.

CUPAR FIFE. At Cupar, notwithstanding the importance it derives from the numbers and respectability of its inhabitants, as well as from its position as the chief town of the County, it is not possible, as yet, to have more than occasional celebrations of Divine Service.

PERTHSHIRE.

PERTH—**St John's.** The Rev. John S. Maccory. 1837.

Public Service every Sunday at eleven o'clock; Catechetical instruction at half-past two; Vespers and Lecture at six o'clock in the evening.

MURTHLY CASTLE—**St Anthony's.** The Rev James Mackay. 1829.

Mass every Sunday at eight o'clock and eleven alternately.

On Sunday the 1st November, the new Catholic Chapel at Murthly Castle, the magnificent seat of Sir William Drummond Stewart, Bart. of Grandtully, was opened for Divine Service, with all the imposing ceremonial of the Catholic ritual. The period had been looked forward to with intense anxiety by the members of the ancient faith, when this lovely gem of Saxon architecture would be dedicated to the worship of the living God. The style is Saxon or Bysantyne, and the designs were furnished by that distinguished architect, Gillespie Graham, Esq. of Orchill. Mr Christie superintended the painting of the interior; and to Mr Trotter, also of Edinburgh, was entrusted the gilding and decorative department. It is sufficient to say, that in such hands everything was finished off in the most masterly manner. The situation of St Anthony's is surpassingly fine,—raised on an elevation, with the romantic Dunkeld at a short distance,—the classic hill of Birnam forming a portion of the back-ground, and the noble Tay sweeping its meandering course through the lawn below,—its lofty tower, gilded ball, and cross, are another picturesque feature in the landscape, and must form an object of great attraction.

To prevent confusion, tickets of admission were issued, but numbers came who could not possibly be accommodated. The Right Rev. Dr Carruthers, Bishop of the District, along with the Right Rev. Dr Gillis, his Co-adjutor, and Sir William's chaplain, the Rev. Mr Mackay, were present; and priests from Edinburgh, Perth, Dundee, and Dunfermline, had arrived for the occasion. At

eleven o'clock A.M., the procession of bishops and clergy, headed by the cross-bearer, acolytes, and other officials, moved from the vestry, passing through the mortuary chapel, and walking round by the side, entered by the great north door. There it halted, and the prayers of benediction were repeated. The Bishop, attended by his Lordship's chaplains, the master of ceremonies, and train-bearer, walked round the building, and sprinkled it with holy water, and incensed the walls. The same ceremony was performed in the vestibule and in the interior, while the psalms appointed in the office of the Church were recited. The large inner door was then thrown open, and the spectacle which presented itself to view was of the most striking and brilliant character. The myriad of lighted lamps and tapers which irradiated the golden altar, and which reflected their gleams on the richly-stained glass windows—the gorgeousness of the sacred vestments of the bishops and priests—the solemn tones of the organ, the chimes of the bell—the beautiful paintings with which the interior is decorated—all combined to produce the most thrilling effect. We looked with delight upon that noble effort of Christie's genius, which covers the entire eastern end. It is the apparition of the cross to the Emperor Constantine the Great, by which he was assured, that, in that "symbol of salvation," he was to gain a complete victory over the tyrant Maxentius. On either side of the sanctuary are full-length portraits of the patron saints of Scotland—St Andrew and St Margaret. Along the side walls are finely depicted the founders of the religious orders and other Saints. The altar, surmounted with a most splendid tabernacle and crucifix, stands under a gorgeous and highly-decorated arch, which is supported by columns of marble, and communicates with the old family Chapel. The screen of the sanctuary is of the most elaborate description. The roof is of open wood-work, and studded with stars on a blue ground. The pendants of the roof are all richly carved and gilt. In a word, everything which art could do has been brought to bear, and no expence seems spared to render

the whole complete. There are no pews, and thus is also seen to advantage the beautiful tessellated pavement.

Bishop Gillis, having chanted the litanies, which were responded to by the clergy, began the service of the Mass. Sig. Paolo della Torré ably presided at the organ; and the choir of St John's, Perth, and other amateur performers, sung their respective parts with admirable taste and effect. After the gospel, the Rev. Mr Keenan of Dundee, pronounced a very powerful and eloquent sermon; upon the conclusion of which the Mass continued, and, we must say, that we were wonderfully struck with that portion of the service, called the elevation of the host. The assembled Catholic worshippers were all prostrate. The presiding Bishop descended from his throne, and knelt with the clergy at the foot of the altar,—no one was standing in the sanctuary but the officiating prelate who was offering the sacrifice, and when he raised on high the consecrated elements, clouds of incense arose from the thurible, the organ played its softest notes, and the glorious bell in the tower sent forth its most solemn peal! The effect was overwhelming. The vesper service was conducted with equal solemnity; and after the choir had chaunted a portion of the Church's office, the Rev. John S. McCorry delivered an appropriate and impressive discourse. The benediction of the blessed Sacrament followed, and the solemnities of the day were concluded by the choir singing the magnificent hymn of jubilation,

“Te Deum laudamus, Te Dominum confitemur.”

In the evening, Sir William, who is himself a convert to the Catholic faith, and who, by the erection of this Chapel, has given a noble proof of his glowing zeal for the beauty and glory of God's house, entertained at dinner, in the most princely style, the Bishop and clergy, together with the Earl of Traquair, Mr Monteith, jr. of Cartairs, and many other gentlemen.

BLAIRGOWRIE. Public Service at eleven o'clock every alternate Sunday with Murthly.

The place used as a Chapel in this village is the upper

floor of a house, which was built by the Rev. Mr Mackay in 1837, and which affords accommodation for about 200 persons. Last year, Sir William D. Stewart presented to this Chapel a splendid altar; and the Incumbent has lately placed in it an organ. These gifts, with other improvements made at the same time, render it a very commodious and elegant oratory.

FORFARSHIRE.

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

Catholic population from 9 to 10,000.

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, and 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 this town a new Chapel has been commenced, which, it is hoped, will be finished early next season.

KINCARDINESHIRE.

St Mary's College, BLAIRS.	{	Rev. John Sharp, <i>President.</i>	1795.	
		Rev. G. A. Griffin,	1833.	
		Rev. John Kerr,	} <i>Professors.</i>	1836.
		Rev. Wm. Smith,		1843.
		Rev. D. 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. William Gordon.	1831.
		Rev. Patrick Hanley.	1842.
		Rev. Daniel Gallagher.	1839.
		Rev. Richard Kelsh.	1846.
		Rev. John Shaw.	1846.

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. Michael Condon. 1845.
		Rev. William Lellis. 1846.

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.

St John's, Portugal Street.	}	Rev. John Gray. 1842.
		Rev. Michael O'Keeffe. 1846.

Public Service 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, has been greatly enlarged and decorated. In its new form it was solemnly opened on the first Sunday of Lent 1846. It is a very handsome and commodious Church, and accommodates with ease about 1000 persons. A house for the residence of the two clergymen has been erected at the south end; and at the north end there are two schools—the one for boys and the other for girls.

St A. Viguori's, Great Hamilton Street. Rev. Archibald Chisholm. 1839.

Public Service, on Sunday, at the same hours as in St Andrew's, except at ten o'clock, when there is no service.

This place of worship, formerly a Dissenting Kirk, was purchased last year by the Right Rev. Dr Murdoch, and converted into a Chapel for the convenience of the numerous Catholics resident in the immediate vicinity. It was opened for that purpose on the 30th August 1846. The only change effected in the interior of the building, is the erection of a handsome altar, over which is placed a splendid altar-piece sent from Rome, the subject of

which is the Annunciation of the Blessed Virgin. This fine painting was presented by Dr Murdoch. This Chapel has accommodation in the gallery and the area below for 1000 persons. Attached to it have been erected vestries and a residence for the clergyman. It is remarkable, that this was the very first *Extension* Church built in Glasgow in connection with the Establishment.

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

AIRDRIE—	{ Rev. Alex. Smith.	1836.
St Margaret's.	{ Rev. Charles Reid.	1846.

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 Smith. 1842.

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.

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. Thomas Moore. 1845.

The Rev. Mr Moore 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.

In the meantime, the only places where Divine Service is regularly celebrated, are Stranraer and Port Nessock. The Incumbent would have service also in Glenluce, but he is unable to obtain a suitable place for the purpose. Even the halls which he at present occupies are in so shocking a state, that it is revolting to the feelings to celebrate the Divine Mysteries in them. The rain pours down in torrents through the roof of the best one, and it is in such a dilapidated condition, that it has been found necessary to support the floor with props, and, even then, when the hall is crowded, the people are in danger of falling through. There are Schools for catechetical instruction held in Stranraer, Glenluce, Port Patrick, Kirk-Colm, and Kairn-Ryan, which are frequently visited by the clergyman.

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.

About two years ago, Mr Wallace was placed in Kilmarnock, and divides the charge of Ayrshire with Mr Thomson. A Chapel, &c., is in progress in this town, which, it is expected, will be very soon opened.

DALRY. Rev. Thomas Fogarty. 1846.

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. Michael Ryan. 1840.

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, and also a Sunday school, for the education of the children of the Congregation.

PORT-GLASGOW. Rev. John Carolan. 1842.

As yet there is no Chapel at Port-Glasgow. Meanwhile, the Congregation, which is numerous, assembles in a hall rented for the purpose. There is also a Sunday school.

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

PAISLEY— } Rev. John Bremner. 1821.

St Maurin's, (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. Thomas Cody. 1844.

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 six 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. John Moloney. 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. Donald MacEachen. 1846.

Besides Glencoe, Mr MacEachen 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.

The new Chapel in Badenoch was opened on Sunday within the Octave of the Assumption. It is much to be

regretted, that it has been necessary to erect this building on the cold, stormy, and inconvenient site of the old Chapel, but all endeavours to procure a better situation proved fruitless. The new Chapel is a plain but very neat building, surmounted by a belfry. Attached to it, and under the same roof, is a commodious residence for the clergyman.

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 this Mission, is much needed.

FORT AUGUSTUS—*St Peter's*. 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.

The new Chapel here, for the erection of which the reverend Incumbent was collecting subscriptions, and which was commenced early last season, will be soon finished.

NORTH MORAR. Rev. Donald Mackay. 1833.

KNOIDART. Rev. Neil Macdonald. 1824.

The Kuoidart 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 Macgre-

gor; 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 Inverness-shire, Ross-shire, Cromartysire, Sutherlandshire, and Caithness-shire, along with the Orkney and Shetland Islands.

ABERDEENSHIRE.

ABERDEEN—	f	Rev. Charles Gordon.	1795.
St Peter's.	l	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.

WOODSIDE. About four years ago, a Chapel and a School were erected by Mr Gordon at Woodside, about three miles from Aberdeen, for the accommodation of the Catholic population employed in the printfield and other public works in the vicinity.—Public Service every fortnight at eight o'clock morning.

BALLOGIE.	}	Rev. Charles Gordon.	1838.
		Rev. Evan Maceachen.	1796.

Mr Gordon officiates once a-month at Dee Castle, a station about ten miles distant.

GLENGAIRN. Rev. William Mann. 1844.

The Chapel in this Mission has been newly roofed, and received several other very extensive repairs.

CORGARFF. Attended from Glengairn.

BRAEMAR. Rev. Angus Macdonald. 1844.

This Chapel has seats for upwards of 400 persons.

FETTERNEAR. Vacant. Attended from Aberdeen.

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. John Thomson. 1846.

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 alternately 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 O'Connor. 1844.

Rev. John Sutherland. 1846.

Rev. William Loggie. 1846.

This Chapel is seated for 800 persons.

BUCKIE—Supplied every Sunday from Preshome.
Sittings, 500.

ACHINHALRIG. Rev. William Caven. 1816.

PORTSOY. Rev. James Macnaughten. 1829.

BANFF. Rev. William Dawson. 1845.

Since the translation of the Rev. John Forbes to Elgin, in 1827, the Catholics of this town—the most important in a County so remarkable in the worst days of persecution for its adhesion to the ancient faith, were attended by the Clergyman stationed at Portsoy. But now the Bishop of the District has been enabled to bless it again with a resident pastor.

KEITH. Rev. John Maclachlan. 1829.

DUFFTOWN. Rev. George Gordon. 1798.

TOMBÆ, Glenlivat—**Church of the Eucarnation.** 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. To the Church is attached a cemetery, where the funeral service is performed with all the rites of the Church.

CHAPELTOWN, Glenlivat. Rev. James Glennie. 1837.

Considerable repairs were made two years ago 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 Sylvester's.** Rev. John Forbes. 1815.

The Chapel here is seated for 250 persons.

FOCHABERS. The Rev. William Clapperton. 1844.

This Chapel seats 400 persons.

INVERNESS-SHIRE.

INVERNESS. Rev. John Macdonald. 1841.

In connection with this Chapel, a School was erected by the Rev. Angus Mackenzie, which is now in a very prosperous state.

BEAULY. Rev. Alexander Macrae. 1846.

A new Chapel was erected here, in 1843, by the Right Honourable Lord Lovat.

ESKADALE. Rev. Angus Mackenzie. 1836.

This Church accommodates, with ease, 800 persons, without the assistance of galleries.

FASNAKYLE. Rev. Thomas Chisholm. 1833.

GLENMORRISTON and STRATHERRICK—Supplied from Eskadale or Beauly.

ROSS-SHIRE.

DORNIE in Kintail. Rev. James Lamont. 1843.

CAITHNESS-SHIRE.

WICK—Attended, in the fishing season, from Beauly.

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 Cera-
 mis, and Vicar Apostolic of the Eastern District ;
 St Mary's Catholic Church, Edinburgh.
 Carlyle, Thomas ; St Mary's Catholic Church, Edinburgh.
 Carmichael, Donald ; St Mary's College, Blairs ; by
 Aberdeen.
 Carolan, John ; Port-Glasgow.
 Caven, William ; Achinhalrig, by Fochabers.
 Chisholm, Archibald, Great Hamilton Street, Glasgow.
 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, Duntocher, by Glasgow.
 Condon, Michael ; Abercrombie Street, Glasgow.
 Danaher, James ; West Shaw Street, Greenock.
 Dawson, Aeneas M.D. ; 15 Maygate Street, Dunfermline.
 Dawson, William ; Banff.
 Fogarty, Thomas ; Dalry, Ayrshire.
 Forbes, Donald ; Glenroy, Lochaber, by Fort William.
 Forbes, John ; Elgin.
 Forbes, Peter ; Abercrombie Street, Glasgow.
 GILLIS, Right Rev. Dr James, Bishop of Limyra, Coad-
 jutor to the Vicar Apostolic of the Eastern District ;
 Greenhill Cottage, Edinburgh.
 Gallagher, Daniel ; 34 Great Clyde Street, Glasgow.

- Gillis, Alexander ; Isle of Eigg, Arisaig, by Fort William.
- Gillon, John ; Lennoxton of Campsie, by Glasgow.
- Glennie, James ; Chapeltown, 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, William ; 34 Great Clyde Street, Glasgow.
- Grant, William ; Pathhead, by Dalkeith.
- Gray, John ; Portugal Street, Glasgow.
- Griffin, George A. ; St Mary's College, Blairs ; by Aberdeen.
- 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.
- Kelsh, Richard ; 34 Great Clyde Street, Glasgow.
- Kenny, Daniel ; Paisley.
- Kerr, John ; St Mary's College, Blairs, by Aberdeen.
- Lamont, James ; Dornie, Kintail, by Lochalsh.
- Lellis, William ; Abercrombie Street, Glasgow.
- Loggie, William ; Preshome, by Buckie.
- MURDOCH, Right Rev. Dr John, Bishop of Castabala, Coadjutor to the Vicar Apostolic of the Western District ; 34 Great Clyde Street, Glasgow.
- Maccorrey, John ; Perth.
- 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, Donald ; Fort William.
- Maceachen, Evan ; Ballogie, by Kincardine O'Neil.
- Macgregor, James ; South Uist, by Dunvegan.
- Macguire, Terence ; Huntly.

- Macintosh, William; Keppoch, Arisaig, by Fort William
- Mackay, Donald; North Morar, Arisaig, by Fort William
- Mackay, James; Murthly Castle, by Perth.
- Mackenzie, Angus; Eskadale, Strathglass, by Beauly.
- Mackenzie, Charles; Dumbarton.
- Mackeon, David; Dundee.
- Maclachlan, John; Keith.
- Maclachlan, Paul; Falkirk.
- Macleon, Allan; South Uist, by Dunvegan.
- Macnab, Duncan; Badenoch, Laggan, by Kingussie.
- Macnaughton, James; Portsoy.
- Macpherson, John; Dundee.
- Macrae, Alexander; Beauly.
- Malcolm, John; Dumfries.
- Mann, William; Ardoch, Glengairn, by Ballater.
- Molony, John; Campbeltown, Argyleshire.
- Monaghan, James; Hawick.
- Moore, Thomas; Stranraer.
- O'Connor, James; Preshome, by Buckie.
- O'Donnell, Alexander; St Mary's Catholic Church, Edinburgh.
- O'Keeffe, Michael; Portugal Street, Glasgow.
- Rankine, Ranald; Moidart, by Strontian.
- Reid, Charles; Airdrie.
- Reid, John; Chapel Court, Aberdeen.
- Rigg, George; St Mary's Catholic Church, Edinburgh.
- Russell, James; Tomintoul, by Ballindalloch.
- Ryan, Michael; West Shaw Street, Greenock.
- 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.
- Shaw, John; 34 Great Clyde Street, Glasgow.
- Sheedy, John; Barrhead by Glasgow.
- Sinnott, Richard; Newtown Stewart.
- Small, Henry; Dumfries.
- Smith, Alexander; Airdrie.

- Smith, James ; Hamilton.
 Smith, William ; St Mary's College, Blairs, by Aberdeen.
 Strain, John ; Dalbeattie, by Castle Douglas.
 Stuart, Robert ; Tombae, by Ballindalloch.
 Sutherland, John ; Preshome, by Buckie.
 Taggart, Patrick ; Dumfries.
 Thomson, John ; Strichen, by Mintlaw.
 Thomson, William ; Ayr.
 Tuohig, John ; 34 Great Clyde Street, Glasgow.
 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. Patrick Taggart was born in the parish of Donoughmore, County Tyrone, Ireland ;—studied in the Ecclesiastical College of Waterford, where he was ordained Priest, on the 7th March 1846, by the Right Rev. Dr Foran ;—came to the Eastern District in June ; and is, in the meantime, stationed at Dumfries.

The Rev. William Grant, born in the Braes of Glenlivet, Banffshire, on the 19th September 1821 ;—entered St Mary's College, Blairs, in July 1836, whence he proceeded to the Scottish College, Valladolid, in 1838. There he was ordained Subdeacon on the 20th December 1845, Deacon on the 11th April, and Priest on the 13th April 1846, by the Bishop of Valladolid. He returned to Scotland in May of the same year, and is at present stationed at Creighton Moss, near Edinburgh.

The Rev. Thomas Carlyle was born at Terregles, Dumfriesshire, on the 12th April 1816 ;—went to St Mary's College, Blairs, in June 1837, whence he was sent to Valladolid in 1838. He was ordained, by the

Bishop of that city, Subdeacon on the 20th December 1845. He returned to Scotland in May 1846, and was ordained Deacon on Corpus Christi day, and Priest on the Octave day (18th June 1846) at Edinburgh, by the Right Rev. Dr Carruthers, and is now one of the Missionaries in Edinburgh.

WESTERN DISTRICT.

The Rev. Thomas Moore was born in Ireland on the 20th May 1820. He studied for some time in St Mary's College, Youghall, and subsequently in the College of All-Hallows, Drumcondra, where he was ordained Subdeacon, on the 8th of March 1845, by the Right Rev. Dr Welsh, Bishop of Halifax;—Deacon, on the 19th of September following, by the Most Rev. Dr Murray;—then, in November, came to Glasgow, where he was raised to the Priesthood, on the 8th December 1845, by the Right Rev. Dr Murdoch, and was soon after appointed to the new Mission of Stranraer.

The Rev. Messrs William Lellis and Thomas Fogarty are natives of the County Limerick. They studied at All-Hallows, where they were ordained Subdeacons and Deacons by the Most Rev. Dr Murray, and received the order of Priesthood, in Glasgow, from the Right Rev. Dr Murdoch. Mr Lellis is now one of the clergymen at St Mary's Church, Glasgow, and Mr Fogarty has the charge of the new Mission at Dalry, Ayrshire.

The Rev. John Tuohig was born in the County Cork;—went through his course of studies at All-Hallows;—was ordained Subdeacon and Deacon by the Most Rev. Dr Murray, and Priest, at Glasgow, by the Right Rev. Dr Murdoch.

The Rev. Donald Maceachen was born in Arisaig, Inverness-shire;—commenced his studies at Blairs, and finished them in the Scottish College, Valladolid, where he was ordained Priest by the Bishop of that See. On his return to Scotland, after being employed for some time in Glasgow, he was appointed to the vacant Mission of Fort William.

The Rev. John Shaw was born in Strathavon, Banffshire;—went to Blairs College in 1833. He was afterwards sent to Paris, where he finished his classical education at M. Poiloup's Institution, and his course of philosophy and theology at St Sulpice; and where also he was ordained, on the 6th of June 1846, by the Archbishop of Paris. Soon after he returned to Scotland, and was appointed one of the clergymen of St Andrew's Church, Glasgow.

The Rev. Richard Kelsh was born in the County of West Meath;—studied at Maynooth, and subsequently at All-Hallows;—and was ordained Priest by the Most Rev. Dr Murray. He came to Glasgow in the beginning of July 1846, and is now one of the Missionaries of St Andrew's Church there.

The Rev. Charles Reid, born in Aberdeen, went through his Ecclesiastical studies at St Mary's College, Blairs; and was ordained Priest, in Glasgow, by the Right Rev. Dr Murdoch. He is now one of the Missionaries at Airdrie.

NORTHERN DISTRICT.

The Rev. John Thomson was born in the Enzie, Banffshire, on the 14th February 1822;—studied at St Mary's College, Blairs, and afterwards at Valladolid;—returned to Scotland, and was promoted to the Priesthood, at Preshome, by the Right Rev. Dr Kyle, on the 16th March 1846. He has now the charge of the Buchan Mission.

The Rev. John Sutherland, born on the 4th August 1822, was educated at Blairs and Valladolid; and was ordained, on the 16th of March 1846, by the Right Rev. Dr Kyle at Preshome, where he is at present stationed.

The Rev. Alexander Macrae, born in July 1821;—studied at Blairs and Valladolid;—was ordained, at Preshome, on the 16th March 1846, by the Right Rev. Dr Kyle, who soon after appointed him to the new Mission of Beaully.

The Rev. William Loggie, born in May 1821, received his education at Blairs and Valladolid, where he was ordained Priest, on the 13th May 1846. by the Bishop of that Diocess. He is now one of the Missionaries at Preshome.

REMOVALS IN 1846.

The Rev. Æneas Dawson, from Edinburgh to Dunfermline.

The Rev. John Maccorry, from Inverness to Perth.

The Rev. James Monaghan, from St Mary's College, Blairs, to Hawick.

The Rev. John Gray, from St Andrew's, Glasgow, to St John's, Glasgow.

The Rev. James Smith, from St Andrew's, Glasgow, to Hamilton.

The Rev. Thomas Cody, from St Andrew's, Glasgow, to Duntocher.

The Rev. Michael O'Keeffe, from St Andrew's, Glasgow, to St John's, Glasgow.

The Rev. Daniel Gallagher, from St Mary's, Glasgow, to St Andrew's, Glasgow.

The Rev. John Carolan, from St Mary's, Glasgow, to Port Glasgow.

The Rev. John Molony, from Duntocher to Campbelltown.

The Rev. Archibald Chisholm, from Fort William to St A. Liguori's, Glasgow.

The Rev. George A. Griffin, from Strichen, Buchan, to St Mary's College. Blairs.

The Rev. William Mann, from Corgarff to Glengairn.

The Rev. William Dawson, from Preshome to Banff.

Eight young gentlemen left St Mary's College, Blairs, on the 10th June, to prosecute their studies at Valladolid.

CONFIRMATIONS IN 1846.

EASTERN DISTRICT—DUNDEE. Confirmation is given annually in Dundee. This holy Sacrament was

administered in that town, on Sunday the 21st of June, by the Right Rev. Dr Carruthers, on which occasion 180 persons, some of whom were converts, were confirmed.

WESTERN DISTRICT—GLASGOW. Confirmation is administered once a-year in two of the Churches in Glasgow. On the first Sunday of Lent, the Right Rev. Dr Murdoch confirmed 440 persons at St Andrew's, and on Pentecost Sunday, 280 at St Mary's—in all 720.

In other parts of the District, he administered this Sacrament in the following places.

	CONFIRMED.
In Ayr, on 2d August,	108
In Badenoch, on 16th August,	32
In Glenfinnan, on 20th August,	16
In Arisaig, on 23d August,	116
In Knoidart, on 30th August,	152
In North Morar, 6th September,	147
In Moidart, 13th September,	208
In Paisley, 11th October,	103
In Houston, 18th October,	132
In Barrhead, 25th October,	119
	<hr/>
	1133
Including Glasgow,	720
	<hr/>

Whole number confirmed in 1846, 1853

NORTHERN DISTRICT—CHAPELTOWN, Glenlivet. The Right Rev. Dr Kyle administered the Sacrament of Confirmation in this Congregation on Sunday the 3d May.

OBITUARY FOR 1846.

At Edinburgh, on Christmas-day 1845, the Rev. Charles Green, in the 40th year of his age.

At Ardoch, Glengairn, Aberdeenshire, on the 9th March, the Rev. Lachlan Macintosh, in the 93d year of his age and 64th of his ministry.

At Preshome, Banffshire, on the 11th September, the Rev. James Maclachlan, in the 76th year of his age and 52d of his ministry.

On the 24th May. at St Mary's College, Blair, near Aberdeen, Frederick Carmonth, of consumption. in his 21st year. His piety and good conduct while at college, —his patience and resignation under sufferings,—have taught a useful lesson to his fellow-students, which will long be remembered by them. He was a native of Dumfries, and an alumnus of the Eastern District.

Died at Ryehill, Dundee, on the 28th August, Catherine Wharton, relict of the late Alexander Fraser, accountant in Edinburgh.

May they rest in peace.

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

POST-TOWN, *Aberdeen.*

Rev. John Sharp, *President*; Rev. George A. Griffin, Rev. John Kerr, 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—ordained about 1780; the Rev. Alexander Grant, Vice-Rector—1834.

PARIS.—The Scottish students are educated in the Ecclesiastical Colleges of that city.

VALLADOLID.—The Rev. John Cameron, Rector—1814; the Rev. John Cowie, Vice-Rector—1832.

RATISBON.—Benedictine College.

In the Western District, the Bishops have determined to establish an Ecclesiastical College to supply the want of clergymen in their own District. For this purpose they have purchased the property of Dalbeith, situated about three miles eastward of the centre of Glasgow, and on the east side of the great London road. It contains about seventy acres of land, which are in a high state of cultivation. On this property, which lies beautifully along the river side, is a large and most commodious dwelling-house, and the grounds are laid out and in excellent order. The great deficiency of clergymen in the Western District, has, in a manner, compelled the Bishops to attempt this undertaking; but the want of the necessary funds has hitherto prevented them from opening it.

GENERAL ORPHAN ASYLUM FOR THE
EASTERN DISTRICT,

AT WELLBURN, LOCHEE, NEAR DUNDEE.

ADDRESS.

With the marked approbation of our Bishop, the Right Rev. Dr Carruthers, and his coadjutor, the Right Rev. Dr Gillis, we, the Catholic Clergymen of Dundee,

have purchased about thirteen acres of ground, with a good mansion-house and several other houses, which we intend to convert into an orphan asylum. The Bishops have resolved that it shall be an orphanage, not for Dundee only (where there are 10,000 Catholics), but for the whole of Eastern Scotland. Such an institution has long been loudly called for in this quarter. In our large manufacturing towns, where fever and other epidemics are daily making such fearful ravages,—where the poor are so much oppressed with hard labour, so ill-fed and clothed,—the married couple are not unfrequently carried off in the very prime of life, commending with dying breath, and with looks of anguish that would melt the soul of the most unfeeling, their little naked shivering children to the care of the poor Priest, who has it not in his power to provide for them a home. His circumstances are such as to render it an utter impossibility for him to take any charge of them. He may and must shudder at their fate, but he cannot relieve them or save them from utter ruin; they are cast forth mere helpless infants upon the face of a merciless world, without a home or a friend. Hence, if they do not perish from want, they grow up in ignorance; and as ignorance is the mother of vice, their career is too often one of crime, which leads them, in most instances, to a dishonourable and early grave, which is but the entrance to a miserable eternity. But if, situated as we Catholics are in this country, our poor orphan be fortunate enough to attract the attention of the *Kirk Session*, the consequence to him will be equally disastrous; he must abandon the religion of his fathers and embrace a modern faith before he will receive one morsel of bread to satisfy his hunger, or one rag to cover his naked and shivering members—he must barter his spiritual welfare for a miserable mess of pottage, which would be denied him did he refuse to give for it his soul in exchange. We have longed, with an anxiety of soul beyond description, for a remedy against these dreadful evils. Waking and sleeping we have seen the little arms of these dearest children of Christ stretched out to us for aid, and heard

their infant entreaties to save them from the deep waters of misery in which they are plunged. We have wept at the touching appeals of their dying parents, and even now fancy that we hear, still ringing in our ears, these dreadful words: "O, ye Priests of the Most High, save our helpless orphans from error and vice here, and eternal ruin hereafter!" Hence it is that, hoping almost against hope, we have at length resolved to "spend and be spent" in order to secure a home for the orphan, and to save him for God and his Church. We intend, with the approbation of our ecclesiastical superiors, to place our establishment under the care of a pious body of men, composed of teachers, tradesmen, and labourers: the first, to give our orphans a good religious and secular education; the second, to qualify them for some trade; and the third, to cultivate the spot of ground which is now the property of the orphan, and turn it to the best advantage. We intend also to form here a normal school, which will furnish able teachers for the other towns of our district. A portion of the ground will be consecrated as a cemetery, so that the sanctified soil may again, as of old, receive the ashes of our dead. All this will appear no little effort in a country from which, in an evil hour, our religion had been unfortunately banished; but the very fact that we dare attempt so much is a strong proof that the ancient Church is uplifting again her venerable head, and cheering on her children to Christian deeds, which will shed upon her, as of old, the lustre of heaven, and force her enemies to declare that she is indeed the Spouse of Christ, because she indeed acts as a tender and affectionate Mother to his suffering members. "Religion, clean and undefiled before God and the Father, is this: to visit the *fatherless* and the widows in their tribulation."—James i, 27. No doubt we are poor, nay, the poorest of the poor; we have thousands amongst us who cry for bread, and few, very few indeed, who are able to break it to them. God, in his just punishment of our country, left few amongst us with any share of this world's goods. Our people earn their scanty morsel of bread with the sweat of their

brow. Still, we fear not; we rely with unshaken confidence on a kind and merciful Providence. Our Bishops and our clergy will labour with all the zeal of the early Christians to supply with the necessaries of life the table of the orphans. The rich, whom God in his goodness has still left us, are animated with the warmest feelings of true charity, and our very poor themselves are a never-failing source of charity. Their hearts, big with that noble virtue, ever urge them to part with the half of their last penny, or the half of their last morsel of bread, to relieve the sufferings of their famishing fellow-creatures. Oh, could those who sit quietly in their comfortable homes, surrounded by not comfort merely but luxury, only see the extent of the charity of the poor, they would, much as they already give, be strongly inclined to double the extent of their charities! Trusting, then, to these resources, we will—we must—succeed. The very cause which we plead will insure our success. As all the Catholics of our District are equally interested in our charitable establishment, so we trust all will be actuated with but one heart and one soul; and if such be the happy result, in a very few months our little estate will be the independent property of the orphan. To our English and Irish Catholic friends into whose hands this address may fall, we would appeal with much confidence. We would implore them to remember, that we are the representatives of thousands of poor people who, in this country, have not, as in England and Ireland, many rich to aid them. We entreat all to hearken to the cry of the orphan—the cry of the hungry, naked, and destitute child of Christ; and if they do, they will, like us, strain every nerve to save him, not merely from temporal, but what is of infinitely greater moment, from spiritual destruction. In return for the smallest aid, we shall teach our little orphans to lisp the names of their benefactors with gratitude—to raise their little hands, young voices, and innocent hearts, to the throne of mercy in behalf of those who have given even a cup of cold water to a child of wretchedness in the name of Christ Jesus. O let no

their infant entreaties to save them from the deep waters of misery in which they are plunged. We have wept at the touching appeals of their dying parents, and even now fancy that we hear, still ringing in our ears, these dreadful words: "O, ye Priests of the Most High, save our helpless orphans from error and vice here, and eternal ruin hereafter!" Hence it is that, hoping almost against hope, we have at length resolved to "spend and be spent" in order to secure a home for the orphan, and to save him for God and his Church. We intend, with the approbation of our ecclesiastical superiors, to place our establishment under the care of a pious body of men, composed of teachers, tradesmen, and labourers: the first, to give our orphans a good religious and secular education; the second, to qualify them for some trade; and the third, to cultivate the spot of ground which is now the property of the orphan, and turn it to the best advantage. We intend also to form here a normal school, which will furnish able teachers for the other towns of our district. A portion of the ground will be consecrated as a cemetery, so that the sanctified soil may again, as of old, receive the ashes of our dead. All this will appear no little effort in a country from which, in an evil hour, our religion had been unfortunately banished; but the very fact that we dare attempt so much is a strong proof that the ancient Church is uplifting again her venerable head, and cheering on her children to Christian deeds, which will shed upon her, as of old, the lustre of heaven, and force her enemies to declare that she is indeed the spouse of Christ, because she indeed acts as a tender and affectionate Mother to his suffering members. "Religion, clean and undefiled before God and the Father, is this: to visit the *fatherless* and the widows in their tribulation."—James i, 27. No doubt we are poor, nay, the poorest of the poor; we have thousands amongst us who cry for bread, and few, very few indeed, who are able to break it to them. God, in his just punishment of our country, left few amongst us with any share of this world's goods. Our people earn their scanty morsel of bread with the sweat of their

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one refuse his mite to those dear members of Jesus, of whom he said: "Suffer little children to come unto me; for of such is the kingdom of God!" If any one refuse, let him remember that "justice without mercy shall be the portion of him who has not shown mercy." (Signed) STEPHEN KEENAN, JOHN MACPHERSON, DAVID M'KEON, Catholic clergymen in Dundee.

The Rev. Stephen Keenan, who has undertaken the task of collecting the necessary funds, is unwearied in his exertions, and spares no pains to rear the goodly work. He has already visited the principal towns in the District, and has succeeded beyond even his most sanguine expectations. The Congregation of Dundee, poor as it is, has nobly done its duty. The Catholics of Edinburgh, always charitable, have, in this most sacred of all charities, eminently distinguished themselves. The other congregations to which he has as yet appealed, have exerted themselves according to their means. In a word, such has been the general enthusiasm, that in little more than three months since the purchase was made, about £1200 have been raised. In a short time it is hoped, that, with the aid of those who know that charity to the fatherless is a sure road to heaven, the little estate of Wellburn will be solely and exclusively the property of the poor, friendless, Catholic orphan; and that he who so nobly projected this eminently good work, and who grudges neither time nor labour to establish it on a durable footing, will soon have the happiness to see his endeavours crowned with that success to which they are so justly entitled.

Subscriptions will be gratefully received by the Right Rev. Dr Carruthers, St Mary's Catholic Church, Edinburgh; by the Right Rev. Dr Gillis, Greenhill Cottage, Edinburgh; by the Rev. Stephen Keenan, Dundee; or by any of the Catholic Clergymen of the Eastern District.

WELLBURN ACADEMY, DUNDEE.

It is proposed to establish immediately at Wellburn, under the superintendence of a clergyman who will

reside there, a Catholic School or Academy for young boys, on so moderate a scale of expense, as to put it within the reach of parents, who have but a limited income, to afford to their children that solid education which is so necessary to qualify them for entering upon any branch of business, and that religious instruction and moral training which is so essential to make them good Christians and valuable members of society.

The want of such a Seminary has long been grievously felt in this country, where, though the Catholic body is daily increasing in numbers, and several are gradually improving in circumstances, there is not a single institution to which they can send their boys for education. Parents, generally speaking, being themselves constantly engaged in business, have not time to bestow on their children sufficient care and attention, and cannot keep that watchful eye over their conduct which is so indispensable in their tender years; and thus they are left, especially in towns, exposed to the contagion of bad example; their religious principles are often tampered with, and in some instances, almost totally eradicated; and their moral education and training completely neglected. It is to stem the torrent of so mighty an evil, and to supply a want that is so universally felt, that the Academy of Wellburn has been projected.

Several parents have already applied to obtain admission for their children.

A prospectus of terms, calculated on the most moderate scale, will appear as soon as the place is ready for the reception of pupils.

St Margaret's Convent, EDINBURGH.—The terms of board and education may be learned by applying to the Right Rev. Dr Gillis, or to the Lady Superior of the Convent.

PENTLAND HOUSE, Morningside, near Edinburgh.—Boarding School for young ladies —The terms of board and education, which are very moderate, may be learned from the Superiors of the establishment.

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 by 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.

The Directors are at present engaged in erecting a new and commodious orphan-house for this most valuable Institution, near St Mary's Church.

BRIEF MEMOIRS OF DECEASED CLERGYMEN.

THE REV. CHARLES GREEN

Was born in Glasgow, May 1806. He commenced his ecclesiastical studies at Aquhorties in 1819, whence he was sent, in 1822, to the Diocesan Seminary of St Nicolas, Paris. He returned to Scotland in 1825, and after some time, was sent to the College of Propaganda in Rome, where he was ordained Priest in June 1833. On his return to this country, in the following September, he received the temporary charge of the Mission of Keith, in the Northern District. Having remained there about a year, he was called to Edinburgh, where, for some time, he performed the duties of Missionary. He was afterwards appointed to succeed

the Rev Paul Maclachlan in the Mission of Campsie. After the lapse of about two years, he was again appointed to Edinburgh, and was subsequently, for some time, in Stirling and Perth. In January 1840 he again resumed the charge of the Campsie Congregation, where he remained till the summer of 1844, when he gave up that Mission. From that period he remained in Edinburgh till his death, which took place, after a few days' illness (of erysipelas), on Christmas-day 1845.

THE REV. LACHLAN MACINTOSH

Was born in Braemar on the 4th June 1753. He was admitted to the Seminary of Scaln on the 18th July 1770; and in November of the same year, sent to the Scottish College at Valladolid. He there completed his studies; and was ordained Priest at Segovia, by the Bishop of that city, in February 1782. He immediately after returned to Scotland, and took charge, on the 15th August of that year, of the united Missions of Glengairn, Corgarff, and Balmoral, in which charge he continued till within a few months of his death, which took place in Glengairn, on the 9th March 1846. He is interred in the church-yard near the mouth of the river Gairn.

THE REV. JAMES MACLACHLAN

Was born in the Cabrach, Aberdeenshire, on the 18th July 1771. He entered the Seminary of Scaln, 5th October 1782. Thence, in 1788, he went to the Scottish College of Rome, and there, having completed his studies, he was ordained Priest on the 22d February 1795. He returned immediately to Scotland, and was appointed to the Missions of Banff and Portsoy, where he continued till 1816, when the charge of the Mission of Paisley was given to him. In the end of 1819, this charge was exchanged for that of the Huntly Mission. In 1827 he went to Rome; and returning to England that same year, remained there till the end of 1832, when he took up his residence at Preshome, and received the joint charge of that Mission, in which he continued

till his death, which, after a lingering illness, happened there on the 11th September 1846. He lies interred in the ancient burial ground of St Ninian's in the Enzie, where a great number of his fellow-labourers repose.

THE REV. ABBÉ D. STEWART,

Whose death we have to record, was the son of Sir George D. Stewart of Grantully, Bart., and was born at Murthly Castle, Perthshire, on the 12th December 1802. In 1820, he entered Christ's Church College, Oxford, where he distinguished himself by talents of a superior order. His progress in the sciences, as might be expected from his great abilities, astonished his fellow-students; while his mild, steady, and dignified demeanour gained to him the friendship and affection even of those amongst his competitors whom he had not unfrequently worsted in the arena of literature. His compositions in the various languages were remarkable for their correctness and purity of style; and in his philosophical studies, he was at once profound and clear. In 1821, he took, with great applause, his degree of Bachelor of Arts; and soon after, subjecting to the acumen of his powerful mind every article of the Catholic faith, he renounced Protestantism, and was received into the Church in 1829. Feeling himself inclined towards the religious state, soon after his conversion he entered the Benedictine Convent of Monreale, near Palermo in Sicily, where he was ordained Priest. The solitude of the place—his incessant application to deep study—and his assiduous attention to the duties of the monastic life, was more than his constitution, naturally weak, was able to bear; and he was consequently obliged to sever himself from that solitude so dear to him, and to which his piety had conducted him. On leaving his beloved Convent, he repaired to Rome, where his high birth, the urbanity of his manners, and his unaffected modesty, gained to him the esteem of the most distinguished ranks, both lay and clerical, both natives and strangers. Subsequently, he resided for some time at Florence, Sienna, Perugia, and other parts

of Italy. Everywhere his learning and his virtues won to him respect and friendship. The sensation of horror and sympathy which was manifested in that part of Italy where he was known, at the tidings of his unfortunate death, proves how much and how universally he was beloved. Near Ancona, on the morning of the 18th July, did this distinguished member of society and virtuous Ecclesiastic cease to breathe, imploring, like his Divine Master, forgiveness for the wretch who had plunged into his bosom the weapon of death. This tragic event was recorded at the time in the public journals.

His mortal remains were, by the direction of his brother, Sir William D. Stewart, brought to this country, and a solemn *Requiem* Mass was offered up on the 16th December last, for the repose of his soul, in the magnificent Church lately erected at Murthly Castle, at which the Right Rev. Drs Kyle and Gillis and several of the Clergy assisted; after which they were deposited in the adjoining Mortuary Chapel, which is the burial-place of the family.

We understand that the deceased is the author of some philosophical essays and poetical compositions, which, it is sincerely hoped, will at a future period be given to the public.

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ECLIPSES OF THE MOON IN 1847.

March 31. A partial eclipse of the Moon, visible at Edinburgh :
 —First contact with penumbra, 6h. 14m. A.—First contact with the
 shadow, 7h. 50m. A.—Middle of the eclipse, 8h. 53m. A.—Last

contact with the shadow, 9h. 57m. A.—Last contact with penumbra, 11h. 32m. A.

October 9. An annular eclipse of the Moon, partially visible at Edinburgh:—Beginning of the eclipse, 6h. 7m. M.—Greatest phase, 7h. 18m.—End of eclipse, 8h. 36m.

CHANGES OF THE MOON.

JANUARY BEGINS ON FRIDAY—31 DAYS.

Full Moon,	1st day, 30 minutes past	2 afternoon.
Last Quarter,	9th day, 28 minutes past	6 afternoon.
New Moon,	17th day, 32 minutes past	0 morning.
Second Quarter,	23d day, 5 minutes past	4 afternoon.
Full Moon,	31st day, 16 minutes past	8 morning.

FEBRUARY BEGINS ON MONDAY—28 DAYS.

Last Quarter,	8th day, 26 minutes past	1 afternoon.
New Moon,	15th day, 13 minutes past	11 morning.
Second Quarter,	22d day, 46 minutes past	3 morning.

MARCH BEGINS ON MONDAY—31 DAYS.

Full Moon,	2d day, 56 minutes past	2 morning.
Last Quarter,	10th day, 26 minutes past	4 morning.
New Moon,	16th day, 58 minutes past	8 afternoon.
Second Quarter,	23d day, 28 minutes past	5 afternoon.
Full Moon,	31st day, 4 minutes past	9 afternoon.

APRIL BEGINS ON THURSDAY—30 DAYS.

Last Quarter,	8th day, 13 minutes past	3 afternoon.
New Moon,	15th day, 9 minutes past	6 morning.
Second Quarter,	22d day, 56 minutes past	8 morning.
Full Moon,	30th day, 13 minutes past	1 afternoon.

MAY BEGINS ON SATURDAY—31 DAYS.

Last Quarter,	7th day, 37 minutes past	10 afternoon.
New Moon,	14th day, 11 minutes past	3 afternoon.
Second Quarter,	22d day, 46 minutes past	1 morning.
Full Moon,	30th day, 33 minutes past	2 morning.

JUNE BEGINS ON TUESDAY—30 DAYS.

Last Quarter,	6th day, 54 minutes past	3 morning.
New Moon,	13th day, 40 minutes past	0 morning.
Second Quarter,	20th day, 19 minutes past	7 afternoon.
Full Moon,	28th day, 10 minutes past	1 afternoon.

JULY BEGINS ON THURSDAY—31 DAYS.

Last Quarter, 5th day, 30 minutes past 8 morning.
 New Moon, 12th day, 25 minutes past 11 morning.
 Second Quarter, 20th day, 40 minutes past 0 afternoon.
 Full Moon, 27th day, 56 minutes past 9 afternoon.

AUGUST BEGINS ON SUNDAY—31 DAYS.

Last Quarter, 3d day, 47 minutes past 1 afternoon.
 New Moon, 11th day, 16 minutes past 0 morning.
 Second Quarter, 19th day, 49 minutes past 4 morning.
 Full Moon, 26th day, 57 minutes past 5 morning.

SEPTEMBER BEGINS ON WEDNESDAY—30 DAYS.

Last Quarter, 1st day, 2 minutes past 9 afternoon.
 New Moon, 9th day, 34 minutes past 3 afternoon.
 Second Quarter, 17th day, 8 minutes past 7 afternoon.
 Full Moon, 24th day, 13 minutes past 2 afternoon.

OCTOBER BEGINS ON FRIDAY—31 DAYS.

Last Quarter, 1st day, 23 minutes past 7 morning.
 New Moon, 9th day, 54 minutes past 8 morning.
 Second Quarter, 17th day, 28 minutes past 7 morning.
 Full Moon, 23d day, 23 minutes past 11 afternoon.
 Last Quarter, 30th day, 43 minutes past 9 afternoon.

NOVEMBER BEGINS ON MONDAY—30 DAYS.

New Moon, 8th day, 58 minutes past 2 morning.
 Second Quarter, 15th day, 2 minutes past 6 afternoon.
 Full Moon, 23d day, 52 minutes past 9 morning.
 Last Quarter, 29th day, 9 minutes past 4 afternoon.

DECEMBER BEGINS ON WEDNESDAY—31 DAYS.

New Moon, 7th day, 18 minutes past 8 afternoon.
 Second Quarter, 15th day, 13 minutes past 3 morning.
 Full Moon, 21st day, 55 minutes past 9 afternoon.
 Last Quarter, 29th day, 35 minutes past 1 afternoon.

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 Charles II,	May 29.
Beheading of Charles I,	Jan. 30.	Queen's Accession,	June 20.
Queen's Marriage,	Feb. 10.	Queen's Coronation,	June 28.
Good Friday,	April 20.	Christmas Day,	Dec. 25.
Queen's Birthday,	May 24.		

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