



**THE CATHOLIC
D I R E C T O R Y**

FOR THE
Clergy and Laity in Scotland.

1849.

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

• Price One Shilling.

*All communications for the "Catholic Directory" to be ad-
dressed to the Rev. John Macpherson, President of St.
Mary's College, Blairs, by Aberdeen.*

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BY JOHN FINLAYSON.

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DIRECTORY
TO THE
SERVICE OF THE CATHOLIC CHURCH,
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TABLES

FOR THE YEAR 1849.

Golden Number,..... 7	Dominical Letter,..... G.
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Solar Cycle, 10	Julian Period, 6562
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EMBER DAYS.

Spring, Feb. 28, Mar. 2, 3	Autumn, Sept. 19, 21, 22
Summer, May 30, June 1, 2	Winter, Dec. 19, 21, 22

MOVEABLE FEASTS.

Septuagesima, Feb. 4	Pentecost, May 27
Ash Wednesday, Feb. 21	Corpus Christi, June 7.
EASTER SUNDAY, April 8	Sundays after Pentecost, 26
Ascension Day, May 17	1st Sunday of Advent, Dec. 2

HOLIDAYS OF OBLIGATION,

On which the faithful are strictly obliged to hear MASS, and to abstain from SERVILE WORK.

Circumcision, Jan. 1	Assumption, Aug. 15
Epiphany, Jan. 6	All Saints, Nov. 1
Ascension, May 17	S. Andrew, Nov. 30
Corpus Christi, June 7	Christmas, Dec. 25
SS. Peter and Paul, June 29	

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 præsentem 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.

3to, Siquis die Festo sit sepeliendus, Missa propria pro Defunctis præsentem corpore celebrari poterit, dum tamen Conventualis Missa, et Officia divina non impediuntur, magnaue diei celebritas non obstet. *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 præsentem 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, Epiphaniae, 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 loco 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 omit-tenda ulla ex collectis pro tempore assignatis, puta *A cunctis* vel *Ecclesiae, &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, aliæ ad rem sacram pertinentia sint fœda aut sordida; sed munda et in loco decenti asservata. *Rubr. Gen.*

7mo, *Gloria in Excelsis* dicitur omnibus Festis, Dominicis et toto tempore 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 ad illud (non autem ad populum), manibus ante pectus junctis, dicit *Benedicamus Domino*. *Rubr. Miss.*

9mo, 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 inclinat : 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 conspicilla, vel aliud supra Calicem, nec biretum ponere supra illum. *Ita S. R. C. l. Sept. 1704.*

12mo, in Paramentis nigris non administretur communicio 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 diligentur custodiat, nihilque prætermittat quod ad omne irreverentiæ periculum arcendum pertineat. *Ita Statut Mission. Tit. IX. No. 1.*

14mo, Commemoratio Sanctorum novem lectionum, qui in fine anni supersunt, nec sunt transferendi ad annum sequentem, ut alias decretum, aut sint ritus semiduplicis, aut duplicis etiam majoris, diebus eorum propriis (etiãsi occurrant in Festis primæ et secundæ classis) faciendâ est ad instar diei Octavæ et Dominicæ tam in concurrentia quam in concurrentia, habita ratione ad ritum, quo descripti sunt in propriis calendariis, exceptis tamen ultimo triduo majoris Hebdomadæ, Festis Paschæ et Pentecostes cum duabus sequentibus diebus, in quibus nulla Ssorum commemoratio tolerari debet. Quoad ordinem vero, si die eorum propria aliæ commemorationes occurrant, servetur ut prius fiat commemoratio de quo, secluso impedimento die illa celebraretur officium, aut Vesperæ integræ, aut capitulum, aut dimidiæ. *Ita S. R. C. 18. Dec. 1779.*

15mo, Dub. 6. An de laudatis (sc. simplicibus) semiduplicibus et duplicibus legenda sit nona lectio ad matutinum, composita ex omnibus eorum lectionibus propriis secundi nocturni ad modum unius, in omnibus duplicibus primæ classis exceptis illis trium lectionum, Festo et Octavo Corporis Christi et quoties occurrat 9 Lect de Homilia super Evangelium ? Affirmative, exceptis, illis 3 lectionum, Festo et Octava Corporis Christi, et quoties legitur nona lectio de Homilia super Evang.—*Ita S. R. C. 15. Jan. 1776.*

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 ud 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.

1mo, Ut tam ab eisdem Vicariis Apostolicis, quam ab eorum Clero sæculari et regulari, quotidie recitari valeat privatum Matutinum cum Laudibus diei sequentis, statim elapsis duabis horis post meridiem.

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

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

Gratis sine ulla omnino solutione quocumque titulo.

JOANNES BRUNELLI, *Secretarius.*

Loco Si—gilli.

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 Orationes Missæ variabuntur, suo loco notabuntur.

THE
CATHOLIC DIRECTORY
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JANUARY HAS XXXI DAYS.

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

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

- 2 Tuesd. *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, pss ut in 2 Vesp un Mart ; a cap de seq ut ibi ; com præc et SS. Innocent.

- 3 Wednesd. *White*. Octave day of St. John, Ap and Evang : doub.

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

- 4 Thursd. *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*, sine Cred, Præf de Nativ.—Vesp de ead Oct, ant e Laud, pss de 2 Vesp plur Mart ; com Vigil Epiph.

- 5 Frid. *White*. Vigil of the Epiphany : sem.

Abstinence.

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 sine Cred, Præf tant de Nativ. Vesp prop de seq. Hymn Completor et Horar per tot Oct termin cum *Jesu*, &c. *Qui apparuisti*, &c.

- 6 SATURDAY. *White*. EPIPHANY OF OUR LORD: doub. of 1st class with Octave. Lesson, Isa. lx. 1-6; Gosp., Matth. ii. 1-13.—2d Vespers of the Feast; commem of Sunday.

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; com Dom seq per ant *Remansit*, V. *Oes de Saba*.

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

- 7 SUNDAY within the Octave, I. after Epiphany. *White*. Office and Mass of Sunday: sem. Epistle, Rom. xii. 1-5; Gospel, Luke ii. 42-52.—2d Vespers of the Sunday; com of Octave.

The Indulgence ends.

Off inchoat more solito ut in festo notat. Lect 1 Noct *Incip Epist 1 ad Corinth*. 1 R. *Hodie*. In 3 Noct ant *Homo cum ps Fundamenta*. Com Oct per ant prop in L et M prop sine 3 Or. Ad Prim tres tant pss.—In 2 Vesp com Oct per ant prop.

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

- 8 Mond. *White*. 2d day within the Octave of Epiph; sem.

Off ut in festo et prop loco. 1 R. *Tria sunt*. Ad *Benedict* et *Magnif* ant prop quotid assignatæ. Miss ut in festo, 2 or *Deus qui salutis*, 3 *Eccles*, vel pro Pap, Cred.—Vesp de ead Oct.

- 9 Tuesd. *White*. 3d day within Octave: sem.

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

- 10 Wedn. *White*. 4th day within Octave: sem.

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

- 11 Thursd. *White*. 5th day within Octave: sem.

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

- 12 Frid. *White*. 6th day within Oct: sem. Abstinence.

Off et Miss ut supra et prop loco.—Vesp de die Oct Epiph ut in 1 Vesp festi, or prop.

- 13 Sat. *White*. Octave day of Epiphany: doub.

Off ut in festo et prop loco. Matut inchoat more solito. Miss prop. Vesp prop de seq; com diei Oct et Dom tant per

ant et V. ex Psalt in Sabb, Or prop.—Ad Complet et per Horas in fine Hymnor dic *Jesu*, &c., *Qui natus*, &c.

De S. Hilario fit translatus in diem 22 Mart.

- 14 SUNDAY II after Epiph. *White*. Feast of the Most Holy NAME of JESUS: doub. of 2d class. 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. Paul, of Sunday and of S. Maurus, Abb.

Off prop 9 lect et com Dom et S. Felicis M in Laud. Ad Prim in R. br *Qui natus*, &c. In Miss 2 or Dom, 3 S. Mart, Præf de Nativ et Ev Dom in fine.—In 2 Vesp com seq et Dom præc ac S. Mauri, Abb.

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

Off Conf non Pont, et prop loco †. Lect 1 Noct e Dom præc. 9 lect et com S. Mauri in L (ant et V. ex 1 Vesp) et M, Præf comm, quæ semp dic, nisi aliter notet.—Vesp a cap de seq; com præc.

- 16 Tuesd. *Red*. S. Marcellus, P. M.: doub.

Off un Mart et prop loco. 8 R. *Dne, prævenisti*.—Vesp a cap de seq: com præc.

- 17 Wedn. *White*. S. Antony, Abb: doub.

Off C non P, et prop loco.—Vesp prop de seq: com S. Pauli et præc ac S. Priscæ, V. M.

- 18 Thursd. *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. Marii et Soc. MM.

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

Off un Mart et prop loco. 9 lect et com SS. Mart in L et M, 3 or *Deus qui salutis*, cum *Secreta Tua, Dne*, ut in Miss de B. M. post Pentecost.—Post Laud et Vesp in Sem fiunt Suffrag B. M. et Sanctor usq ad Vesp Sabb ante Dom Pass: in Off ferial præmitt com de Cruce.—Vesp de seq; com præc.

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

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

- 21 SUNDAY III aft Epiph. *Red*. Ep., Rom. xii. 16-21; Gosp., Matth. viii. 1-13.

S. Agnes, Virg. M: doub.—2d Vespers of S. Agnes: from little Chapter, of SS. Vincent and Anastasius; com of S. Agnes and of Sunday.

Off prop. 9 lect et com Dom in L. et M, Præf de Trinit (quæ semp dic in Dom nisi aliter notet) et Ev Dom in fine.—Vesp a cap de seq; com præc et Dom præc.

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

Off plur Mart et prop loco. Lect 1 Noct e Dom præc.—
Vesp prop de seq ; com S. Joseph et præc necnon S. Emeren-
tianæ, V.M.—In fine Hymnor *Jesu, &c. Qui natus, &c.*

- 23 Tuesd. Feast and 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, Præf B.M. et *Te in Desponsat.* Ad Prim
Qui natus, &c.—In 2 Vesp com S. Joseph et seq.

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

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

- 25 Thursd. *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 Frid. *Red.* S. Polycarp, B. Mart : doub. Abstinence.

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

- 27 Sat. *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 Dom seq ac S. Agnetis *secundo*,
ant prop.

Cras annunciab Fest Purific B.M. et benedictio Candelar
pro fer vi. seq.

- 28 SUNDAY IV aft Epiph. *White.* Ep., Rom. xiii. 8-10 ;
Gosp., Matth. viii. 23-28.

S. John Chrysostom, B. Conf and Doctor : doub.—2d
Vespers of S. John : from little Chapt. of S. Francis ;
com of S. John and of Sunday.

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

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

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

- 30 Tuesd. *White.* S. Felix IV. P. Conf : doub.

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

- 31 Wedn. *White.* S. Peter Nolasco, Conf : doub.

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

FEBRUARY HAS XXVIII DAYS.

- 1 Thursd. *Red.* S. Ignatius, B. Mart : doub.

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

- 2 Frid. *White.* Purification of B. V. Mary : doub of 2d cl. Less., Mal. iii. 1-4 ; Gosp., Luke ii. 22-32.

Day of devotion. Abstinence.

N.B.—On this day the people bring wax tapers to be blessed before Mass.

Off prop et in off parvo. (Ante Miss fit benedictio et distribut Candelar in parament viol.) In Miss Cred et Præf de Nativ.—In 2d Vesp com seq* et S. Blasii, Ep M.—Post Complet dic ant *Ave, Regina, &c.* usq ad fer 5 in Cæna Dni.

- 3 Sat. *White.* S. Dionysius, B. Conf : doub.

Off C.P. et prop locof. 9 lect et com S. Mart in L et M.—In 2 Vesp com Dom seq.—Ad V. *Benedicamus Dno* dupl addit *Alleluia* quod deinceps non dicit usq ad Sabb Sanct ; sed ej loco, in initio Horar, dic *Laus tibi, Dne, &c.*

De S. Andrea Corsini fit translæt in diem 19 hujus.

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

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

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

Off prop.—Vesp prop de seq.* ; com præc et S. Dorotheæ, V.M.

De S. Hyacintha fit translæt in diem 20 hujus.

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

Off prop. 9 lect et com S. Dorotheæ in L et M. Cred et Præf de Cruce.—In 2 Vesp com seq.

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

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

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

Off C. non P.—Vesp a cap de seq* †, com præc et S. Apolloniæ, V. M.

- 9 Frid. *White*. S. Zosimus, P. Conf : doub. Abstinence.
Off C. P. 9 lect et com S. Virg in L et M.—Vesp a cap de seq ; com præc.
- 10 Sat. *White*. S. Scholastica, Virg : doub.
Off de Comm Virg tant.—In 2 Vesp com Dom seq.
De S. Anthero fit translát in diem 27 hujus.
- 11 SEXAGESIMA SUNDAY. *Purple*. Office and Mass of Sunday : sem. Ep., 2 Cor. xi. 19-33—xii. 1—9 ; Gosp., Luke viii. 4-15.—1st Vespers of S. Telesphorus ; *Red*. 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.
- 12 Mond. *Red*. S. Telesphorus, P. Mart. doub.
Off un Mart.—Vesp prop seq* ; com præc.
De S. Gregorio fit translát in diem 28 hujus.
- 13 Tuesd. *Red*. Commemoration of the Passion of our Lord : great doub.
Off prop. Ad Prim *Qui pro nobis pati dignatus es*. In Miss Cred et Præf de Cruce.—In 2 Vesp com. seq* ; et S. Valentini, Presb. M.
- 14 Wedn. *White*. S. Agatho, P. Conf : doub.
Off C. P.† Com S. Mart in L et M.—Vesp a cap de seq, hym prop ; com præc et SS Faustini et Jovitæ, MM.
- 15 Thursd. *Red*. S. Martina, Virg, Mart : 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 Frid. *White*. S. Gregory X., P. Conf : doub. Abstinence.
Off C. P.—Vesp a cap de seq* ; com præc.
- 17 Sat. *Red*. S. Hyginus, P. Mart : doub.
Off un Mart.—In 2 Vesp com Dom seq et S. Simeonis, Ep. Mart.
De S. Raymundo fit translát in diem 24 Mart.
Cras annunciab termin Solemn Nuptiar pro fer 3tia seq, Dies Ciner et Jejun Quadrages et Dispensat de esu carniun, et Incip Indulgent pro fer 4ta seq.
- 18 QUINQUAGESIMA SUNDAY. *Purple*. Office and Mass of Sunday : sem. Ep., 1 Cor. xiii. 1-13 ; Gosp., Luke xviii. 31-43.—1st Vespers of S. Andrew ; *White*. Com of Sunday.
Off ut in Psalt. Suffrag.—Com S. Mart in L et M sine Glor 3 or *a cunctis*.—Vesp de seq† ; com Dom præc.

- 19 Mond. *White.* S. Andrew Corsini, B. Conf: doub.
(from 4th Feb.)

Off C. P. et prop loco.—Vesp a cap de seq* ; com præc.

- 20 Tuesd. *White.* S. Hyacintha of Mariscotti, Virg :
doub. (from 6th Feb.)

Off de Comm V. tant et prop loco. Missa *Dilexisti.*—Vesp
de eod festo.

N.B.—On this day the solemnizing of marriage ter-
minates.

The Indulgence begins.

- 21 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 Preces
flexis genib. Ad *Benedict* et *Magnif* ant et orr prop quotid,
com de Cruce et Suffrag Sanctor.) In Miss prop sine Glor 2
or *A cunctis*, 3 *Omnipotens*, Tract, Præf Quadrage, quæ dic quoti-
d usq ad Dom Pass etiam in festis, nisi alter notet.—Vesp
prop de seq ; com S. Pauli et fer.

Hodie prohibent Missæ Votiv privat, et Defunctor, nisi
præsente cadavere.

- 22 Thursd. *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.—Vesp prop de seq* ;
com præc et S. Pauli ac fer.

De S. Petro Damiano fit translatus in diem 1 Mart.

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

Off prop. 9 lect et com fer in L et M, 3 or Vigil S. Matthiæ
(de qua nil in off), Cred, Præf de Cruce et Ev fer in fine.—Vesp
de seq ; com præc et fer.

- 24 Sat. *Red.* S. Matthias, Ap : doub. of 2d. cl.—Day of
devotion. Abstinence.

Off de comm App. Lect 1 Noct prop. 9 lect et com fer in
L et M, Cred, Præf App et Ev fer in fine.—In 2 Vesp com
Dom seq.

De S. Felice fit translatus in diem 3 Mart.

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

Cras annunciab Quatuor Tempora.

- 25 SUNDAY I of Lent of 1st Cl. *Purple*. Office and Mass of Sunday: sem. Ep., 2 Cor. vi. 1-10; Gosp., Matth. iv. 1-11.—2d Vespers of the Sunday; Com of S. Margaret. Suffrages.

Off ut in Psalt et prop de Temp Quadrages. Suffrag. In Miss sine Glor orr assignatæ.—In 2 Vesp com seq. Suffrag.

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

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

- 27 Tuesd. *Red*. S. Antherus, P. Mart: doub. (from 11th Feb.)

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

- 23 Wedn. Ember-day. *White*. S. Gregory II, P. Conf: doub. (from 13th Feb.) Abstinence.

Off C. P. et prop loco. 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.

MARCH HAS XXXI DAYS.

- 1 Thursd. *White*. S. Peter Damian, B. Conf and Doct: doub. (from 23d Feb.)

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

De S. Simplicio fit translāt in diem 6 Mart.

- 2 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.

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

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

De S. Lucio fit trnsnat in diem 13 Mart.

- 4 SUNDAY II of Lent. *Purple*. Office and Mass of Sund: sem. Ep., 1 Thess. iv. 1-7; Gosp., Matth. xvii. 1-9.—2d Vespers of Sunday; com of S. Casimir. Suffrages.

Off ut in Psalt et prop de Temp. Suffrag. In Miss sine Glor orr assign.—In 2 Vesp com seq. Suffrag.

The Indulgence ends.

- 5 Mond. *White*. S. Casimir, Conf: sem.

(In Brev heri.) Off C. non P.+ Lect 1 Noct *Iustus*. 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.

- 6 Tuesd. *White*. S. Simplicius, P. Conf: doub. (from 2d March.)

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, aut *O Doctor*; com præc et fer ac SS. Perpetuæ et Soc. MM.

- 7 Wedn. *White*. S. Thomas of Aquin, Conf and Doctor: sem. Abstinance.

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

- 8 Thursd. *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 prop de seq*; com præc et fer.

De S. Francisca Rom fit trnsnat in diem 14 Mart.

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

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.

- 10 Sat. *Red*. The forty Martyrs: sem. Abstinance.

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.—In 2 Vesp a cap de Dom seq; com præc. Suffrag.

N.B.—In the Eastern and Western Districts, the EASTER DUTIES and INDULGENCE begin to-morrow. In the Northern District, the period for gaining the Easter Indulgence is, for most of the Missions, that

established by the general law of the Church, viz.—from Palm Sunday to Low Sunday inclusively; but, for some few of the Missions, the necessity of the circumstances occasions an extension (longer or shorter) of this period, which is duly announced to the people by their respective Pastors.

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

Off ut in Psalt et prop loco. Suffrag. In Miss orr assign. —Vesp de seq, ant *O Doctor*; com Dom præc.

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

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

- 13 Tuesd. *Red*. S. Lucius, P. Mart: doub. (from 4th March.)

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

- 14 Wedn. *White*. S. Frances, Wid: doub. (from 9th March.) Abstinence.

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

- 15 Thursd. *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 prop de seq*; com præc et fer.

- 16 Frid. *Red*. Feast of the Five Wounds of our Lord: great doub. Abstinence.

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

- 17 Sat. *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*, Ev fer in fine. Suffrag.—In 2 Vesp a cap de Dom seq; com præc. Suffrag.

De S. Gabriele fit translat in diem 20 Mart.

- 18 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. Joseph; *White*. Com of Sunday.

- Off ut in Psalt et prop loco. Suffrag. In Miss orr assign.
—Vesp prop de seq; com Dom præc.
- 19 Mond. *White.* S. Joseph, Conf: Spouse of B. V. Mary: doub. of 2d cl. Day of devotion.
Off prop. 9 lect et com fer in L et M sine Cred, Ev fer in fine.—In 2 Vesp com seq; ant prop, et fer.
- 20 Tuesd. *White.* S. Gabriel, Archangel: great doub. (from 18th March.)
Off prop. 9 lect et com fer in L et M, Cred et Ev fer in fine.—In 2 Vesp com seq et fer.
- 21 Wedn. *White.* S. Benedict, Abb: doub. Abstinence.
Off C. non P. Lect 1 Noct *Laudemus.* 9 lect et com fer in L et M, Ev fer in fine.—In 2 Vesp com seq et fer.
- 22 Thursd. *White.* S. Hilary, B. Conf: sem. (from 14th January.)
Off C. P.+ Lect 1 Noct *Fidelis.* 9 lect et com fer in L et M, 3 or *A cunctis*, Ev fer in fine. Suffrag.—Vesp prop de seq*; com præc et fer.
- 23 Frid. *Red.* Feast of the most precious Blood of our Lord: great doub. Abstinence.
Off prop. 9 lect et com fer in L et M, Cred, Præf de Cruce et Ev fer in fine. Ad Prim *Qui tuo nos sanguine redemisti.*—In 2 Vesp com seq et fer.
- 24 Sat. *White.* S. Raymund of Pennafort, Conf: sem. (from 18th February.) Abstinence.
(In Brev 23 Jan.) Off C. non P.+ Lect 1 Noct *Beatus.* 9 lect et com fer in L et M, 3 or *A cunctis*, Ev fer in fine. Suffrag.—In 2 Vesp a cap de Dom seq; com præc.
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.*
- 25 PASSION SUNDAY of 1st cl. *Purple.* Office and Mass of Sund: sem. Ep., Heb. ix. 11-15; Gosp., John viii. 46-59.—1st Vespers of the Annunciation; *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 prop de seq; com Dom præc. In Hym *Jesu*, &c.; *Qui natus*, &c.
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.*

- 26 Mond. *White*. Annunciation of B. V. Mary: doub. of 2d cl. (from yesterday.) 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 Annun-
ciat*, Ev fer in fine. Ad Prim *Qui natus*, &c.—Vesp de eod festo; com fer.

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

Off fer ut in Psalt et prop de Temp Pass. Ad Laud et per Horas Preces flexis genib. In Miss prop 2 tant or *Eccles*, vel pro Papa.—Vesp de seq*; com fer.

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

Abstinence.

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

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

Off ut in Psalt et prop de Temp. Preces flexis genib. In Miss 2 or *Eccles*, vel pro Papa.—Vesp prop de seq; com fer. In Hym *Jesu*, &c. *Qui natus*, &c.

- 30 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* et Ev fer in fine. Ad Prim *Qui passus es pro homine*.—In Vesp com fer.

- 31 Sat. *Purple*. Of the Feria. Abstinence.

Off Sabb ut in Psalt et prop de Temp. Preces flexis genib. In Miss 2 tant or *Eccles*, vel pro Pap.—Vesp fer; a cap de Dom seq.

Cras annunciab Fer v in Coena Dni et Fer vi in Paraceve, et abstinent ab esu Carn in fer v.

APRIL HAS XXX DAYS.

- 1 PALMSUNDAY of 1st cl. *Purple*. Office and Mass of Sund: sem.—Before Mass the Psalms 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, osculator 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 ead Dom.

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

De S. Francisco de Paulo fit translāt in diem 16 hujus.

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

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

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

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

De S. Isidoro fit translāt in diem 18 hujus.

4 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.

De S. Vincentio Ferrer fit translāt in diem 20 hujus.

5 Maundy Thursday. *White* at Mass. Office and Mass of the day : doub. of first cl.—Day of devotion. *Tenebræ.* Abstinence.

In Cœna Dni omn prop. In Miss non dic ps *Judica* nec *Gloria Patri* ad Introit et *Lavabo*. Dic tamen *Gloria in excelsis* ad cuj intonat pulsantur Organa et Campanæ quæ deinde silent usq ad dict Hym in Sabb Sanct ; 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. Sixto fit translāt in diem 28 hujus.

6 Good Friday. *Black.* Office of the day : doub. of 1st cl. Passion, John xviii. xix. Mass of the Pre-sanctified. Day of devotion. *Tenebræ.* Abstinence.

In Parasceve Off prop. Legitur Passio. Post Miss Præ-sanctificator, Vesp dupl ut heri.

De S. Cœlestino fit translāt in diem 23 Maii.

7 Holy Saturday. *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, Missa est*, usq ad Vesp Sabb in Albis exclusive. Complet

ut ibi, et in fine dic ant *Regina cali* stando usq ad Vesp SS. Trinit.—Item ad Salutation Angelic toto temp Pasch non flecuntur genua.

HERE THE PASCHAL TIME BEGINS.

- 8 EASTER SUNDAY. *White.* THE RESURRECTION OF OUR LORD: doub. of first 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 omni prop. In Miss, Sequentia, Præf, *Communic* et *Hanc igitur* prop per Oct.—Vesp de ead Dom. Complet ut ibi.
- 9 Easter Mond. *White.* Office and Mass of the day; doub. of 1st cl. Day of devotion.
Off et Miss ut heri et prop loco.—Vesp de eod die.
- 10 Easter Tuesd. *White.* Doub of 1st cl. Day of devotion.
Off et Miss prop ut heri. Vesp de eod die.
De S. Leone fit translata in diem 18 Junii.
- 11 Wed. *White.* Of the Octave: sem.
Off ut heri. In Miss prop 2 tant or *Eccles*, vel pro Pap.—Vesp de Oct.
De S. Julio fit translata in diem 22 Junii.
- 12 Thursd. *White.* Of the Octave: sem.
Off et Miss prop ut heri.—Vesp de Oct.
De S. Hermenegildo fit translata in diem 19 Decemb.
- 13 Frid. *White.* Of the Octave: sem. Abstinence.
Off et Missa prop ut supra.—In 2 Vesp. com SS. Tiburtii et Soc. MM.
- 14 Sat. *White.* Of the Octave: sem.
Off ut heri et in prop.—Com SS. Mart in L. et M. prop.—Ad Vesp Off fit ritu dupl. Pss fer ex Sabb dic sub una ant *Alleluia*. A cap de Dom in Albis ut pro loco: dic *Benedicamus Dno sine Alleluia*. Complet ut ibi.
- 15 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. Francis.
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.

- 16 Mond. *White.* S. Francis of Paula, Conf: doub. (from 2d April).

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

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

- 17 Tuesd, *Red.* S. Anicetus, P. Mart; doub.

Off un Mart temp Pasch, Missa *Protexisti.*—Vesp a cap de seq †; ant *O Doctor*; com præc.

- 18 Wedn. *White.* S. Isidore, B. Conf. and Doctor: doub. (from 4th April).

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

- 19 Thursd. *White.* S. Leo, IX. P. Conf: doub.

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

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

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

- 21 Sat. *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 et Dom seq.

- 22 SUNDAY II after East. *Red.* Ep., 1 Pet. ii. 21-25; Gosp., John x. 11-16.

SS. Soter and Caius, PP. MM: doub.—2d Vesp of SS. Soter, &c., com of Sunday and of S. George.

Off plur Mart temp Pasch et prop loco. 9 lect et com Dom in L et M Ev, Dom in fine.—In 2 Vesp com Dom præc et seq.

- 23 Mond. *Red.* S. George, Mart: sem.
Off un Mart temp Pasch. Ad Laud com Crucis. In Miss
2 or *Concede*, 3 *Eccles*, vel pro Papa.—Vesp de seq; com præc.
- 24 Tuesd. *Red.* S. Fidelis of Sigmaringa, Mart: doub.
Off un Mart temp Pasch.—Vesp de seq; com præc.
- 25 Wedn. *Red.* S. Mark, Evang: doub. of 2d cl. On
this day the Litany of the Saints is recited.
Off de comm App et Evang. temp Pasch et prop loco.
Post Laud dic Litan Sanctor cum Precib et Orr flexis genib,
quæ pridie de sero nequeunt anticipari. (Ita S. R. C. 28 Mart
1775).—In 2 Vesp com seq.
- 26 Thursd. *Red.* SS. Cletus and Marcellinus, PP. MM.
doub.
Off plur Mart temp Pasch.—Vesp a cap de seq*; com
præc.
- 27 Frid. *White.* S. Anastasius, P. Conf: doub.
Abstinence.
Off C. P.—Vesp a cap de seq*; com præc et S. Vitalis, M.
(ant et V e Laud).
- 28 Sat. *Red.* S. Sixtus I, P. Mart: doub. (from 6th
April).
Off un Mart temp Pasch. 9 lect et com S. Mart in L (ant
et V e l Vesp) et M.—Vesp prop de seq; com præc et Dom
seq.
De S. Petro fit translát in diem 23 Junii.
- 29 SUNDAY III aft East. *White.* Ep., 1 Peter ii. 11-18;
Gosp., John xvi. 16-22.
Patronage of S. Joseph, Conf, Spouse of B. V. Mary:
doub. of 2d cl.—2d Vespers of S. Joseph; com of S.
Catherine and of Sunday.
Off prop. 9 lect et com Dom in L et M. Ev Dom in fine.
—In 2 Vesp com seq et Dom præc.
N.B.—In the Eastern and Western Districts, the
EASTER DUTIES and INDULGENCE terminate.
- 30 Mond. *White.* S. Catherine of Sienna, Virg: doub.
Off de Comm Virg tant. Lect 1 Noct e Dom præc.—Vesp
prop de seq; com præc.

MAY HAS XXXI DAYS.

- 1 Tuesd. *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.*
- 2 Wedn. *White.* S. Athanasius, B. Conf and Doct: doub.
Off C. P. In Miss Cred.—Vesp prop de seq; com præ tant.
- 3 Thursd. *Red.* 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 Frid. *White.* S. Monica, Wid: doub. Abstinence.
Off de Comm nec V. nec M.—Vesp a cap de seq†; com præc.
- 5 Sat. *White.* S. Pius V, P. Conf: doub.
Off C. P.—Vesp de seq. ant ad *Magnif* prop in utrisq Vesp; com præc et Dom seq.
- 6 SUNDAY IV after East. *Red.* Ep., James i. 17-21; Gosp., John xvi. 5-13.
S. John, Ap. before the Latin gate: great doub.—2d Vespers of S. John; com of S. Benedict and of Sunday.
Off App temp Pasch. Lect 1 Noct e Dom infr Oct Ascens. 9 lect et com Dom in L et M, Præf App et Ev Dom in fine.—In 2 Vesp com seq*; et Dom præc.
- 7 Mond. *White.* S. Benedict II, P. Conf: doub.
Off C. P. et prop loco. Lect 1 Noct e Dom præc.—Vesp prop de seq; com præc.
- 8 Tuesd. *White.* Apparition of S. Michael, Archang: great doub.
Off prop. In Miss Cred.—In 2 Vesp com seq, ant *O Doctor.*
- 9 Wedn. *White.* S. Gregory Nazianzen, B. Conf and Doct: doub.
Off C. P.—In Miss Cred.—Vesp a cap de seq†; com præc et SS. Gordiani et Soc. MM.

- 10 Thursd. *White.* S. Antoninus, B. Conf: doub.
Off C. P. 9 lect et com SS. Mart in L et M.—Vesp a cap de seq*; com præc.
- 11 Frid. *Red.* S. Alexander, P. Mart: doub. Abstinence.
Off un Mart temp Pasch. Miss *Protexisti*—In 2 Vesp com seq.
- 12 Sat. *Red.* SS. Nereus and Companions, MM: sem.
Off plur Mart temp Pasch. Ad Laud com Crucis. In Miss 2 or *Concede*, 3 *Eccles*, vel pro Pap.—Vesp de seq; com Dom seq et præc.
Cras annunciab triduum Rogat et Ascensio Dni pro fer V seq.
- 13 SUNDAY V after East. *Red.* Ep., James i. 22-27; Gosp., John xvi. 23-30.
S. Stanislaus, B. Mart: doub.—2d Vespers of S. Stanislaus; from little Chapt. of S. Paschal; *White.* Com of S. Stanislaus, of Sunday, and of S. Boniface, Mart.
(In Brev 7 huj.) Off un Mart temp Pasch. 9 lect et com Dom in L et M, Ev Dom in fine.—Vesp a cap de seq*; com præc et Dom præc ac S. Bonificii, Mart.
- 14 Mond of Rogations. *White.* S. Paschal, P. 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 S. Mart in L et M, Ev fer in fine.—Hoc tridus post Laud dicuntur Litanæ majores cum Precib et Orr quæ nequeunt pridie anticipari. (Ita S. R. C. 28 Mart. 1775.)—Vesp a cap de seq*; com præc.
- 15 Tuesd of Rogations. *White.* S. Isidore the Labourer, Conf: doub. Litany as yesterday.
Off C. non P. In Miss 2 or Rogat de quib nil in Off.—In 2 Vesp com seq.
- 16 Wedn of Rogations. *White.* S. Ubald, B. Conf: sem. Litany as above.
Off C. P. Lect 1 Noct *Fidelis*. 9 lect Vigil Ascens. Com Vigil (ant prop) et de Cruce in Laud. In Miss 2 or Virgil, 3 Rogat et Ev Vigil in fine.—Vesp prop de seq sine com. In Hym usq ad Pent *Jesu*, &c. *Qui Victor*, &c.
De S. Joanne Nepom fit translac in diem 5 Julii.
- 17 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. Venantius.

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

Hac die prohibent Missæ Defunctor etiam præsentē cadavere.

18 Frid. *Red.* S. Venantius, Mart: doub. Abstinence.

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

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

Off C. P. 9 lect S. Virg. Com Oct et S. Virg in L et M.—In 2 Vesp com Dom seq et Oct.

De S. Bernardino Senens fit translāt in diem 20 Decemb.

Cras annunciab Jejun in Vigil Pentecost.

20 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.—2d Vespers of Sunday; com of S. Felix and of Octave.

Off ut in die Ascens et prop loco. Com Oct in L et M sine 3 or. Ad Prim tres tant pss et non dic Preces.—In 2 Vesp com seq et Oct.

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

Off C. non P.† Com Oct in L et M, 3 or *Concede.*—Vesp de seq†; com præc et Oct.

22 Tuesd. *White.* S. Paschal Baylon, Conf: doub.

(In quibusd Brev 17 Maii.) Off C. non P. Com Oct in L et M.—Vesp a cap de seq*, †: com præc et Oct.

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

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

De B. M. tit *Auxil Xnor* fit translāt in diem 16 Junii.

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

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

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

Abstinence.

Off C. P. Com fer in L (aut V et Or e Dom præc) et M sine Cred, Præf tant Ascens.—In 2 Vesp com fer per ant, V et Or Dom.

De S. Philippo Neri fit translāt in diem 8 Junii.

26 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*, &c., usq ad Non Sabb seq.

The Indulgence begins.

De S. Joanne fit translāt in diem 3 Sept.

Cras annunciat Quatuor Tempora pro fer IV, VI, et Sabb seq.

27 PENTECOST SUNDAY. *Red.* THE DESCENT OF THE HOLY GHOST upon the APOSTLES: doub of 1st cl 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 om̄n prop. Ad Prim dic tres Pss sine Symb: in R. br *Qui sedes*, &c., et sic deinceps. Ad Tert, bym *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 præsentē Cadavere, quæ tant hac die prohibentur.

De S. Urbano fit translāt in diem 6 Sept.

28 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 om̄n ut heri.—Vesp de eod die.

De S. Bonifacio fit translāt in diem 7 Sept.

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

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

De S. Felice fit translāt in diem 12 Sept.

30 Wedn. Embor-day. *Red.* Of the Octave: sem.

Fast and Abstinence.

Off ut supra et prop loco. In Miss prop post *Kyrie* Prophet, 2 or *Eccles*, vel pro Pap.—In 2 Vesp com S. Petronillæ, Virg.

De S. Angela fit translāt in diem 13 Sept.

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

Off ut supra. Com S. Virg in L et M sine 3 or.—Vesp de Oct.

JUNE HAS XXX DAYS.

De S. Eleutherio fit translatus in diem 3 Oct.

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

Off ut supra. In Miss 2 Or *Eccles*, vel pro Papa.—Vesp de Oct, com SS. Marcellini et Soc. MM.

De S. Eugenio fit translatus in diem 11 Oct.

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

Off ut supra. In Miss prop post *Kyrie* Prophet, Glor, 2 or SS. Mart: 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.

Cras annunciab Fest SS. Corp Xti pro fer V seq.

De S. M. Magd. de Pazzis fit translatus in diem 12 Oct.

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

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

- 4 Mond. *White.* S. Francis Caracciolo, Conf: doub.
Off C. non P.—In 2 Vesp com seq*.

- 5 Tuesd. *White.* S. Ferdinand, Conf: sem.
(In Brev 30 Maii.) Off C. non P. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit. Vesp de seq; com præc.

- 6 Wedn. *White.* S. Norbert, B. Conf: doub.
Off C. P.—Vesp prop de seq sine ulla com. In Hym *Jesu*, &c. *Qui natus*, &c.

- 7 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. Philip.

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 dici nequeunt Missæ Votiv nisi pro re gravi, neque Defunctor, nisi Solemn præsentate cadav, quæ hodie tant prohibentur, sicuti et Missæ in Orat privat.

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

Off C. non P.† Lect 1 Noct *Beatus.* Com Oct in L et M. —In 2 Vesp com Oct et SS. Primi, &c. MM.

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

Off ut in festo et prop loco. Com sine lect SS. Mart in L et M, 3 or *Concede.*—Vesp de seq; com Dom seq et Oct.

- 10 SUNDAY within the Octave, II aft Pent. *White.* Ep., 1 John iii. 13-18; Gosp., Luke xiv. 16-24.

St Margaret, Queen and Patroness of Scotland, Widow: doub of 2d cl.—2d Vespers of S. Margaret; com of S. Barnabas, of Sunday, and of the Octave.

Off de Comm nec V nec M. Lect 1 Noct *Mulierem fortem.* 9 lect et com Dom et Oct in L et M, Ev Dom in fine.—In 2 Vesp com seq et Dom præe nec non Oct.

The Indulgence ends.

- 11 Mond. *Red.* S. Barnabas, Ap: great doub.

Off de Comm App et prop loco. Lect 1 Noct prop. Com Oct in L et M, Præf App.—In 2 Vesp com seq * et Oct ac SS. Basilidis et Soc. MM.

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

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

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

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

De S. Basilio fit translata in diem 16 Oct.

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

Off ut in festo et prop loco.—In 2 Vesp com SS. Viti et Soc. MM.

De S. Joanne fit translata in diem 22 Oct.

- 15 Frid. *White.* Feast of the Sacred Heart of Jesus: great doub. Abstinance.

Off prop. 9 lect e duab et com SS. Mart in L et M, Cred et Præf de Cruce.—In 2 Vesp com seq*, ant prop. In Hym *Jesu*, &c. *Qui natus*, &c.

- 16 Sat. *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 2 or *Deus omnium Fidelium* (ob Anniv Creation SS. D. N. Pii, Div. Provid, Papa IX), Cred et Præf B. M. et *Te in Festivit.*—In 2 Vesp com Dom seq.

- 17 SUNDAY III aft Pent. *Green.* Office and Mass of Sunday: sem. Ep., 1 Pet. v. 6-11; Gosp., Luke xv. 1-10.—1st Vespers of S. Leo; *White.* Com of Sunday and of SS. Mark and Companions, MM.

Off ut in Psalt et prop loco. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit.—Vesp de seq⁺, ant *O Doctor*; com Dom præc et SS. Marci et Soc. MM.

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

Off C. P. Lect 1 Noct prop. 9 lect et com SS. Mart in L et M, Cred.—Vesp a cap de seq, hym prop; com præc et SS. Gervasii et Protasii, MM.

- 19 Tuesd. *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.

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

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

- 21 Thursd. *White.* S. Aloysius of Gonzaga, Conf: doub.

Off C. non P.—Vesp a cap de seq^{*}, ⁺; com præc et S. Paulini, Ep. C.

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

Abstinence.

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

- 23 Sat. *Red.* S. Peter, Mart: doub. (from 29th May.)

Off un Mart extra temp Pasch. 9 lect et com Vigil S. Joannis Bapt in L (ant et V fer curr, or prop) et M *In virtute tua*, Ev *Si quis venit*, et Ev Vigil in fine.—Vesp prop de seq; com Dom seq tant.

The Indulgence begins.

Cras annunciab Jejun in Vigil pro fer V, et Fest SS. Petri et Pauli pro fer VI seq.

- 24 SUNDAY IV aft Pent. *White.* Ep., Rom. viii. 18-23; Gosp., Luke v. 1-11.

Nativity of S. John the Baptist : doub of 1st cl with Octave.—2d Vespers of S. John ; com of S. Gallicanus and of Sunday.

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

Hodie prohib Missæ Defunctor etiam præsentē cadavere.

25 Mond. *Red.* S. Gallicanus, Mart: doub.

Off un Mart. Com Oct in L et M. Pro hac Oct non dic Credo.—Vesp a cap de seq prop; com præc et Oct.

26 Tuesd. *Red.* SS. John and Paul, MM: doub.

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

27 Wedn. *White.* S. William, Abb: doub.

(In Brev 25 huj.) Off C. non P. Com Oct in L et M.—Vesp a cap de seq; com præc et Oct.

28 Thursd. *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, Ev Vigil in fine.—Vesp prop de seq sine ulla com.

29 FRIDAY. *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.

Abstinence.

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 Sat. *Red.* Commemoration of S. Paul, Ap: doub.

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

JULY HAS XXXI DAYS.

1 SUNDAY V aft Pent. *White.* Ep., 1 Peter iii. 8-15; Gosp., Matt. v. 20-24.

Octave day of S. John the Baptist; doub.—1st Vesp of the Visitation B. V. Mary: com of S. John, of Sunday, of the Octave and of SS. Processus and Companions, MM.

- Off ut in festo et prop loco. 9 lect et com Dom et Oct SS. App in L et M. Ev Dom in fine.—Vesp prop de seq; com præc et Dom præc et Oct SS. App, necnon SS. Processi et Soc. MM.—In Hym *Jesu*, &c. *Qui natus*, &c.
- 2 Mond. *White*. Visitation of B. V. Mary: great doub.
Off prop et in off parvo. 9 lect SS. Mart. Com Oct et SS. Mart in L et M, Præf B. M. et *Te in Visitat.*—In 2 Vesp com seq*, et Oct.
- 3 Tuesd. *White*. S. Paul, P. Conf: doub.
Off C. P+. Com Oct in L et M.—Vesp a cap de seq** ; com præc et Oct.
- 4 Wedn. *Red*. S. Ireneus, B. Mart: doub.
Off un Mart. Lect 1 Noct prop. Com Oct in L et M.—Vesp a cap de seq; com præc et oct.
- 5 Thursd. *Red*. S. John Nepomucen, Mart: doub.
(from 17th May.)
Off un Mart extra temp Pasch. Com Oct in L et M, *Lætabitur.*—Vesp a cap de seq ut in 1 Vesp de Comm App, ant ad *Magnif* et Or prop; com præc.
- 6 Frid. *Red*. Octave day of SS. Peter and Paul, App: doub. Abstinance.
Off de Comm App et prop loco. Miss prop.—Vesp a cap de seq*; com præc.

The Indulgence ends.

- 7 Sat. *White*. S. Benedict XI, P. Conf: doub.
Off C. P.—Vesp a cap de seq prop*; com præc et Dom seq. De S. Elizabeth fit translac in diem 22 Dec.
- 8 SUNDAY VI aft Pent. *Red*. Ep., Rom. vi. 3-11; Gosp., Mark viii. 1-9.
Commemoration of all the Holy Pontiffs: doub.—1st Vespers of B. V. Mary. *White*. Com of the Pontiffs and of Sunday.
Off prop et de comm App. 9 lect et com Dom in L et M prop, Præf de Trinit. Ev Dom in fine.—Vesp de seq ut in die B. M. *ad Nives* (5 Aug); com præc et Dom præc.—In Hym *Jesu*, &c. *Qui natus*, &c.
- 9 Mond. *White*. Feast of the Prodiges wrought through the Intercession of B. V. Mary: great doub.
Off ut in die B. M. *ad Nives* et in off parvo. Lect 1 et 3 Noct ut in die *ad Nives*, 2 Noct vero us in die 5 infr Oct Nativ

ejusd. In Laud et per Hor ant ut in die *ad Nives* ita et Missa in qua Cred et Præf B. M. *et Te in Festivitat.*—In 2 Vesp com seq.

- 10 Tuesd. *Red.* The Seven Brothers, MM : sem.
Off plur Mart. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit.
—Vesp de seq*; com præc.
- 11 Wedn. *Red.* S. Pius I, P. Mart : doub.
Off un Mart.—Vesp a cap de seq ; com præc et SS. Naboris et Soc. MM.
- 12 Thursd. *White.* S. John Gualbert, Abb : doub.
Off C. non P. Comm SS. Mart in L et M.—Vesp a cap de seq*; com præc.
- 13 Frid. *Red.* S. Anacleto, P. Mart : doub. Abstinence.
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 Sat. *White.* S. Bonaventure, B. Conf. and Doct. : doub.
Off C. P. Lect 1 Noct *Sapientiam*. In Miss Cred.—In 2 Vesp com Dom seq et S. Henrici, Conf.
- 15 SUNDAY VII aft Pent. *Green.* Office and Mass of Sunday : sem. Ep., Rom. vi. 19-23 ; Gosp., Matth. vii. 15-21.—1st Vespers of B. V. Mary. *White.* Com of Sunday, and of S. Henry, Emperor, Conf.
Off ut in Psalt et prop loco. 9 lect e trib et com S. Henrici in L et M, 3 or *A cunctis*. Suffrag.—Vesp de seq ; com Dom præc et S. Henrici.—In Hym *Jesu*, &c. *Qui Natus*, &c.
- 16 Mond. *White.* Commemoration of our B. Lady of Mount Carmel : great doub.
Off prop et in Off parvo. In Miss Cred et Præf B. M. *et Te in Commem.* Ad Prim *Qui natus*, &c.—In 2 Vesp com seq*.
- 17 Tuesd. *White.* S. Leo IV, P. Conf : doub.
Off C. P.—Vesp a cap de seq†; com præc et SS. Symphorosæ et Filior, MM.
- 18 Wedn. *White.* S. Camillus of Lelli, Conf : doub.
Off C. non P. 9 lect et com SS. Mart in L et M.—Vesp a cap de seq*; com præc.
- 19 Thursd. *White.* S. Symmachus, P. Conf : doub.
Off C. P.—Vesp a cap de seq†; com præc et S. Margaritæ, V. M.

- 20 Frid. *White.* S. Jerome *Æmilianus*, Conf: doub.
Abstinence.
Off C. non P. Com S. Virg in L et M.—Vesp a cap de seq †; com præc et S. Praxedis, Virg.
- 21 Sat. *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 et Dom seq.
- 22 SUNDAY VIII aft Pent. *White.* Ep., Rom. viii.
12-17; Gosp., Luke xvi. 1-9.
S. Mary Magdalen, Penitent: doub.—2d Vespers of S. Mary Magd: from little Chapt, of S. Apollinaris.
Red. Com of S. M. Magd., of Sunday, and of S. Liborius, B. Conf.
Off nec V. nec M. Ad Matut et Laud hym prop ita et lect 1 Noct. 9 lect et com Dom in L et M. Ev Dom in fine.—Vesp a cap de seq; com præc, ant prop, et Dom præc ac S. Liborii, Ep. C.
- 23 Mond. *Red.* S. Apollinaris, B. Mart: doub.
Off un Mart. Com S. Liborii et L et M.—Vesp a cap de seq †; com præc et S. Christinae, V. M.
- 24 Tuesd. *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 fer curr) et S Virg in L et M *Justus*, Ev *Designavit*, Ev Vigil in fine.—Vesp de seq; com præc tant.
- 25 Wedn. *Red.* S. James, Ap: doub of 2d cl. Day of devotion.
Off de Comm App et prop loco. Lect 1 Noct prop. Com S. Christophori M in L et M, Cred et Præf App.—In 2 Vesp com seq.
- 26 Thursd. *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 Frid. *White.* S. Veronica *de Julianis*, Virg: doub.
Abstinence.
Off de Comm Virg. 9 lect et com S. Mart in L et M *Dilexisti*.—Vesp a cap de seq*; com præc.
- 28 Sat. *Red.* SS. Victor, P. Mart, Innocent, Conf, Nazarius and Celsus, MM: doub.
Off plur Mart. In Orr Miss legunt prius nomina SS. Vic-

toris et Innocentii, &c.—Vesp a cap de seq*; com præc et Dom
1 Aug, ant *Sapientia*, ac SS. Simplicii et Soc MM.

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

Off un Mart. 9 lect et com Dom et SS. Mart in L et M,
Ev Dom in fine.—In 2 Vesp com Dom præc, et seq, ac SS.
Abdon et Sennen, MM.

- 30 Mond. *White.* S. Martha, Virg: sem.

(In Brev heri.) Off de Comm Virg. 9 lect et com SS.
Mart in L et M, 3 or 4 *cunctis*. Suffrag.—Vesp de seq; com
præc.

- 31 Tuesd. *White.* S. Ignatius of Loyola, Conf: doub.

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

AUGUST HAS XXXI DAYS.

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

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

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

Off un Mart.—In 2 Vesp com seq. ant prop.

- 3 Frid. *Red.* Finding of the Body of S. Stephen, first
Mart: sem. Abstinence.

Off prop. Suffrag. In Miss 2 or 4 *cunctis*, 3 ad libit.—
Vesp de seq †; com præc, ant prop.

- 4 Sat. *White.* S. Dominic, Conf: doub.

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

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

Dedication of our Blessed Lady *ad Nives*: great doub.
—1st Vespers of the Transfiguration, without com.

Off prop et in off parvo. 9 lect et com Dom in L et M,
Præf B. M. et *Te in Festivit*, Ev Dom in fine.—Vesp de seq*;
sine ulla com. In Hym per Oct *Jesu*, &c. *Qui te revelas*, &c.

- 6 Mond. *White.* Transfiguration of our Lord : doub. of 1st cl. with Octave. Day of devotion.
Off prop. Pro 9 lect divid 8 et incip *Tu vero*, &c. Ad Prim *Qui apparuisti*, &c. In Miss Cred et Præf de Nativ per tot Oct.—In 2 Vesp com seq tant, ant prop in utrisq Vesp.
- 7 Tuesd. *White.* S. Cajetan, Conf : doub.
Off C non P. Lect 1 Noct e Dom præc. 9 lect S. Donati, Ep. M. Ad *Benedict* ant prop. Com Oct et S. Mart in L et M.—In 2 Vesp com seq et Oct.
- 8 Wedn. *Red.* SS. Cyriacus and Companions, MM : sem.
Off plur Mart. Com Oct in L et M, 3 or *Concede*.—Vesp prop de seq* ; com præc et Oct ac S. Romani, M.
- 9 Thursd. *Red.* S. Emygdus, B. Mart : doub.
Off prop. 9 lect Vigil S. Laurentii. Com Oct et Vigil (ant et V fer curr) ac S. Mart in L et et M, Ev Vigil in fine.—Vesp prop de seq ; com præc tant, ant et V. prop.
- 10 Frid. *Red.* S. Lawrence, Mart : doub of 2d cl. with Octave. Day of devotion. Abstinance.
Off prop.—In 2 Vesp com seq* et SS. Tiburtii et Soc. MM.
- 11 Sat. *Red.* S. Sixtus II, P. Mart : doub.
Off un Mart. 9 lect SS. Mart. Com duar Oct et SS. Mart in L et M. Vesp a cap de seq ; com præc et Dom seq, ac duar Oct.

The Indulgence begins.

Cras annunciab Jejun in Vigil pro fer III, et Fest Assumpt B. M. pro fer IV seq.

- 12 SUNDAY XI aft Pent. (3d of Aug.) *White.* Ep., 1 Cor. xv. 1-10 ; Gosp., Mark vii. 31-37.
S. Clare, Virg : doub.—1st Vespers of Octave day of Transfiguration : com of S. Clare, of Sunday, of Octave of S. Lawrence, and of SS. Hyppolitus and Companions, MM.
Off de Comm Virg. 9 lect et com Dom et duar Oct in L et M, Ev Dom in fine.—Vesp de seq ut in 1 Vesp festi ; com præc, et Dom præc, et Oct S. Laurent, nec non SS. Hyppoliti et Soc. MM.
- 13 Mond. *White.* Octave day of the Transfiguration : doub.
Off ut in festo et in prop*. 9 lect SS. Mart. Com Oct S. Laurent et SS. Mart in L et M.—In 2 Vesp com seq* et Oct S. Laurent ac S. Eusebii, Conf. (V ex Laud.)

- 14 Tuesd. *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 curr) et S. Eusebii in L et M sine Cred, Ev Vigil in fine.—Vesp prop de seq sine ulla com. In Hym *Jesu*, &c. *Qui natus*, &c.
- 15 WEDNESDAY. *White.* ASSUMPTION OF BLESSED VIRGIN MARY: doub of 1st cl with Octave. Less., Ecclus. xxiv. 11-20; Gosp., Luke x. 38-42.—2d Vespers of the Feast; com of S. Roch.
Off prop. Ad Prim *Qui natus*, &c., per tot Oct. In Miss Cred et Præf B. M. et *Te in Assumpt* per tot Oct.—In 2 Vesp com seq tant*.
Hodie prohibent Missæ Defunctor etiam præsentè cadavere.
- 16 Thursd. *White.* S. Roch, Conf: doub.
Off C. non P. Com Oct Assumpt et S. Laurentii in L et M.—Vesp a cap de die Oct S. Laurentii ut in 1 Vesp festi, or prop; com præc et Oct Assumpt.
- 17 Frid. *Red.* Octave day of S. Lawrence, Mart: doub. Abstinence.
Off ut in festo et prop loco. Com Oct Assumpt in L et M, —Vesp a cap de seq,†; com præc et Oct Assumpt ac S. Agapiti M.
- 18 Sat. *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 prop de seq†; com præc et Dom seq, nec non Oct.
De S. Philumena fit translat in diem 27 Oct.
- 19 SUNDAY XII aft Pent. (4th of Aug.) *White.* Ep., 2 Cor. iii. 4-9; Gosp., Luke x. 23-37.
S. Joachim, Conf. Father of B.V. Mary; great doub. —2d Vespers of S. Joachim; com of S. Bernard, of Sunday, and of Octave.
Off C. non P. et in prop. Lect 1 Noct *Beatus*. 9 lect et com Dom et Oct in L et M, Ev Dom in fine.—In 2 Vesp com seq* ant *O Doctor*, et Dom præc et Oct.
- 20 Mond. *White.* S. Bernard, Conf and Doct: doub.
Off C. non P. lect 1 Noct e Dom præc, 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 Tuesd. *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 SS. Timothei et Soc. MM.

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

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

The Indulgence ends.

- 23 Thursd. *White.* S. Philip Benitius, Conf : doub.

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

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

(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 Sat. *Red.* S. Bartholomew, Ap : doub of 2d cl. Day of devotion.

Off de Comm App et prop loco. Lect 1 Noct prop. In Miss Cred et Præf App.—In 2 Vesp com seq*, et Dom seq.

- 26 SUNDAY XIII aft Pent. (5th of Aug.) *Red.* Ep., Gal. iii. 16-22 ; Gosp, Luke xvii. 11-19.

S. Zephyrinus, P. M : doub.—2d Vespers of S. Zephyrinus : from little Chapt, of S. Joseph ; com of S. Zephyrinus and of Sunday.

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

- 27 Mond. *White.* S. Joseph Calasanctius, Conf : doub.

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

- 28 Tuesd. *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 S. Sabinae, M.

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

Off un Mart et in prop. Lect 1 Noct prop. 9 lect et com S. Mart in L et M.—In 2 Vesp com seq et SS. Felicis et Soc. MM.

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

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

31 Frid. *White.* S. Raymund Nonnatus, Conf: doub.
Abstinence.

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 Sat. *White.* S. Lewis, King, Conf: sem.

(In Brev 25 Aug.) Off C. non P.†. 9 lect et comm S. Ægidii (ant et V ex 1 Vesp) et SS. Mart in L et M. Suffrag.—Vesp a cap de Dom seq, ant *Cum audisset Job*: com S. Stephani Regis Conf. et præc. Suffrag.

2 SUNDAY XIV aft Pent. (1st of Sept.) *Green.* Office and Mass of Sunday: sem. Ep., Gal, v. 16-24; Gosp., Matth. vi. 24-33.—1st Vespers of S. John. *Red.* Com of Sunday and of S. Stephen, King, Conf.

Off in Psalt et prop loco. 9 lect e tribus et com S. Stephani in L et M, 2 or *A cunctis*. Suffrag.—Vesp de seq*; com Dom præc et S. Stephani.

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

Off un Mart extra temp Pasch. Lect 3 Noct in Ev *Si quis vult post me venire*. Missa *Sacerdotes*.—Vesp a cap de seq; com præc.

4 Tuesd. *White.* S. Rose of Viterbo, Virg: doub.

Off un Virg.—In 2 Vesp com seq.

5 Wedn. *White.* S. Lawrence Justinian, B. Conf: sem.

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

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

Off un Mart extra temp Pasch. Lect 3 Noct in Ev *Homo peregre profisciscens* de comm Conf Pont. Missa *Sacerdotes*, Ev ut supra.—Vesp a cap de seq*, †; com præc.

7 Frid. *White.* S. Boniface IV, P. Conf: doub. (from 29th May.) Abstinence.

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

8 Sat. *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 Dom seq et S. Gorgonii, M.

De S. Sergio fit translāt in diem 29 Oct.

- 9 SUNDAY XV aft Pent. (2d of Sept.) *White.* Ep., Gal. v. 25, vi. 1-10; Gosp., Luke vii. 11-16.
The Sacred Name of Mary: great doub.—2d Vespers of the Feast; com of S. Hilary and of Sunday.

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

- 10 Mond. *White.* S. Hilary, P. Conf: doub.
Off C. P. Com Oct in L et M.—Vesp a cap de seq†; com præc et Oct ac SS. Proti et Soc, MM.
- 11 Tuesd. *White.* S. Nicholas of Tolentinum, Conf: doub.
(In Brev heri.) Off C. non P. 9 lect SS. Mart. Com Oct et SS. Mart et L in M.—Vesp a cap de seq*; com præc et Oct.
- 12 Wedn. *Red.* S. Felix I, P. Mart: doub. (from 30th May.)
Off un Mart extra temp Pasch. Lect 3 Noct in Ev *si quis venit*. Com Oct in L et M *Statuit*.—Vesp a cap de seq; com præc et Oct.
- 13 Thursd. *White.* S. Angela Merici, Virg: doub. (from 31st May.)
Off un Virg. Com Oct in L et M.—Vesp prop de seq; com præc et Oct.
- 14 Frid. *Red.* Exaltation of the Holy Cross: great doub. Abstinance.
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 Sat. *White.* Octave day of Nativity of B. V. Mary: doub.
Off ut in festo et prop loco. 9 lect et com S. Mart in L et M.—Vesp de seq prop*; com Dom seq tant et SS. Euphemix et Soc, MM. In Hym *Jesu*, &c. *Qui passus*, &c.
De SS. Cornelio et Cypriano fit translāt in diem 30 Oct.
Cras annunciab Quatuor Tempora pro fer IV, VI, et Sabb seq.
- 16 SUNDAY XVI aft Pent. (3d of Sept.) *White.* Ep., Ephes. iii. 13-21; Gosp., Luke xiv. 1-11.

Feast of the Seven Sorrows of B. V. Mary : great doub.
—2d Vespers of the feast ; com of the Stigmas of S.
Francis and of Sunday.

Off prop. 9 lect et com Dom et SS. Mart 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, V. et R. prop, et Dom præc.

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

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

- 18 Tuesd. *White*. S. Joseph of Cupertino, Conf : doub.

Off C. non P. Lect 1 Noct prop. Ad *Benedict* ant prop.—Vesp a cap de seq ; com præc, ant prop.

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

Off plur Mart. Lect 1 Noct e Dom præc. 9 lect et com fer in L et M, Ev fer in fine.—Vesp a cap de seq * ; com præc.

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

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

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

Fast and Abstinence.

Off de Comm App et prop loco. Lect 1 Noct prop. 9 lect et com fer in L et M, Cred, Præf App et Ev fer in fine.—In 2 Vesp com seq, ant prop in utrisq Vesp, et SS. Mauritii et Soc. MM.

- 22 Sat. Ember-day. *White*. S. Thomas of Villanova, B. Conf : doub. Fast and Abstinence.

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

- 23 SUNDAY XVII aft Pent. (4th of Sept.) *Red*. Ep., Ephes. iv. 1-6 ; Gosp, Matth. xxii. 35-46.
S. Linus, P. Mart : doub.—1st Vespers of our Lady of Mercy. *White*. Com of S. Linus and of Sunday.

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

- 24 Mond. *White.* Our Lady of Mercy : great doub.
Off prop et in off parvo. In Miss Cred, Præf B. M. *et Te in Festivit.* Ad Prim *Qui natus.*—In 2 Vesp com seq.
- 25 Tuesd. *Red.* SS. Eustachius and Companions, MM : doub.
(In Brev 20 huj.) Off plur Mart.—Vesp a cap de seq* ; com præc et SS. Cypriani et Soc. MM.
- 26 Wedn. *White.* S. Eusebius, P. Conf : doub.
Off C. P. 9 lect e duab et com SS. Mart in L et M.—In 2 Vesp com seq.
- 27 Thursd. *Red.* SS. Cosmas and Damian, MM : sem.
Off plur Mart. Lect 1 Noct e Dom V Sept. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit.—Vesp a cap de seq ; com præc. Suffrag.
- 28 Frid. *Red.* S. Wincellaus, Mart : sem. Abstinence.
Off un Mart. Lect 1 Noct e fer VI post Dom V Sept. Suffrag. In Miss orr ut heri.—Vesp prop de seq sine com.
- 29 Sat. *White.* S. Michael, Archangel : doub of 2d cl. Day of devotion.
Off prop. In Miss Cred.—In 2 Vesp com seq, ant *O Doctor*, et Dom seq, ant *Adaperiat.*
- 30 SUNDAY XVIII aft Pent. (1st of Oct.) *White.* Ep., 1 Cor. i. 4-8 ; Gosp., Matth. ix. 1-8.
S. Jerome, Priest, Conf and Doct : doub.—2d Vespers of S. Jerome : from little Chapt, of S. Gregory. *Red.* Com of S. Jerome, of Sunday, and of S. Remigius, B. Conf.
Off C. non P. Lect 1 Noct *Sapientiam.* 9 lect et com Dom in L et M, Ev Dom in fine.—Vesp a cap de seq** ; com præc, et Dom præc, ac S. Remigii, Ep. C.

OCTOBER HAS XXXI DAYS.

- 1 Mond. *Red.* S. Gregory of Armenia, B. Mart : doub.
Off un Mart. Lect 1 Noct e Dom præc. 8 R. *Dne prævenisti.* 9 lect et com S. Remigii in L et M.—Vesp prop de seq ; com præc.
- 2 Tuesd. *White.* Feast of the Guardian Angels : doub.
Off prop. In Miss Cred.—In 2 Vesp com seq*.

- 3 Wedn. *Red.* S. Eleutherius, P. Mart; doub. (from 1st June.)
Off un Mart extra temp Pasch. Lect 3 Noct in Ev *Si quis venit.* Missa *Statuit.*—Vesp a cap de seq; com præc.
- 4 Thursd. *White.* S. Francis of Assisium, Conf: doub.
Off C. non P. Lect 1 Noct *Justus.*—Vesp a cap de seq* com præc et SS. Placidi et Soc. MM.
- 5 Frid. *White.* S. Galla, Wid: doub. Abstinence.
Off de Comm nec V. nec M. 9 lect et com SS. Mart in L et M *Cognovi Epist Carissime, viduas honora.*—Vesp a cap de seq; com præc.
- 6 Sat. *White.* S. Bruno, Conf: doub.
Off C. non P. Vesp prop de seq; com præc et Dom seq ac SS. Sergii et Soc. MM.
De S. Marco fit translat in diem 3 Nov.
- 7 SUNDAY XIX aft Pent. (2d 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. Bridget and of Sunday.
Off prop et in Off parvo. 9 lect et com Dom et SS. Mart in L et M, Præf B. *M et Te in Solemnit,* Ev Dom in fine.—In 2 Vesp com seq et Dom præc.
- 8 Mond. *White.* S. Bridget, Wid: doub.
Off nec V. nec M.—In 2 Vesp com seq.
- 9 Tuesd. *Red.* SS. Denis and Companions, MM.: sem.
Off plur Mart. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit.
—Vesp a cap de seq +; com præc. Suffrag.
- 10 Wedn. *White.* S. Francis Borgia, Conf: sem.
Off C. non P. Suffrag. In Miss orr ut heri.—Vesp de seq*, +; com præc.
- 11 Thursd. *White.* S. Eugenius, P. Conf: doub. (from 2d June.)
Off C. P.—Vesp a cap de seq; com præc.
- 12 Frid. *White.* S. Mary Magdalen of Pazzi, Virg: doub. (from 3d June.) Abstinence.
(In Brev 27 Maii.) Off un Virg.—In 2 Vesp com seq.
- 13 Sat. *White.* S. Edward, King, Conf: sem.
Off C. non P+. Suffrag. In Miss solit orr.—Vesp prop

de seq*; com Dom seq et præc. In Hym *Jesu*, &c. *Qui natus*, &c.

De S. Calixto fit translatus in diem 5 Nov.

- 14 SUNDAY XX aft Pent. (3d 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. Teresa and of
Sunday.

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

- 15 Mond. *White*. S. Teresa, Virg: doub.

Off de Comm Virg tant. Ad Matut et Laud hym prop.—
Vesp a cap de seq †; ant *O Doctor*; com præc.

- 16 Tuesd. *White*. S. Basil the Great, B. Conf and Doct:
doub. (from 14th June.)

Off C. P. In Miss Cred.—In 2 Vesp com seq.

- 17 Wedn. *White*. S. Hedwige, Queen, Wid: sem.

Off nec V. nec M. Suffrag. In Miss solit orr.—Vesp de
seq sine com.

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

Off de Comm Evang. Lect 1 Noct prop. In Miss Cred et
Præf App.—In 2 Vesp com seq.

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

Abstinence.

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

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

Off C. non P. Ad Matut et Laud hym prop.—Vesp prop
de seq*; com præc et Dom seq, et S. Hilarionis, Abb, ac SS.
Ursulæ et Soc. MM.—In Hym *Jesu*, &c. *Qui natus*, &c.

- 21 SUNDAY XXI aft Pent. (4th of Oct.) *White*. Ep.,
Ephes. vi. 10-17; Gosp., Matth. xviii. 23-35.

Feast of the Purity of B. V. Mary: great doub.—
2d Vespers of the Feast; com of S. John and of Sun-
day.

Off prop. 9 lect et com Dom et S. Hilarion ac SS. Mart
in L et M, Præf B. M *et Te in Festivit*, Ev Dom in fine.—In 2
Vesp com seq †; et Dom præc.

- 22 Mond. *White* S. John of S. Fagondez, Conf: doub.
(from 15th June.)

(In Brev. 12 Jun.) Off C. non P. Lect 1 Noct e Dom

- præc.—Vesp prop de seq* ; com præc. In Hym *Jesu*, &c. *Qui natus*, &c.
- 23 Tuesd. *White*. Feast of our Blessed Redeemer : great doub.
Off prop. Ad Prim *Qui redemisti mundum*. In Miss Cred et Præf de Cruce.—In 2 Vesp com seq ut in prop.
- 24 Wedn. *White*. S. Raphael, Archangel : great doub.
Off prop. In Miss Cred.—In 2 Vesp com seq* et SS. Chrysanthi et Darix, MM.
- 25 Thursd. *White*. S. Boniface I, P. Conf : doub.
Off C. P.† 9 lect e duab et com SS. Mart in L et M.—Vesp a cap de seq* ; com præc.
- 26 Frid. *Red*. S. Evaristus, P. M. : doub. Abstinence.
Off un Mart.—Vesp a cap de seq* * ; com præc.
- 27 Sat. *Red*. S. Philumena, Virg. Mart : doub. (from 19th Aug.)
Off un V. et M. Lect 4ta prop, lect 5ta et 6ta *Quoniam hodie* de Comm Virg. 9 lect et com Vigil SS. Simonis, &c. in L (ant et V. fer curr) et M *Loquebar*, Ev Vigil in fine.—Vesp de seq ; com præc et Dom seq.

The Indulgence begins.

- Cras annunciab Jejun in Vigil pro fer IV, et Fest Omn Sanctor pro fer V, et Off Defunctor pro fer VI seq.
- 28 SUNDAY XXII aft Pent. (5th of Oct.) *Red*. Ep., Philip. i. 6-11 ; Gosp., Matth. xxii. 15-21.
SS. Simon and Jude, App : doub of 2d cl.—2d Vespers of the Feast ; com of S. Sergius and of Sunday.
Off de Comm App et prop loco. Lect 1 Noct prop. 9 lect et com Dom in L et M, Præf App et Ev Dom in fine.—In 2 Vesp com seq* et Dom præc.
- 29 Mond. *White*. S. Sergius, P. Conf : doub. (from 9th Sept.)
Off C. P.†—Vesp a cap de seq ; com præc.
- 30 Tuesd. *Red*. SS. Cornelius, P. and Cyprian, B. MM : doub. (from 16th Sept.)
Off plur Mart.—Vesp a cap de seq*, † ; com præc.

- 31 Wedn. *White*. S. Syricius, P. Conf: doub. Vigil of All Saints. Fast and Abstinence.
 Off C. P. 9 lect et Com Vigil omn Sanctor in L (ant et V e fer curr) et M, Ev Vigil in fine.—Vesp prop de seq sine ulla com.

NOVEMBER HAS XXX DAYS.

- 1 THURSDAY. *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 Miss Defunctor etiam præsentē cadavere.
 N.B.—Infra hanc Oct, vel circiter, quatuor Missæ pro Missionis Scotiæ Benefactorib ab oib Missionariis de præcepto sunt celebrandæ.
- 2 Frid. *Black*. Commemoration of All Souls: doub. Day of devotion. Abstinence.
 Off de die 2 infr Oct et prop loco: *sem*. Post Laud, dicto *Benedicamus Dno* dic Matut Defunctor, cum trib Noct, et Laud, ritu dupl de præcepto. In Missa pro Defunctis unic Or et Sequentia.—Vesp de seq *, †; com Oct.
- 3 Sat. *White*. S. Mark, P. Conf: doub. (from 7th Oct.)
 Off C. P. Com Oct in L et M.—Vesp a cap de seq; com præc, et Dom seq, ant *Vidi Dnum*, et Oct, ac SS. Vitalis et Soc. MM.
- 4 SUNDAY XXIII aft Pent. (1st of Nov.) *White*. Ep., Philip. iii. 17-21; Gosp., Matth. ix. 18-26.
 S. Charles Borromeus, B. Conf: doub.—2d Vespers of S. Charles: from little Chapt, of S. Calixtus; *Red*; com of S. Charles, of Sunday and of Octave.
 Off C. P. 9 lect et com Dom et SS. Mart in L et M. Ev Dom in fine.—Vesp a cap de seq*; com præc ac Dom præc et Oct.
- 5 Mond. *Red*. S. Calixtus, P. Mart: doub. (from 14th Oct.)
 Off un Mart. Com Oct in L et M.—In 2 Vesp com Oct.
- 6 Tuesd. *White*. 6th day within the Octave: *sem*.
 Off ut in festo et prop loco. In Miss 2 or de Spir Sancto, 3 *Eccles*, vel pro Papa.—Vesp de Oct.

- 7 Wedn. *White*. 7th day within Octave : sem.
Off et Miss ut heri et prop loco.—Vesp de die Oct ut in 1
Vesp festi ; com SS. Quat Coronator, MM.
- 8 Thursd. *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 Frid. *White*. Dedication of the Church of S. John
Lateran : doub of 1st cl. with Octave. Abstinence.
Off de Comm Dedicat et prop loco. In Miss Cred per Oct,
in Secret omitt parenth.—In 2 Vesp com seq tant.
- 10 Sat. *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 de seq ut in festo B. M. *de Mer-*
cede (24 Sept.) ; com præc et Dom seq (ant *Muro tuo*, or Dom
5 post Epiph), et Oct ac S. Mennæ, M. In Hym *Jesu*, &c.
Qui natus, &c.
Dom II Novemb cum sua Hebdom hoc anno omittitur.
De S. Martino fit translac in diem 5 Dec.
- 11 SUNDAY XXIV aft Pent. (3d of Nov.) *White*. Ep.,
Col. iii. 12-17 ; Gosp., Matth. xiii. 24-30, from 5th Sund
aft Epiph.
Feast of the Patronage of B. V. Mary : great doub.—
2d Vespers of the Feast ; com of S. Martin, of Sun-
day, 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 5 post Epiph,
et Oct, ac S. Mennæ in L et M, Præf B. M. *et Te in Festivis*,
Ev Dom in fine.—In 2 Vesp com seq ac Dom præc necnon Oct.
- 12 Mond. *Red*. S. Martin, P. Mart : doub.
Off un Mart. Lect 1 Noct e Dom præc. 8 R. *Dne præ-*
venisti. Com Oct in L et M.—Vesp a cap de seq* ; com præc
et Oct.
- 13 Tuesd. *White*. S. Nicholas, B. Conf : doub.
Off C. P. Com Oct in L et M.—Vesp a cap de seq* + ;
com præc et Oct.
- 14 Wedn. *White*. S. Deusdedit, P. Conf : doub.
Off C. P. Com Oct in L et M.—Vesp a cap de seq ; com
præc et Oct.

- 15 Thursd. *White.* S. Gertrude, Virg : doub.
Off un Virg. Com Oct in L et M.—Vesp a cap de seq ut
in 1 Vesp festi ; com præc.
- 16 Frid. *White.* Octave day of Dedication of S. John
Lateran ; doub. Abstinance.
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 Sat. *White.* S. Gregory Thaumaturgus, B. Conf :
doub.
Off C. P.—Vesp a cap de seq ; com præc et Dom seq, or
Dom 6 post Epiph.
- 18 SUNDAY XXV aft Pent. (4th Nov.) *White.* Ep., 1
Thess. i. 2-10 ; Gosp., Matth. xiii. 31-36 from 6th Sund
aft Epiph.
Dedication of S. Peter's Church at Rome : doub.—2d
Vespers of the Dedication ; from little Chapt, of S.
Pontian, *Red* : com of Dedication and of Sunday.
Off de Comm Dedicat et prop loco. Lect 1 Noct prop. 9
lect et com Dom 6 post Epiph in L et M, in Secret omitt
parenth, Ev Dom in fine.—Vesp a cap de seq* ; com Dom præc.
- 19 Mond. *Red.* S. Pontian, P. Mart : doub.
Off un Mart. Lect 1 Noct e Dom præc. 8 R. *Dne præ-*
venisti.—Vesp a cap de seq † ; com præc.
- 20 Tuesd. *White.* S. Felix of Valois, Conf : doub.
Off C. non P.—Vesp de seq ; com præc. In Hym *Jesu, &c.*
Qui natus, &c.
- 21 Wedn. *White.* Presentation of B. V. Mary : great
doub.
Off prop et in off parvo. In Miss Cred et Præf B. M. *et*
Te in Præsentat. Ad Prim *Qui natus, &c.*—In 2 Vesp com seq,
ant prop.
- 22 Thursd. *Red.* S. Cecily, Virg, Mart : doub.
Off prop. Lect 1 Noct *De Virginibus.*—Vesp a cap de
seq ; com præc, ant prop, et S. Felicitatis, M.
- 23 Frid. *Red.* S. Clement, P. Mart : doub. Abstinance.
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. Chry-
sogoni, M.
- 24 Sat. *White.* S. John of the Cross, Conf : doub.
Off C. non P. 1ma lect 1 Noct e fer 5 præc, 2da e fer 6

præc, 3tia e fer curr. 9 lect et com S. Mart in L et M.—Vesp a cap de seq; com præc et Dom seq, or Dom 24 post Pent.

Cras annunciab Jejun in Vigil pro fer V, et Fest S. Andree, Ap. pro fer VI seq, et termin Solemn Nuptiar pro Sabb seq.

25 SUNDAY XXVI and last aft Pent. (5th of Nov.)

Red. Ep., Col. i. 9-14; Gosp., Matth xxiv. 15-35.

S. Catherine, Virg. Mart: doub.—2d Vespers of S. Catherine; from little Chapt, of S. Sylvester; *White*: Com of S. Catherine, of Sunday, and of S. Peter, B. Mart.

Off un Virg et Mart. 9 lect et com Dom 24 post Pent in L et M, Ev Dom in fine.—Vesp a cap de seq** ; com præc et Dom præc ac S. Petri Ep. M.

26 Mond. *White.* S. Sylvester, Abb: doub.

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

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

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

28 Wedn. *White.* S. Gregory III, P. Mart: doub.

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

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

Off C. P. 9 lect et com Vigil S. Andree (ant et V. e fer curr) ac S. Mart in L et M, Ev Vigil in fine.—Vesp prop de seq sine ulla com.

The Indulgence begins.

30 FRIDAY. *Red.* S. ANDREW, APOSTLE, PATRON OF SCOTLAND: doub of 1st cl. with Octave. Ep., Rom. x. 10-18; Gosp., Matth. iv. 18-22.—2d Vespers of the Feast: com of S. Didacus. Abstinence.

Off prop et de Comm App. In Miss Cred et Præf App per tot Oct.—In 2 Vesp com seq.

DECEMBER HAS XXXI DAYS.

1 Sat. *White.* S. Didacus, Conf: sem.

(In Brev. 13 Nov.) Off C. non P†. 1 Lect 1 Noct e fer præc, lect 2 et 3 fer curr. Com Oct in L et M, 3 or *Concede*.

—Vesp a cap de Dom seq; com S. Bibianæ, V. M, et præc et Oct.—Ab his Vesp usq ad finem anni omitt Suffrag Sanctor, et usq ad Nativ Dni in fine Off dic *Alma Redemptoris* cum V. *Angelus* et or *Gratiam*.

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

Cras annunciab Jejun pro fer IV et VI per Advent.

- 2 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. Francis, *White*: com of Sunday, of S. Bibiana, V. M. and of Octave.

Off ut in Psalt et prop de Temp Advent. *Loco Te Deum* die 9 R. Ad Prim *Qui venturus es* etiam in festis, nisi aliter notet. Non dic Preces. Com S. Bibianæ et Oct in L et M sine Glor.—Vesp de seq; com Dom præc ac S. Bibianæ et Oct.

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

- 3 Mond. *White*. S. Francis Xavier, Conf: doub.

Off C. non P. Com Oct et fer (ant ad Laud et Vesp prop quotid assignatæ) in L et M.—Vesp a cap de seq†, ant *O Doctor*; com præc et Oct ac fer, necnon S. Barbaræ, V. M.

- 4 Tuesd. *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.—Vesp a cap de seq prop†; com præc et Oct ac fer, necnon S. Sabbæ, Abb.

- 5 Wedn. *White*. S. Martin, B. Conf: doub. (from 11th Nov.)
Fast and Abstinence.

Off prop. Com Oct et fer ac S. Sabbæ in L et M.—Vesp a cap de seq; com præc, ant prop, et Oct ac fer.

- 6 Thursd. *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 Frid. *Red*. Octave day of St. Andrew, Ap: doub.

Fast and Abstinence.

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 Sat. *White*. Conception of B. V. Mary: doub of 2d cl. with Octave. Day of devotion.

Off prop et in off parvo. 3 ant 3 Noct *Angelus Dni*. Com fer in L et M, Cred et Præf B. M. *et Te in Concept* per tot Oct, et ad Prim *Qui natus*, &c.—In 2 Vesp com Dom seq.

De S. Ambrosio fit translatus in diem 17 Dec.

- 9 SUNDAY II of Advent. *Purple*. Office and Mass of Sunday : sem. Ep., Rom. xv. 4-13 ; Gosp., Matth. xi. 2-10.—2d Vespers of our Blessed Lady of Loretto. *White* : com of Sunday.

Off ut in Psalt temp Advent. Com Oct in L et M sine Glor vel 3 or. Non die Preces.—Vesp prop de seq ; com Dom præc. In Hym *Jesu*, &c. *Qui natus*, &c.

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

Off prop. Com fer in L et M, Cred et Præf B. M. *et Te in Festivitat*. Ad Prim *Qui natus*, &c.—In 2 Vesp com seq et fer.

- 11 Tuesd. *White*. S. Damasus, P. Conf : doub.

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

- 12 Wedn. *Red*. S. Melchiades, P. Conf : doub.

Fast and Abstinence.

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

- 13 Thursd. *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 Frid. *Red*. S. Eutychian, P. Mart : doub.

Fast and Abstinence.

(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 Sat. *White*. Octave day of the Conception : doub.

Off ut in festo et prop loco. Com fer in L et M.—In 2 Vesp com Dom seq ac S. Eusebii, Ep. M.

Cras anunciab Quatuor Tempora pro fer IV, VI et Sabb seq, et *Incip Indulgy* pro fer VI seq.

- 16 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. Ambrose, *White* : Com of Sunday and of S. Eusebius, B. Mart.

Off de Psalt temp Advent. Invitat *Prope est*. Com S. Eusebii in L et M sine Glor, 3 or *Deus qui de B. M.* Dic Preces.—Vesp de seq†, ant *O Doctor* ; com Dom præc et S. Eusebii.

- 17 Mond. *White.* S. Ambrose, B. Conf and Doct : doub.
(from 9th Dec.)

(In Brev 7 huj.) Off C. P. Lect 1 Noct *Fidelis*. Com fer in L et M, Cred.—Vesp prop de seq ; com præc et fer, ant *O Sapientia*. Hymni conclud ut in Brev notatur.

- 18 Tuesd. *White.* Feast of the Expectation of B. V. Mary : great doub.

Off prop. Com fer in L et M, Cred et Præf B. M. et *Te in Expectat.*—In 2 Vesp com seq et fer, ant *O Adonai*.

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

Off un Mart extra temp Pasch. Ad Matut et Laud hymn prop. Lect 1 Noct *Fratres debitores* de Comm plur Mart, RR. de Comm un Mart. Lect 3 Noct in Ev *Si quis venit*. Com fer in L et M *In virtute tua*, 3 or *Deus qui de B. M*, Ev *Si quis venit*, Ev fer in fine.—Vesp a cap de seq†; com præc et fer, ant *O Radix*.

- 20 Thursd. *White.* S. Bernardin of Sienna, Conf : sem (from 20th May.)

Off C. non P. Com fer in L et M, 3 or Vigil S. Thomæ de qua nil in Off, Ev Vigil in fine.—Vesp de seq, ant prop ad *Magnif* in utrisq Vesp ; com fer, ant *O Clavis*.

The Indulgence begins.

- 21 Frid. Ember-day. *Red.* S. Thomas, Ap : doub of 2d cl. Day of devotion. Fast and Abstinence.

Off de Comm App et prop loco. Lect 1 Noct prop. 9 lect fer. Ad *Benedict* ant prop. Com fer per ant *Nolite timere* in L et M, Cred, Præf App et Ev fer in fine.—In 2 Vesp com seq, ant et V. prop, et fer per ant *O Oriens*.

- 22 Sat. Ember-day. *White.* S. Elizabeth, Queen of Portugal, Wid : sem. (from 8th July). Fast and Abstinence.

Off prop. Lect 1 Noct *Mulierem*. 9 lect et com fer in L et M, 3 or *Deus qui de B.M*, Ev fer in fine.—In 2 Vesp a cap de Dom seq, ant *O Rex* duplic ; com præc.

Cras annunciat Jejun pro fer II, et Fest Nativitatis Dni pro fer III seq.

- 23 SUNDAY IV of Advent. *Purple.* Office and Mass of Sunday : sem. Ep., 1 Cor. iv. 1-5 ; Gosp., Luke iii. 1-6.—2d Vespers of Sunday.

Off ut in Psalt temp Advent et prop loco. Ad *Benedict* ant *Ecce completa*. In Miss sine Glor orr assign.—In 2 Vesp ant *O Emmanuel* duplic.

24 Mond. *Purple.* Eve of Christmas.

Fast and Abstinence.

Off fer ut in Psalt et prop loco. Ad Laud et Horas fit ritu dupl. In 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 TUESDAY. *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 sacratis*. 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 Offeror.—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 Wedn. *Red.* S. Stephen, first Martyr: doub of 2d cl. with Octave. Day of devotion.

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 Nativ.

27 Thursd. *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 Frid. *Purple.* The Holy Innocents, MM: doub of 2d cl. with Octave. Day of devotion. Abstinence.

Off plur Mart. 2 ant 3 Noct *Isti sunt*, et omissio *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 Sat. *Red.* S. Thomas of Canterbury, B. Mart; doub.

(Hoc fest ex novissimo S. R. C. decreto fit ritu dupl.) Off un Mart. Com 4 Octavar in L et M.—Vesp dupl de Nativ; a cap de S. Thoma: com seq et 4 Octavar.

Cras annunciab Fest Circumcis pro fer III et Fest Epiph. pro Dom seq.

- 30 SUNDAY within the Octave of Christmas: *White* Office and Mass of Sunday: sem. Ep., Gal. iv. 1-7; Gosp., Luke ii. 33-40.—2d Vespers of Christmas: from little Chapt, of S. Sylvester; com of Sunday and of the Octaves of Christmas, S. Stephen, S. John, and Holy Innocents.

Off ut in prop loco et festo Nativit. Com 4 Octavar in L et M.—Vesp dupl de Nativ, a cap de seq; com Dom præc et 4 Octavar.

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

Off C. P. 4 Octavar in L et M.—Vesp de seq sina ulla com.

The following year 1850, Dominical Letter, F; Epact, xvii.; Easter Sunday, 31st March.

EXCERPTA quædam e Mandato Pastoralis Aberdoniæ die 1mo Octobris 1828 excuso circa Statuta Missionis quæ RR. DD. Vicarii Apostoli renovant et ab omnibus Regni Scotiæ Missionariis servanda præcipiunt.

“Fratres Dilectissimi, et nostri in vinea Domini excolenda co-
 “operatores, nullis verbis magis idoneis vos alloqui videtur, quam
 “quibusdam fere verbatim excerptis ex præclaro Libello, cui titu-
 “lus, STATUTA, quem semper ante oculos habere debetis.

“Præter mutuum charitatem, quam nos superius, uti hisce tem-
 “poribus maxime opportunam, inculcavimus, sunt et alia multa,
 “quæ vos monere vellemus; sed ea fusius in memoratis Statutis
 “videbitis, quæ Statuta nostra auctoritate renovare et confirmare
 “decrevimus et per has præsentas literas renovamus et confirma-
 “mus, tanquam normam et regulam certam, ad quam, in apostolicis
 “vestris laboribus, oculos dirigere debeatis.”

† ALEXANDER, Ep. Cybistranus, Vic. Ap.

† RANALDUS, Ep. Aeryndelensis, Vic. Ap.

† JACOBUS, Ep. Germaniciensis, Vic. Ap.

† ANDREAS, Ep. Eretrianus, Aeryndelen, Coadjutor.

CELEBRATIONS FOR DECEASED CLERGYMEN.

ST. MARY'S COLLEGE, BLAIRS, 28th August, 1847.

It has been a rule immemorially observed in the Mission of Scotland, that every Missionary belonging to it offer up three Masses for the soul of each Bishop or Priest who dies attached to the Mission. In consequence of the number of Clergymen, this rule now lays a much heavier burden on the Scottish Missionaries than was contemplated when it was first established: We, therefore, considering this, and the other burdensome obligations which our Clergy have to discharge, judge it proper that this rule should be altered and modified; and, by the authority given to us by the Holy See, do hereby modify and alter it in so far, that, while we leave upon every Missionary the obligation of celebrating thrice for the souls of those who have served in his own District, no one henceforward is to be under the obligation of celebrating more than *once* for the soul of a Clergyman who belonged to any other District.

† ANDREW CARRUTHERS, *V. A.*

† JAMES KYLE, *V. A.*

† JOHN MURDOCH, *V. A.*

 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 1849 :—

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 Jan-

uary to the 20th of February, and from the 16th of April to the 1st of December inclusively.

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

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

PLENARY INDULGENCES.

GRANTED TO THE FAITHFUL IN THE THREE DISTRICTS OF SCOTLAND.

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

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

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

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

THE SEASONS FOR PLENARY INDULGENCES ARE—

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

2dly, From Ash Wednesday to the 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, show 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 Redeemer; of the Holy Apostles, who preached the Gospel and planted the Church; and of some other eminent Saints.

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

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

All the external rights 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 liveliness of our Faith, the innocence of our lives, and the fervour of our charity, ought to shine forth as a burning light, according to that of the Gospel: "Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven."—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.”—Psalm xxv. 8.

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

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

2d, They should be clean in their persons, and modest in their dress and deportment. It is very disre-

spectful to present themselves in the House of God unshaved, or with unwashed face or hands; and there apparel, however humble and poor, should be decent and becoming.

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

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

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

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

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

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

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

SICK CALLS.

All sick calls should be given in at the Clergyman's house at a timely hour in the morning. If this reason-

able 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 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 Lymyra, Coadjutor; ordained, 9th June, 1827;—consecrated, 22d July, 1838.

This District includes Edinburghshire, the Stewartry of Kirkcudbright, Dumfries-shire, Roxburghshire, Berwickshire, Selkirkshire, Peebles-shire, Haddingtonshire, Linlithgowshire, Stirlingshire, Clackmannanshire, Fife-shire, Kinross-shire, Perthshire, Forfarshire, and Kin-cardineshire.

EDINBURGHSHIRE OR MID-LOTHIAN.**EDINBURGH.**

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

The Right Rev. **DR. GILLIS**, Coadjutor. *Greenhill Cottage.*

	ORDAINED.
St. Mary's, Broughton Street.	Rev. George Rigg, 1838.
	Rev. John Macdonald, 1838.
	Rev. Alex. O'Donnell, 1845.
	Rev. William M'Kay, 1846.
	Rev. Patrick M'Manus, 1847.

On Sundays and Holidays, Morning Mass at half-past eight 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. Patrick's, Lothian Street.—On Sundays, morning Mass at nine o'clock; public Mass and Sermon at eleven.

The congregation assembling in this Chapel are at-

tended every Sunday and Holiday by some of the clergymen residing at St. Mary's.

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 Convent } Chaplain,
and Chapel. } Rev. Alexander O'Donnell.

PORTOBELLO, St. John's.—Rev. James Clapperton, 1836.

Public Service on Sundays at eleven o'clock.

LEITH.— { Rev. Thomas Carlyle, 1846.
{ Rev. Peter Grant, 1848.

In this important town, where there is a considerable Catholic population, attempts had at various times been made to settle a resident clergyman; but these had, till of late, proved unsuccessful. A Priest was permanently appointed to this new mission in 1847. Since that time a large piece of ground has been secured as a site for the erection of a Chapel and Schools. Meanwhile the congregation assembles for divine worship in a hall which has been rented for that purpose, and the incumbent, whose place is for the present supplied by the Rev. Mr. Grant, is engaged in soliciting contributions for paying the purchase-money of this piece of ground, and for raising upon it an edifice sufficiently large for the accommodation of the Catholics of Leith.

The document granted by his Ecclesiastical Superiors to the reverend gentleman, authorizing him to appeal to the charity of the faithful for the above purpose, is here subjoined:—

AN EARNEST PLEA FOR THE CATHOLICS OF LEITH.

Within the last forty years, all our Chapels in this Eastern District of Scotland, to the number of twenty-one, have been erected,

and seventeen of these have risen within the last fifteen years. Within this latter period, also, the number of our Clergy has been doubled, and the congregations have proportionally increased. These facts are stated to show that the benefactions and contributions, whether greater or smaller, for our religious purposes, have not been made without a very important effect; and therefore, that we may, with the more confidence, still appeal to the continued charities of those who are truly interested in the progress of our holy religion. For though much has been done, much yet remains to be done, and our wants are daily multiplying in various parts of the district. At present we are grappling with a most serious undertaking for the benefit of the Catholics of Leith, for which we crave all possible assistance—we crave, indeed, with the more earnestness, that the stream of charity, which, for several past years, has flowed with a truly Christian disinterestedness into our land from those of the household of the faith in France, is now, by the social convulsions of that country, too likely to be suspended, if not entirely obstructed, in future. The subject which has been purchased in Leith, and for the payment of which assistance is so pressing wanted, possesses such advantages as to have been an object of considerable envy and competition on the part of others.

This property, in fact, besides affording ample room for Chapel, Presbytery, and Schools, has appendages, the proceeds of which will, in all time coming, be of important aid for the support of the establishment, and the education of the poor children, of whom there are now above 200. The cause of religion in this quarter is thus essentially connected with the preservation of so advantageous a subject. That it may, therefore, not escape from our hands, we humbly reckon on the kind assistance, by instalments or otherwise, of our Christian brethren, who cannot but have so sacred an object pre-eminently at heart.

Contributions, in whatever proportion, will be thankfully received and acknowledged by the Bishops and Clergy here, by the present Incumbent, the Rev. THOMAS CARLYLE, 47, Constitution Street, Leith; or by our Agent, Mr. JAMES GORDON, 23, York Place, Edinburgh, who will keep a correct account of all the proceeds.

† AND. CARRUTHERS, Vic. Ap.

† JAS. GILLIS, Coadj.

Edinburgh, 3d May, 1848.

STEWARTRY OF KIRKCUDBRIGHT.

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

This Mission extends over all the Western part of the Stewartry, including the county town, Gatehouse, Partoun, 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.

KIRKCUDBRIGHT.—Attended from Dalbeattie.

NEW ABBEY.—Vacant. The congregation assembles, in the meantime, at Kirkconnell House, and is taken charge of by the Rev. Thomas Witham.

TERRYGLES HOUSE.—Attended from Dumfries.

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

DUMFRIES-SHIRE.

DUMFRIES, St. Andrew's.	{	Rev. Henry Small,	1840.
		Rev. James Monaghan,	1843.
		Rev. William Grant,	1846.

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.

Here are Schools for the education of the children of the congregation.

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

ROXBURGHSHIRE.

HAWICK, St. Mary's and St. David's.—Rev. Patrick Taggart. 1846.

Divine Service at eleven o'clock forenoon every third Sunday.

NEWTOWN, St. Boswell's.—This Station is visited once every three weeks by the clergyman from Hawick.

KELSO, 20 miles distant from Hawick. There are upwards of thirty Catholics residing in this town; with one or two exceptions, they are all very poor. As yet they have no Chapel. They are attended every six weeks by the missionary from Hawick.

GALASHIELS, 18 miles distant from Hawick.—There are more than forty Catholics resident in this town. They also, like those of Kelso, are very poor, and with-

out a Chapel. They are visited every six weeks by the Priest from Hawick.

It is easy to see the many difficulties with which the Catholic Church has to contend in this extensive Mission, a Mission in which there are hundreds of poor Catholics dispersed over a large tract of country, having no Priest to attend to their spiritual wants, except the Clergyman of Hawick, who has frequently gone 20 and 30 miles to administer to the dying Catholic the last rites of his religion. As yet, there is neither School nor House for the Clergyman at Hawick. The present Pastor, with the approbation of his Bishop, is collecting contributions for the above necessary purpose. In Hawick, as in many other places, the Catholic children, having no school of their own, are compelled to go to Protestant schools, where they are induced, and sometimes forced, to learn the Protestant Catechism, whereby their faith at that tender age, if not wholly destroyed, is, at the least, seriously endangered.

HOUSE AND SCHOOL IN HAWICK.

A Chapel has been erected at Hawick, by charitable and generous benefactors, for the benefit of the Catholic Faithful there and in the vicinities. A modest House for the Priest is, however, still wanting, as well as a School. These wants remain to be supplied by further charitable contributions. The Rev. Patrick Taggart, Missionary in that district, has my authority to collect offerings for the above-mentioned purposes, of which offerings he will give an exact account.

I pray that God may grant a blessing to all such pious contributors.

† AND. CARRUTHERS, Bp. of Ceramis,

Vic. Ap. of Eastern Scotland.

Edinburgh, July 11, 1848.

PEEBLES-SHIRE.

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

STIRLINGSHIRE.

STIRLING. Rev. John Malcolm, 1836.

FALKIRK. **St. Francis Xaviers.** Rev. Paul Mac-lachlan, 1831.

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

The Clergyman of Campsie has to attend several stations; Kirkintilloch, where he officiates once in the month, at 9 o'clock, and where there are upwards of 200 Catholics; Kilsyth, where he officiates also, once in the month, at the same hour. In the latter town there are about 100 Catholics. The first Mass said there, probably, since the so-called Reformation, was upon Christmas day 1847, and such was the bigotry of the inhabitants that it was with no little difficulty that a place could be got in which to celebrate the sacred mysteries. Mass is, also, offered up once in the two months, at 8 o'clock, in Balfron, a village 14 miles distant from Campsie.

In Lennoxton there is a Catholic School, which is kept in an apartment rented for the purpose, and at which there is an average attendance of 90 children. Mr. Gillon is busily engaged in collecting funds for the erection of a Schoolhouse on a vacant piece of ground close to the Chapel.

FIFESHIRE.

DUNFERMLINE.—Rev. Æneas M'D. Dawson. 1835.

In consequence of the incessant labour necessary in attending to the wants of the extensive Mission, of which Dunfermline is the head-quarters, scarcely any steps have, as yet, been taken towards the erection of a Catholic Church in this populous town. The clergyman in charge of the Fifeshire Mission has found it necessary, however, to provide for the greatly augmented congregation, by securing a lease of a larger hall than that to which the people formerly resorted. This hall, having been properly fitted up as a chapel, exclusively for Catholic worship, was opened for divine service on Pentecost Sunday, 1847.

Already, this temporary chapel no longer affords sufficient accommodation. But surely the day is not far distant, when a town of such importance as Dunfermline

will not be without a sacred edifice, more suited to the dignity of the Catholic worship, and better adapted to the wants of the Catholic people. Without such an edifice, within the walls of which expositions of Catholic doctrine could be freely and usefully made, there exists no means of counteracting the erroneons and fatal notions that are daily instilled, like poison, into the public mind. If a Catholic temple were once added to the numerous improvements at present in progress within and around the ancient royal burgh of Dunfermline, it were hard to say to what extent unfounded prejudices would be overcome, and sounder views of the belief of our forefathers and the christian world diffused throughout the population. To this population, intelligent indeed, but sadly misguided as regards the doctrine and worship of the Catholic Church, no less than to our brethren of that church, we would address the words of the Roman bard to his degenerate fellow-countrymen of old:—

“*Delicta majorum immeritus lues,
Romane, donec templa refeceris.*”

Whilst sacrilege unexpiated yet *remains*,
Of guilty sires, Britannia, thou shalt bear the pains.

KIRKCALDY.—In this flourishing town a few Catholics have long been resident. Since the first Sunday of August, 1846, when Mass was celebrated for the first time since the “Reformation,” the holy sacrifice has continued to be offered up in a neat but very small chapel, which formerly belonged to the Episcopalian Congregation.

NEWBURGH.—At Newburgh, Mass was celebrated on Sunday, 27th September, 1846, for the first time since the destruction of the neighbouring and once richly endowed Abbey of Lindores. From the importance which railway communication must soon give to this beautifully situated and thriving town, it may probably continue to be an advantageous missionary station.

CUPAR-FIFE.—At Cupar, the divine mysteries were celebrated for the first time in modern days, on Sep-

tuagesima Sunday, 1847, in a very commodious hall, generously granted by Mr. Macnab. Since that period, this station has been maintained as one of the most important in the Fifeshire Mission.

LOCHGELLY.—At this rising village, the centre of immense coal fields, and mines of ironstone, there have been regular celebrations of divine service from Low Sunday, 1847.

CULROSS.—In the ancient royal burgh and abbey town of Culross, a half ruinous building was fitted up as a temporary chapel, in August, 1847, in which there are regular celebrations of divine service, every third Sunday, at half-past eight in the morning.

PROGRESS OF THE FIFESHIRE MISSION.

Since the publication of the Directory for 1847, the Fifeshire Mission has enjoyed no inconsiderable increase. Three important stations have been added—the County Town, Culross, and Lochgelly; whilst at Dunfermline, the congregation has increased in number and regular attendance, even beyond what was anticipated. In all the towns where Branch Missions have been established, with only two exceptions—Cuppar and Lochgelly—places have been secured for the celebration of Mass, that are never applied to any other purpose. The work of the Mission has been carried on hitherto without aid having been asked or volunteered from beyond its bounds. The time, however, has arrived, when a field so extensive, and offering the fairest prospects of an abundant harvest, might be advantageously cultivated by other and more adequate means than the unaided efforts of one Priest. This remark is amply borne out by the uniformly regular and edifying behaviour of by far the greater portion of the people who, at present, compose the congregations, as well as by the friendly manner in which the opening of new Missions is met—it may be said welcomed—by the inhabitants of the various localities.

ERECTION OF A CATHOLIC CHURCH AT DUNFERMLINE.

The most recently established, but not the least important of the Scottish Catholic Missions, urged by its many wants, ventures to appeal to the zeal and liberality of the Catholic community. During the two years that have elapsed since its commencement, the Fifeshire Mission has relied entirely on its own internal resources. And yet it has had much to accomplish. At six different places—Dunfermline, Kirkcaldy, Cupar, Newburgh, Culross, and Lochgelly—congregations have been gathered together, temporary chapels provided, and spiritual attendance regularly afforded.

The temporary chapel at Dunfermline, the chief town and principal station, is now too small for the congregation—the number of Baptisms being nearly double what it was at the opening of the Mission. This renders the erection of a church for the accommodation of so many people, who can no longer be otherwise provided for, of the most pressing necessity. But such a work, without the substantial aid of wealthier congregations, cannot be undertaken. And on how many grounds may not Dunfermline lay claim to the friendly assistance and efficient co-operation of all Catholics? Amongst these, not the least are its central position, and the facilities of communication it will soon possess with all the greater towns and the more populous parts of the country; its importance as the chief town of a Mission which, in a few months from its commencement, extended over a whole county; the interest which attaches to it as the ancient seat of Scotland's royalty, and the burial-place of many sovereigns—amongst others, Robert the Bruce, and the great and good St. Margaret; the influence it exercised in former times, through the most pious and politic of our kings, on the religion and manners of the whole country; and last, but not, perhaps, of least consideration, the numbers, intelligence, and liberality of its present population.

Not only contributions according to the means and good will of all who may take an interest in the pro-

posed work, but also donations of prayer books and books of religious instruction, which are much wanted in many parts of the Mission, will be highly acceptable, and will entitle all generous givers to the lasting gratitude of the numerous people whose spiritual welfare will be thus promoted, both at present, and in time to come.

Communications may be addressed to the Right Rev. Bishop Carruthers, *Edinburgh*; the Rev. the Clergy of *St. Mary's Catholic Church, Edinburgh*; and the Rev. Mr. Dawson, *Viewfield House, Dunfermline*.

PERTHSHIRE.

PERTH. St. John's. Rev. John S. Maccorry, 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. On week-days, Mass at half-past eight o'clock.

A Catholic School has been opened.

The congregation of Perth has increased considerably of late, on account of the number of labourers and others who find employment on the railways which centre in that city. The Catholics of Perth are indebted to Mr. Allen of Inchmartine for a new marble Altar, and other improvements made in the sanctuary of their church.

MURTHLY CASTLE. St. Anthony's. Rev. James Mackay, 1829.

Public service at eleven o'clock forenoon, on Sundays during the summer season, the first Sunday of each month excepted; and, during the winter, on alternate Sundays with Blairgowrie, at the same hour.

The Church of St. Anthony is a very elegant structure lately erected by Sir William D. Stewart, Bart. and decorated with no sparing hand. The building is in the Norman style of architecture, and from its advantageous situation, forms a beautiful feature in a landscape remarkable for beauty. The stone, which has been furnished from Sir William's own quarries, is of

good colour, and of great durability ; so that the structure, in all likelihood, will long remain a monument of his munificence, high taste, and religious feeling.

The exterior is arranged with great care, both as regards outline and detail, and produces an effect in excellent keeping with the magnificent old trees that are picturesquely clustered around the building.

But it is on entering the church, under the imposing western tower, that the visitor becomes aware of the splendid and gorgeous effect of the interior, on which the skill of the architect, painter, and sculptor, has been so successfully employed. The entrance porch connected with the lower staircase and the church, is an elegant specimen of the massive Norman groining. On passing through the arched doorway, the beauty of the floor is remarked, being laid with encaustic tiles of superior design and workmanship, forming an even plane of varied colour, on which the still more striking colours of the stained glass windows, are reflected in ever-varying beauty.

From the floor the eye rests on the richly moulded panneling (which is carried round the walls to the height of six feet), and from thence to the beautiful medallions, or pictures of Saints (which are placed between each window), and upwards to the roof of open wood work, of elegant and substantial form, the semi-circle being the prevailing feature throughout. The roof timbers being of dark coloured wood are beautifully relieved by the spaces between the rafters being painted in deep blue, and studded with gold stars.

The massive Norman arch, elaborately decorated, and forming, as it were, a *nimbus* over the Altar, is a striking feature in the arrangement of the building, and appears to form a suitable support for the splendid representation of the conversion of the Emperor Constantine. This painting covers the entire space from side wall to side wall ; the arrangement of the subject has been very happily adapted to suit the various curves of the timbers of the open roof work, and also the outline

of the Catherine wheel window, which produces, from its brilliantly stained glass, an admirable effect in the eastern gable.

The Altar rail is composed of a succession of arches, on massive and elaborate pillars, surmounted by a moulded cope, the whole being very effectively arranged in various coloured marbles enlivened by gilding.

On either side of the great arch already alluded to, is an arched door surmounted with mouldings and decorated in keeping with the large arch, opening into the Vestry, and to the Mortuary Chapel, in which repose a long line of Sir William's ancestors. In this Chapel the services of the Church were conducted until the new edifice was completed for that purpose. On the south side of the Altar are ranged the *Sedilia* or Stalls for the officiating Priests, which, with the *Piscina*, are arranged and decorated in the style and character of the building; the supports of these stalls or seats are pillars of green marble, on which the frame work, divisions, and arches, are formed with gold enriched with colour, which harmonises agreeably with the dark crimson covering and lining; this very rich and pleasing effect is most satisfactorily balanced by the Confessional and Sepulchre on the north side, formed in arched recesses of various coloured marbles relieved in gold and silver.

These appropriate and necessary adjuncts form suitable accessories to the Altar, on which, very properly, has been bestowed the greatest care of the various artists. The whole of the arrangement of the Altar, both as regards design and skilful execution, is most satisfactory; the eye and mind can delight on its sparkling beauty, chastened, however, and subdued by the more sombre effect of the back ground, or distance of the Mortuary Chapel, as seen in the space between the Altar and the surrounding arch.

On leaving the Church the triple arch opening to the tower attracts attention, this triple arch forms the connection of view from the tribune or family gallery, to the Church; the windows of this gallery are filled with

ornamental glass of a subdued, yet effective, character : on each side of this arch the gable is enriched with pannels containing splendid pictures (colossal size) of St. Andrew, St. George, St. Catherine, and St. Margaret, of singular grace and beauty. The tower stair formerly alluded to, leads to the family gallery, the bell-room, and upwards to the clock room and roof. We understand the clock is now preparing, and, when placed in the tower, will ring the *Angelus Domini* thrice a day.

BLAIRGOWRIE.—Public Service at eleven o'clock every alternate Sunday with Murthly. Lectures during the winter season, every Sunday evening, at six o'clock.

INCHMARTINE HOUSE.—Attended every Sunday and holiday by one of the clergymen attached to St. Clement's Academy, Wellburn. Mr. Allen of Inchmartine, who is a recent convert to the Catholic faith, has fitted up a Chapel in which the Divine Mysteries are now regularly offered up. The first Mass was celebrated there on the 15th of June, 1848.

FORFARSHIRE.

DUNDEE— St. Andrew's	{	Rev. Stephen Keenan,	1830.
		Rev. William Bennet,	1842.
		Rev. John Carmont,	1847.
		Rev. Archibald Macdonald,	1847.

Catholic population, about 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 two Sunday schools in the rooms connected with the Chapel, where the young members of the Congregation are instructed in the elements of the Christian doctrine. The number attend-

ing these schools is, on an average, from 500 to 600. There is also a day and evening school for the education of Catholic children.

WELLBURN, LOCHEE—**St. Clement's.** Rev. William Bennet.

One of the buildings attached to St. Clement's Academy has received extensive repairs, and been converted into a neat and commodious Chapel, for the convenience, not only of the young gentlemen residing in the Academy, but also of the Catholics living in the village of Lochee; the number of whom amounts to about 200 individuals.

ARBROATH—**St. Thomas'.** Rev. Alexander Gordon, 1830.

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

On Sunday, 13th February, 1848, the new Catholic Church in this town (erected from funds provided, almost entirely, by the Right Rev. Dr. Carruthers, Bishop of the District, was solemnly dedicated to Almighty God under the invocation of St. Thomas of Canterbury, patron of the ancient Abbey of Aberbrothwick, by the Right Rev. Dr. Gillis, Bishop Coadjutor. The Church having been blessed early in the morning, at eleven o'clock a solemn Pontifical Mass was celebrated by the Right Rev. Prelate. The procession was formed in the *Presbyterium*; at its head walked the Rev. D. Carmichael, Procurator of St. Mary's College, bearing the processional cross, and accompanied by Acolytes with lighted tapers. The Bishop was attended by the Rev. S. Keenan, Senior Clergyman of Dundee, as Deacon; by the Rev. J. Clapperton of Portobello, as Sub-deacon; and by the Rev. J. Macpherson, Rector of St. Mary's College, as Master of Ceremonies. On reaching the Altar the service immediately commenced. After the Gospel was chanted, the Rev. Mr.

Keenan delivered, from the Altar, to a very attentive audience, a sermon on fraternal charity, remarkable, even in that talented orator, for power and eloquence. The clearness with which he elucidated his subject—the impressive earnestness with which he enforced the great precept of brotherly love, “Thou shalt love thy neighbour as thyself,” could not fail to enlighten the minds and move the hearts of those who listened to him, and to urge them to the practice of this first and most necessary of moral virtues. After the sermon, the service proceeded with equal, if not greater, solemnity, and concluded about one o’clock.

At six o’clock, the Church was again thrown open; the Altar was chastely decorated and lighted up with wax tapers. At the conclusion of Vespers, the Bishop ascended the steps of the Altar, and delivered, in his usual eloquent style, an admirable discourse on the holy Eucharist, in which, after having proved that dogma of the Catholic Church, he showed that the objections brought forward against it would militate with equal force against the mystery of the Incarnation itself. Before concluding, he made a beautiful allusion to the old Abbey—its historical recollections and ancient glories. It was once the noblest and most splendid of Scotland’s monastic institutions; under its high Altar repose the remains of William the Lion its royal Founder; it was sometimes the abode of our Scottish Kings; in it Parliaments were held; and from its hallowed cloisters went forth the cry of freedom from a foreign yoke, which echoed from one end of the kingdom to the other, when Scotland groaned under English oppression. But now, alas! the devastating frenzy of the ruthless barbarians of the “glorious Reformation” has left of it nothing to attract the eye of the stranger, but the splendour of its ruins. At the close of this address, which was listened to with breathless interest, the Bishop concluded the solemnities of the day by the Benediction of the most holy Sacrament. The Rev. Mr. Gordon had taken care to provide a very

efficient choir, partly from Edinburgh and partly from Dundee, who contributed powerfully to the dignity of the service. The attendance, both forenoon and afternoon, was numerous and respectable.

The Church is, in every respect, a chaste, elegant, and substantial building. Its general feature is of the Saxon style of architecture in the exterior, with an adaptation of the Norman in the interior. The dimensions over all, are 96 feet in length by 48 in width. The front, which is of white, polished stone, consists of a bold, projecting porch, flanked at the angle by buttresses, and terminating at the top in a gable and cross. The door is large and massy in the mouldings, and over it is a well-proportioned triplet window. The main gable, behind this one, has two massive octagonal towers, rising in the angles at the intersection of the porch, to a height of 60 feet, and 8 feet in diameter; they are perforated, near the summit, on all sides of the octagon, and are open at the top, flat lead roofs being placed at the bottom of the perforated part. In the centre, between the two towers, is an oriel window, 8 feet in diameter over the mouldings, the tracery of which consists of six smaller circles, with a stained-glass cross in the centre. The opposite end of the church has two small turrets, springing from corbels at the intersection of the chancel with the gable, and another oriel window in the centre, corresponding with the one already named. The interior consists of nave and aisles, divided, the one from the other, by six clustered columns on each side, 28 feet in height, having large moulded capitals, from which spring semicircular arches, spanning between the columns, both transversely and longitudinally, dividing the ceiling of the nave, which is 38 feet high, into five compartments. The ceilings of the aisles are also divided into the same number of compartments, by flying ribs, resting on the capitals of the pillars at one end, and on corbels in the side walls at the other. The roofing of the Church is on an extremely simple and secure principle of construction, and produces a more lofty interior

than could be expected from the height of the exterior. Over the entrance lobby is the choir, and at the opposite end the chancel, both lighted by triplet windows, and having the ceilings semicircular, divided by moulded ribs. The main body of the Church is lighted by long, narrow windows, five on each side, divided into various compartments by zinc astragals. On each side of the chancel is a small vestry communicating with it and also with the body of the Church. The front of the chancel, and also that of the choir, have appropriate open rail-work. The whole interior walls are lined, in imitation of ashler. The general interior dimensions, are 60 feet by 44 in the body of the church, exclusive of the chancel and choir, which are each 16 feet deep, making the extreme length, from the back of the Altar to that of the organ gallery, 92 feet. The Clergyman's house, which is in the old English style of architecture, is conveniently attached to the Church, and connected with it by a covered colonnade of two arches.

KINCARDINESHIRE.

St. Mary's College, BLAIRS.

To the College is attached a small congregation, for which public service is celebrated every Sunday and Holiday by one of the Superiors, in the College Chapel; on Sundays, at eleven o'clock; on Holidays, at ten o'clock. Vespers every Sunday and Holiday at five o'clock. The Community every morning at seven o'clock.

The College Chapel has of late received several extensive alterations and important improvements, and has been elegantly painted and decorated by Mr. J. Russel.

Western District.

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

The Right Bev. ALEXANDER SMITH, D.D., Bishop of Parium, Coadjutor; ordained, 2d February, 1836; consecrated, 3d October, 1847.

This District comprises Lanarkshire, Wigtonshire, Ayrshire, Renfrewshire, Bute and Arran, Dumbartonshire, Argylishire, 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. SMITH, Bishop Coadjutor, 34, Great Clyde Street.

	ORDAINED.
St. Andrew's, Great Clyde Street.	Rev. William Gordon, 1831.
	Rev. Daniel Gallagher, 1839.
	Rev. John Shaw, 1846.
	Rev. Patrick Kenna, 1847.

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. William Lellis, 1846.
	Rev. Charles Reid, 1846.
	Rev. John Aylward, D.D. 1847.

Public Services 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. Patrick Hanly, 1842.
	Rev. Joseph Galletti, 1847.
	Rev. John Black, 1848.

Public Service at the same hours as in St. Andrew's.

This building, formerly 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. Liguori's, (Rev. Arch. Chisholm, 1839.
Great Hamilton Street. (Rev. William M'Cabe, 1847.

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 three years ago 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 clergymen. It is remarkable that this was the very first *Extension* Church built in Glasgow in connexion with the Establishment.

In Glasgow there are several schools besides those above-mentioned, for the education of Catholic children, under the superintendence of the clergymen.

It is intended soon to establish a Mission at Pollockshaws, a populous village three miles distant from Glasgow. To this Mission one of the Glasgow Clergymen will be removed, and to his care will be assign-

ed also the Catholics of Thornliebank, Bushby, and Eaglesham.

AIRDRIE— St. Margaret's.	{	Rev. John Gray,	1842.
		Rev. Duncan Macnab,	1845.
		Rev. Jeremiah Buckley,	1847.

In the Church of Airdrie there are 1010 sittings, and the congregation numbers about 6000.

COATBRIDGE.—Rev. Michael O'Keeffe, 1846.

The Airdrie Mission has been divided, and Mr. O'Keeffe placed at Coatbridge—a rapidly increasing village, about two miles from Airdrie. A handsome new Church, with a commodious dwelling-house for the clergyman, and a capacious school-house, are just being completed here. The Church will accommodate 500 sitters.

HAMILTON—St. Mary's. Rev. James Smith, 1842.

The new Church in this town, which is an elegant Gothic structure, was opened for divine service, under the invocation of the blessed Virgin Mother of God, by the Right Rev. Dr. Murdoch, on the first Sunday of Advent, 1846. It is seated for 600 persons. Attached to it is a neat and commodious *Presbyterium*.

The clergyman of this laborious mission has to extend his ministrations to Carluke, Lanark, Carnwath, and Auchingray, in each of which stations the Holy Sacrifice is offered up at stated times.

It is in contemplation very shortly to station a clergyman in Lanark, from whence he will have to extend his pastoral care to the Catholics scattered over the Upper Ward of Lanarkshire.

WIGTOWNSHIRE.

NEWTON STEWART.—Rev. Michael Ryan, 1840.

STRANRAER. Rev. Thomas Moore, 1845.

The Rev. Mr. Moore was three years ago stationed at Stranraer, which is twenty-five miles distant from Newton Stewart, to take charge of the one-half of this 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. 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 — **St. Margaret's.**— Rev. William Thomson, 1807.

To this Mission is attached the charge of Catholics resident at Maybole and Girvan, in each of which places the Clergyman officiates at stated times.

KILMARNOCK— { Rev. Thomas Wallace, 1838.
St. Joseph's. { Rev. William Casey, 1848.

A splendid new church, in the Gothic style of architecture, was solemnly opened and dedicated to the service of God, in the town of Kilmarnock, on Sunday the 13th of June, 1847, by the Right Rev. Dr. Murdoch, Bishop of the district. The site chosen is most picturesque, and by far the most beautiful in that locality, commanding an extensive and panoramic view, not only of the whole town, but of the surrounding country, to the distance of several miles. The edifice itself is of very large dimensions, affording seat accommodation for about 730 persons on the ground floor, which is divided by two rows of lofty pillars into a nave and two aisles. Above the lobby is a gallery for the choir, in which Mr. Wallace has placed a small, but very powerful organ. The front of the church has a very imposing appearance, and is surmounted by a belfry. In the centre compartment is a large gothic window, the elegant proportions of which are much admired. Attached to the church are two vestries, communicating with each other by a concealed passage,

behind the chancel, and adjoining is a very commodious residence for the clergymen.

The Catholic population belonging to this mission numbers about 3000 persons, 1700 of whom reside in Kilmarnock, or in its immediate neighbourhood; the rest live in other stations, to which the clergymen extend their services.

DALRY.—Rev. William Burke, 1847.

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.—(Rev. James Danaher, 1845.
(Rev. Joseph Manticha, 1848.

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.

The present Chapel in Greenock is found to be much too small for the increasing congregation. In consequence, the Catholics of that town are now taking steps in order to raise funds for the erection of a second place of divine worship.

In Greenock there are a day and evening School, and also a Sunday School, for the education and religious instruction of the children of the congregation.

LARGS, fourteen miles distant from Greenock. Divine service is celebrated here, every six weeks, by one of the clergymen from Greenock.

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.

PAISLEY—**St. Merrin's.** Rev. Charles Mackenzie, 1831.

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.** Rev. John Macdonald, 1847.

BARRHEAD—**St. John the Evangelist's.** Rev. John Sheedy, 1844.

The Chapel has 800 sittings. Here there is a day and evening and a Sunday school.

DUMBARTONSHIRE.

DUMBARTON.—Rev Thomas Cody, 1844.

DUNTOCHER.—Rev. John Kerr, 1836.

A new chapel is much wanted at Duntocher, the present place of worship being only part of a dwelling-house, which was bought about eight 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.

BUTESHIRE.

ROTHESAY.—The Catholics have of late considerably increased in numbers in Rothesay, and, in consequence, for the last year, have had Divine service more frequently celebrated amongst them than formerly, attendance having been given some times from Glasgow and some times from Greenock. Not long ago, James Hamilton, Esq. of Kames Castle, kindly gave a very eligible site (at a very low rate of feu duty) for a chapel. The

spot fixed upon is near the Point House, on the road leading from Rothesay to Port Bannatyne. The building was commenced last summer, and is now well nigh completed. It is a very elegant cruciform erection, with a square tower over-topped by a handsome spire. The tower contains sufficient accommodation for the residence of the clergyman. The Chapel will contain about 300 people. Mrs. Hamilton has, also, generously promised to give a very large valuable painting for an Altar piece.

DRIMMIN—St. Columba's. Rev. Neil Macdonald, 1824.

This Chapel gives accommodation to the Catholics of Morven, and of the adjacent island of Mull.

GLENCOE.—The Chapel here is served at stated times by the clergyman of Fort William.

ARGYLESHIRE.

CAMPBELTOWN.—Rev. Michael Condon, 1845.

The Chapel here is much too small, and is fast falling into decay. It is hoped that a new Chapel will be commenced early next spring.

The Clergyman of Campbeltown has also the charge of the Catholics at Southend, twelve miles distant.

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. Alexander Campbell, 1847.

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 and the other is very miserable.

KEPPOCH, ARISAIG.—Very Rev. William Macintosh, 1831.

Various causes have hitherto retarded the completion of the new church in this locality; however, it is now nearly ready for Divine service. The style of architecture is, for the most part, Gothic, the windows and doors are pointed, but the ceiling, which rises only two feet in the centre, is the segment of a circle. At the west end is a massive square tower eighty feet high, divided into three stories, in the upper one is the belfry, in the middle is the organ gallery, and the lower one forms the lobby of the Church. The side walls are thirty feet high, flanked with buttresses of blue whinstone, which add much to its general appearance. On each side of the Church there are four windows twenty feet high by two feet wide, the rybats of which, as also those of the doors, are of hewn freestone. Besides these there is a window divided into two compartments lighting the organ gallery in the tower; and over the Altar, which is towards the east, there is a triplet window, with an oriel or wheel window at the top. In the body of the Church there are no aisles; the whole area of the interior is sixty five feet and a-half in length, by thirty-six feet in width, to which is to be added the chancel, nineteen feet by eighteen; on the sides of which, and communicating with it, are two vestries, of one story each, leaning against it, and leaving a clear space above; and in the side walls of the chancel, above the roofs of the vestries, are two small windows admitting light into it from each side. The entrance into the chancel is through a wide and very lofty pointed arch, above which, on the outside, is a very large stone cross surmounting the east end of the

church. Such are the general outlines and dimensions of the structure. Any farther details will be given when the whole is completed.

NORTH MORAR.—Rev Donald Mackay, 1833.

KNOIDART.—Rev. William Macdonnell, 1843.

The Knoidart Mission is one of the most destitute in Scotland; the Chapel is miserable beyond description. It is hoped that it will soon give place to a more decent building.

EIGG and CANNA.—Rev Alexander Gillis, 1839.

Mr. Gillis officiates once a-month (weather permitting) in the Island of Canna, fully twenty miles distant from Eigg, where almost all the inhabitants, about 210, are Catholics.

SOUTH UIST and BENBECULA.	{	Rev. John Chisholm,	1814.
		Rev. James Macgregor,	1815.
		Rev. Allan Maclean,	1836.

In South Uist there are three slated Chapels, erected through the exertions of Messrs. Chisholm and Macgregor; there is also one *black* Chapel. In Benbecula there is only a *black* Chapel; a larger one is very necessary there.

BARRA ISLAND.—Rev. Donald Macdonald, 1826.

Northern District.

The Right Rev. JAMES KYLE, D.D. Bishop of Germanica, and Vicar Apostolic; ordained 21st March, 1812; consecrated 28th September, 1828.

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

ABERDEENSHIRE.

ABERDEEN— St. Peter's,	{	Rev. Charles Gordon,	1795
		Rev. John Reid,	1842
		Rev. John Ritchie,	1846

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 in Constitution Street, by the Rev. Charles Gordon, for the education of the children of the congregation. In it there are two schools—the one for boys, the other for girls; there are also Sunday schools. To this building were afterwards added other erections, for the accommodation of Catholic orphans—an Institution which was founded and is still directed by the same venerable Clergyman.

WOODSIDE.—Public Service every fortnight, at eight o'clock in the morning.

About six 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.

BALLOGIE.—Rev. William Mann, 1844.

DEE CASTLE.—A station where Divine Service is celebrated once a month by the Clergyman from Ballogie.

GLENGAIRN.—Rev. James Forbes, 1848.

CORGARFF.—Attended by the Clergyman of Glengairn.

CRATHIE.—Attended occasionally by the Clergyman of Glengairn or of Braemar.

BRAEMAR.—Rev. Peter J. Grant, 1848.

In this congregation there are two Schools—the one

is kept in the old Chapel, the other at Inverey, a small village four miles farther up the country. Both these are also used as Sunday schools.

FETTERNEAR.—Attended, in the meantime, from Aberdeen.

A new Chapel has been lately erected near the Mansion-house of Fetternear, by the proprietor, James Leslie, Esq. of Balquhain, on the spot where stood the ruins of an old Catholic chapel, which was the burying-place of that ancient family, and where repose the mortal remains of the venerable Bishop Hay. In the neighbourhood, there are a few Catholic families, who attended at Aquhorties, before that farm returned into the hands of the landlord, and who now assemble for Divine Service at Fetternear. As yet no Missionary has been sent to that charge; but it is to be hoped that, in a short time, circumstances will permit one to be appointed.

HUNTLY.—Rev. Terence Macguire, 1827.

On part of the vacant ground attached to this Church, a School has been recently erected from funds bequeathed for that purpose by a Member of the Huntly Congregation. This School has, also, been partially endowed by the liberality of the family of John Gordon, Esq. of Xerez de la Frontera, in Spain, and of Gordon Hall.

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.

PETERHEAD.—Rev. William Logie, 1846.

Public Service every Sunday, at eleven o'clock; Catechetical Instruction and Lecture, at six o'clock in the evening.

This Mission was opened on Easter Sunday, 1847, by the present incumbent. The Congregation assembles in a Masonic Hall, rented for Sundays and Festivals.

BANFFSHIRE.

PRESHOME.—The Right Rev. Dr. KYLE, Bishop.

Rev. John Sutherland, 1846.

Rev. John Gallagher, 1848.

Rev. Charles Tochetti, 1848.

Various alterations and extensive improvements are, at present, being effected in this Church, which will be noticed in the "Directory" for next year.

BUCKIE.—Attended every Sunday and Holiday by one of the Clergymen from Preshome.

A considerable sum, but not nearly, as yet, so much as is necessary, has been realized for the erection of a new Church here. When sufficient funds are obtained, the building will be commenced.

ACHINHALRIG.—Rev. William Caven, 1816.

PORTSOY.— { Rev. John Gall, 1847.
 { Rev. Charles Gordon, 1838.

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 Clergymen stationed at Portsoy. But now, the Bishop of the District has been enabled to bless it again with a resident pastor.

Collections and Subscriptions are, at present, making for building a new Church, the old Chapel—the upper floor of a ruinous house—being found utterly inadequate for the accommodation of the Congregation.

KEITH.—Rev. James O'Connor, 1844.

DUFFTOWN.—Rev. George Gordon, 1798.

TOMBAE, Glenlivet—**Church of the Incarnation.**

Rev. Robert Stuart, 1826.

Rev. Evan Maceachen, 1798.

To this Church is attached a Catholic cemetery, where the Funeral Service is performed with all the rites prescribed in the Ritual.

CHAPELTOWN—**St. Mary's.** Rev. James Glennie, 1837.

In connexion with this Church, there is, also, a cemetery for the use of the congregation. When the Funeral rites are to be performed, Mass for the Dead is said, *corpore præsenti*, at nine o'clock, after which, the whole of the burial service, blessing of the grave, &c. is gone through, as laid down in the Roman Ritual.

Near the Church, there are two Schools, under the same roof—the one for boys, the other for girls—which were erected by the late Abbé Macpherson, the great benefactor of this Mission.

TOMINTOUL—**St. Michael's.** Rev. James Russell, 1839.

The vacant ground round this Church is used as a cemetery for the congregation.

MORAYSHIRE.

ELGIN—**St. Sylvester's.** Rev. John Forbes, 1815.

FOCHABERS.—Rev. William Clapperton, 1844.

Attached to this Church, a commodious dwelling-house for the Clergyman was erected during last summer.

INVERNESS-SHIRE.

INVERNESS.—Rev. John Maclachlan, 1829.

Here there is a Catholic School.

BEAULY.—Rev. Alexander Macrae, 1846.

ESKADALE— { Rev. Angus Mackenzie, 1836.
 { Rev. James Macnaughton, 1829.

FASNAKYLE—	{ Rev. John Macdonald,	1841.
	{ Rev. Thomas Chisholm,	1833.
GLENMORRISTON.—	Rev. James Lamont,	1843.
STRATHERRICK.—	Attended from Glenmorrison.	

ROSS-SHIRE.

DORNIE in Kintail.—Rev. Angus Macdonald, 1844.

DINGWALL.—In this town a Station has been opened, which is attended from Beaully.

CAITHNESS-SHIRE.

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

 BISHOPS AND CLERGYMEN.

Eastern District,	29
Western District,	49
Northern District,	33
Blairs College	6
Foreign Colleges,	5
	<hr/>
Total,	122

ALPHABETICAL LIST
OF THE
CATHOLIC CLERGY IN SCOTLAND,
WITH THEIR ADDRESSES.

- Aylward, John, D.D.; Abercrombie Street, Glasgow
Bennet, William; St. Clement's Academy, Wellburn,
Lochee, by Dundee
Black, John; Portugal Street, Glasgow
Buckley, Jeremiah; Airdrie
Burke, William; Dalry, Ayrshire
CARRUTHERS, Right Rev. Andrew, Bishop of Ceramis,
and Vicar Apostolic of the Eastern District; St.
Mary's Catholic Church, Edinburgh.
Campbell, Alexander; Laggan, by Kingussie
Carlyle, Thomas; 47, Constitution Street, Leith
Carmichael, Donald; St. Mary's College, Blairs; by
Aberdeen
Carmont, John; Dundee
Carolan, John; Port-Glasgow
Casey, William; Kilmarnock
Caven, William; Achinhalrig, by Fochabers
Caven, William; St. Mary's College, Blairs, by Aber-
deen
Chisholm, Archibald; Great Hamilton Street, Glas-
gow
Chisholm, John; Bornish, South Uist, by Dunvegan
Chisholm, Thomas; Fasnakyle, Strathglass, by Beauly
Chisholm, Valentine; Fort Augustus
Clapperton, James; Portobello

- Clapperton, William ; Preshome, Enzie, by Fochabers
Cody, Thomas ; Dumbarton
Condon, Michael ; Campbelton.
Danaber, James ; Greenock
Dawson, Æneas M.D. ; Viewfieldhouse, Dunfermline
Dawson, William ; Banff
Forbes, Donald ; Glenroy, Lochaber, by Fort William
Forbes, James ; Ardoch, Glengairn, by Ballater
Forbes, John ; Elgin
Forbes, Peter ; Abercrombie Street, Glasgow
GILLIS, Right Rev. James, D.D. ; Bishop of Lymira,
Coadjutor of the Eastern District ; Greenhill Cot-
tage, Edinburgh
Gall, John ; Portsoy
Gallagher, Daniel ; 34, Great Clyde Street, Glasgow
Gallagher, John ; Preshome, Enzie, by Fochabers
Galletti, Joseph ; Portugal Street, Glasgow
Gillis, Alexander ; Isle of Eigg, Arisaig, by Fort Wil-
liam
Gillon, John ; Lennoxtown of Campsie, by Glasgow
Glennie, James ; Chapeltown, by Ballindalloch
Gordon, Alexander ; Arbroath
Gordon, Charles ; Chapel Court, Aberdeen
Gordon, Charles ; Portsoy
Gordon, George ; Dufftown, by Craigellachie
Gordon, James ; St. Mary's Coliege, Blairs, by Aber-
deen
Gordon, William ; 34, Great Clyde Street, Glasgow
Grant, Peter ; 47, Constitution Street, Leith
Grant, Peter J. ; Braemar, by Ballater
Grant, William ; Dumfries
Gray, John ; Airdrie
Griffin, George A. ; St. Mary's College, Blairs, by
Aberdeen
Hanly, Patrick ; Portugal Street, Glasgow
KYLE, Right Rev. James, D.D. ; Bishop of Germanicia
and Vicar Apostolic of the Northern District ;
Preshome, Enzie, by Fochabers
Keenan, Stephen ; Dundee

- Kenna, Patrick ; 34, Great Clyde Street, Glasgow
 Kerr, John ; Duntocher, by Glasgow
 Lamont, James ; Glenmorrison, by Fort Augustus
 Lellis, William ; Abercrombie Street, Glasgow
 Loggie, William ; Peterhead
 MURDOCH, Right Rev. John, D.D. ; Bishop of Castabala, and Vicar Apostolic of the Western District ;
 34, Great Clyde Street, Glasgow
 M'Cabe, William ; Great Hamilton Street, Glasgow
 Maccory, John ; Perth
 Macdonald, Angus ; Dornie, Kintail, by Lochalsh
 Macdonald, Archibald ; Dundee
 Macdonald, Donald ; Barra, by Dunvegan
 Macdonald, John ; St. Mary's Catholic Church, Edinburgh
 Macdonald, John ; Fasnakyle, Strathglass, by Beaully
 Macdonald, John ; Houston, by Paisley
 Macdonald, Neil ; Drimmin, by Tobermory
 Macdonnell, William ; Knoidart, by Fort William
 Maceachen, Donald ; Fort William
 Maceachen, Ewan ; Tombae, by Ballindalloch
 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
 Mackay, William ; St. Mary's Catholic Church, Edinburgh
 Mackenzie, Angus ; Eskadale, by Beaully
 Mackenzie, Charles ; Paisley
 Maclachlan, John ; Inverness
 Maclachlan, Paul ; Falkirk
 Maclean, Allan ; South Uist, by Dunvegan
 Macmanus, Patrick ; St. Mary's Catholic Church, Edinburgh
 Macnab, Duncan ; Airdrie
 Macnaughton, James ; Eskadale, by Beaully

- Macpherson, John ; Rector of St. Mary's College,
Blairs, by Aberdeen
- Macrae, Alexander ; Beauly
- Malcolm, John ; Stirling
- Mann, William ; Ballogie, by Kincardine O'Neil
- Manticha, Joseph ; Greenock
- Monaghan, James ; Dumfries
- Moore, Thomas ; Stranraer
- O'Connor, James ; Keith
- O'Donnell, Alexander ; St. Mary's Catholic Church,
Edinburgh
- O'Keeffe, Michael ; Coatbridge, by Airdrie
- Rankine, Ranald ; Moidart, by Strontian
- Reid, Charles ; Abercrombie Street, Glasgow
- Reid, John ; Chapel Court, Aberdeen
- Rigg, George ; St. Mary's Catholic Church, Edinburgh
- Ritchie, John ; Chapel Court, Aberdeen
- Russell, James ; Tomintoul, by Ballindalloch
- Ryan, Michael ; Newton Stewart
- SMITH, Right Rev. ALEXANDER, D.D., Bishop of Pari-
um, Coadjutor of the Western District, 34, Great
Clyde Street, Glasgow
- Sharp, John ; St. Mary's College, Blairs, by Aberdeen
- Shaw, John ; 34, Great Clyde Street, Glasgow
- Sheedy, John ; Barrhead, by Glasgow
- Small, Henry ; Terregles, by Dumfries
- Smith, James ; Hamilton [deen
- Smith, William ; St. Mary's College, Blairs, by Aber-
- Strain, John ; Dalbeattie, by Dumfries
- Stuart, Robert ; Tombae, by Ballindalloch
- Sutherland, John ; Preshome, Enzie, by Fochabers
- Taggart, Patrick ; Hawick
- Thomson, John ; Strichen, by Mintlaw
- Thomson, William ; Ayr
- Tochetti, Charles ; Preshome, Enzie, by Fochabers
- Wallace, Thomas ; Kilmarnock
- Wallace, William ; Traquair House, Inverleithen, by
Peebles
- Witham, Thomas ; Kirkconnell, by Dumfries

ORDINATIONS AND APPOINTMENTS.

EASTERN DISTRICT.

THE Rev. Joseph Manticha was born, in Greenock, on 23d April, 1823, and received into St. Mary's College, Blairs, on the 20th August, 1834. Thence he was sent, on the 8th September, 1837, to M. Poiloup's Institution, at Vaugirard, Paris, where he finished his classical studies. He then, in October, 1843, entered the Seminary of St. Sulpice, and having there nearly completed his course of Theology, and being ordained Subdeacon on Ember-Saturday after Pentecost, and Deacon on Ember-Saturday in Advent, 1847, by Monseigneur Affre, late Archbishop of Paris, he returned to Scotland on the breaking out of the French Revolution of 24th February. He was raised to the priesthood at Glasgow, on the 5th of April, 1848, by the Right Rev. Dr. Murdoch, and by permission of the Right Rev. Dr. Carruthers, is employed as one of the Missionaries in Greenock.

The Rev. Peter Grant, born in the district of Cantyre, Argyleshire, on the 15th June, 1820, was admitted into Blairs' College on the 25th July, 1841. On the 29th July, 1845, he set out for Rome to continue his studies in the Scots College, and, on finishing them, he was there ordained Priest, on the 14th May, 1848, by Monsignor Canali, Patriarch of Constantinople, and Vicegerent of Rome. He arrived in Scotland on the 6th of June following, and is, for the present, stationed in Leith.

WESTERN DISTRICT.

The Rev. Patrick Kenna was born in the town of Longford, on the 4th March, 1823. He studied first in Oscott, then in the Roman College, and was ordained in Rome on the 27th June, 1847. He came to the Western District in the following November, and is now one of the clergymen of St. Andrew's Church, Glasgow.

The Rev. Jeremiah Buckley was born, on the 25th March, 1821, in the parish of Lisgoold, County Cork, and studied all his humanities in the College of Fermoy. He was sent, in the year 1842, to the University of Louvain, in Belgium, by his bishop the Right Rev. Dr. Crotty of Cloyne and Ross, and afterwards went to the Seminary of Cambrai, in France, where he was ordained Subdeacon on the 20th December, 1845, and Deacon on the 28th March, 1846, by Cardinal Giraud, Archbishop of that See. He came to the Western District in November, 1847, and was ordained Priest on St. Andrew's day, same year, by the Right Rev. Dr. Murdoch, and is now stationed at Airdrie.

The Rev. William M'Cabe was born, in Monaghan, Ireland, on the 30th April, 1818, studied in St. John's College, Waterford, and was there ordained Priest on the 18th December, 1847, by the Right Rev. Dr. Foran, Bishop of Waterford and Lismore. Immediately afterwards he came to the Western District, and is now one of the clergymen of St. Alphonsus Liguori's Church, Glasgow.

The Rev. John Black, born in Glasgow, on the 24th April, 1824, was admitted into St. Mary's College, Blairs, on the 19th July, 1836, and was sent to the Scots College, Rome, on the 31st August, 1842. On completing his ecclesiastical studies, he received in that city the order of Subdeacon on the 7th, that of Deacon on the 14th, and that of Priest on the 21st May, 1848, which last order was conferred upon him by Monsignor Canali, Patriarch of Constantinople and Vicegerent of Rome. He then immediately set out on his return to Scotland, where he arrived on the 6th of June following, and was soon after appointed one of the clergymen of St. John's Church, Glasgow.

The Rev. William Casey was born, at Gardenhill, parish of Castleconnell, county Limerick, on the 17th March, 1820, and studied at the Missionary College of All Hallows, Drumcondra, near Dublin. On coming to the Western District, he was ordained Priest on the

25th July, 1848, by the Right Rev. Dr. Murdoch, and is now one of the missionaries in Kilmarnock.

NORTHERN DISTRICT.

The Rev. John Ritchie was born, in Aberdeen, on the 22d January, 1822, entered St. Mary's College, Blairs, 27th July, 1836, and was sent to Rome on the 24th July, 1841, to continue his studies in the Scots College there. He was raised to the priesthood, in that city, on the 13th April, 1846, by Monsignor Canali, Vicegerent of Rome. Having finished his divinity, he returned to Scotland, where he arrived on the 6th of June, 1848, and being appointed one of the Missionaries in Aberdeen, he came to that town on the 31st of the following August.

The Rev. Peter Joseph Grant was born, at Nether Clashmore, Glenlivat, Banffshire, on the 19th February, 1823, entered Blair's College, 21st July, 1836, and set out for Rome on the 24th July, 1843, to prosecute his studies in the Scots College. Having completed them, he was there raised to the Priesthood on the 18th March, 1848, by his Eminence Cardinal Patrizi, Vicar of Rome. He arrived in Scotland on the 6th of the following June, and was soon after sent to succeed the Rev. Angus Macdonald in the Mission at Braemar.

The Rev. William Caven, born in Paisley on the 11th October, 1823, was received into Blair's College on the 3d August, 1835, and thence proceeded to the Scots College, Rome, on the 28th July, 1840. Having finished his studies, he was there ordained Subdeacon on the 12th, Deacon on the 18th March, and Priest on the 8th April, 1848, by his Eminence Cardinal Patrizi, Vicar of Rome—reached Scotland on the 6th of June following, and was appointed Professor in St. Mary's College, where he arrived on the 10th of August.

The Rev. James Forbes, born in Aberdeen on the 10th December, 1822, was sent in September, 1838, to M. Poiloup's Institution at Vaugirard, Paris, where he completed his classical studies. He then entered the

Seminary of St. Sulpice, and having there nearly finished his divinity, and being ordained Subdeacon and Deacon in 1847, by Monseigneur Affre, late Archbishop of Paris, he returned to Scotland on the breaking out of the French Revolution of 24th February. Having spent some weeks in St. Mary's College, Blairs, he was there raised to the Priesthood, on the 3d May, 1848, by the Right Rev. Dr. Kyle, and soon after went to succeed the Rev. William Mann in the Mission of Glengairn.

The Rev. John Gallagher, born in Londonderry on the 24th June, 1822; entered Blair's College on the 3d February, 1839; left it for Rome 28th July, 1840; entered the college of Propaganda on the 19th of the following September. On completing his studies he was ordained Sub-deacon on the 1st, and Deacon on the 4th, by Monsignor Canali, Vicegerent, and received the order of Priest on Pentecost Sunday, 11th June, 1848, from the most Rev. Dr. M'Hale, Archbishop of Tuam. On the 24th, he left Rome for Scotland, and is, in the meantime, stationed at Preshome.

The Rev. Charles Tochetti, born in Aberdeen, on the 9th November, 1822; was sent as an ecclesiastical student to M. Poiloup's Institution at Vaugirard, Paris, on the 6th March, 1835. Having there completed his classical studies he entered the seminary of St. Sulpice, in October, 1843, and was ordained Sub-deacon on Ember Saturday after Pentecost, Deacon on Ember Saturday of Advent 1847, and Priest on Ember Saturday after Pentecost, 17th June, 1848, by Monseigneur Affre, late Archbishop of Paris. On his return to Scotland he was appointed one of the missionaries at Preshome.

At an ordination held in St. Mary's College, Blairs, on the 3d November, 1848, by the Right Rev. Dr. James Kyle, Bishop of Germanicia, and Vicar Apostolic of Northern Scotland, the following gentlemen were raised to the order of Sub-deacon, viz. :—for the Northern District, Messrs. Andrew Fleming and John Kemp; for the Eastern District, Messrs. John Stuart

and James Brown; and for the Western District, Messrs. Walter Dixon, Dugald Macdonald, and Andrew Black, on the same day the Right Rev. Prelate administered the Sacrament of Confirmation to eleven of the students.

REMOVALS IN 1847.

- The Rev. James Macnaughton, from St. Mary's, Glasgow, to Eskadale, Inverness-shire
 The Rev. Patrick Kenna, from Airdrie to St. Andrew's, Glasgow
 The Rev. William Burke, from Hamilton to Dalry, Ayrshire
 The Rev. Duncan Macnab, from Greenock to Airdrie
 The Rev. Neil Macdonald, from Knoidart to Drimmin
 The Rev. William Macdonell, from Drimmin to Knoidart
 The Rev. William Mann, from Glencairn to Ballogie
 The Rev. Angus Macdonald, from Braemar to Dornie in Kintail
 The Rev. James O'Connor, from Preshome to Keith
 The Rev. John Maclachlan, from Keith to Inverness
 The Rev. John Macdonald, from Inverness to Fasnakyle
 The Rev. James Lamont, from Dornie in Kintail, to Glenmorrison

CONFIRMATIONS IN 1848.

EASTERN DISTRICT.

THE Missions where confirmation was given during last year in the Eastern District are the following:—

	CONFIRMED.
Stirling—on Sunday, 9th April—by Dr. Carruthers	76
Edinburgh—on Sunday, 21st May—by Dr. Gillis	270
(of whom about 70 were adults and converts)	
Dundee—on Sunday, 25th June—by Dr. Carruthers	289
Perth—on Sunday, 2d July—by Dr. Carruthers	90
Murthly Castle—on Sunday, 6th August—by Dr. Carruthers	40
Arbroath—on Sunday, 20th August—by Dr. Carruthers	30

	CONFIRMED.
Campsie--on Sunday, 10th September--by Dr. Carruthers.....	70
Dalbeattie--on Sunday, 22d October--by Dr. Carruthers	98
Kirkcudbright--on Sunday, 29th October--by Dr. Carruthers.....	49
Dumfries--on Sunday, 12th November--by Dr. Carruthers.....	117
St. Mary's College--on Friday, 3d November--by Dr. Kyle	14

WESTERN DISTRICT.

The following are the Missions where confirmation was given during last year in the Western District :—

St. Mary's, Glasgow--on Sunday, 27th February --by Dr. Murdoch	217
St. Andrew's, Glasgow--on Sunday, 5th March--by Dr. Smith	300
Hamilton--on Sunday, 21st May--by Dr. Murdoch	80
Campbelltown--on Sunday, 4th June--by Dr. Murdoch.....	105
Greenock--on Sunday, 8th October--by Dr. Murdoch	259
(of whom 54 were from Port Glasgow).	

OBITUARY FOR 1848.

Blessed are they who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours, for their works follow them.—Apoc. xiv. 13.

Died, at Falkirk, on the 11th January, the Rev. Robert Cameron, in the 26th year of his age.

Died, at Borrodale, on the 8th October, the Rev. Charles Macdonald, in the 75th year of his age, and 48th of his ministry.

Died, on the 15th March, at his residence, Picardy Place, Edinburgh, aged 39 years, Mr. Henry Stuart, nephew to the late Sir William Rae, Bart., for many years Lord Advocate of Scotland, and related to the Marquis of Bute, and the Earl of Moray. He was a

convert to the Catholic faith. He caught his death while charitably attending the sick and poor, whose zealous friend he ever was.

Died, at Edinburgh, on the 19th August, Mr. John Mackenzie.

Died, at Airntully, Perthshire, Elizabeth, spouse of Mr. Neil Macdonald. She was a convert to the Catholic faith.

May they rest in peace.

Colleges.

ST. MARY'S COLLEGE, BLAIRS.

POST-TOWN, ABERDEEN.

	ORDAINED.
Rev. John Macpherson, <i>Rector</i> ,	1827
Rev. John Sharp, <i>Procurator for the Mission</i> ,	1795
Rev. Donald Carmichael, <i>Procurator</i> ,	1808
<i>Professors</i> ,	{ Rev. George A. Griffin, 1834
	{ Rev. William Smith, 1843
	{ Rev. William Caven, 1848
	{ Rev. James Gordon,

The course 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 twelve to sixteen years of age. The greatest care is taken of their health, and strict attention is paid to their religious and moral instruction.

The College is beautifully situated on the south bank of the River Dee, at the distance of six miles from Aberdeen; the accommodation is ample, and the playgrounds are extensive.

The terms for board and education are thirty pounds *per annum*, to be paid half-yearly in advance—clothes,

&c. are extra charges. The time for receiving students into the college is fixed for the month of July. Parents are requested to send them at that period only. No entrance money is required; but every student must bring along with him two suits of dark-coloured clothes, and all other necessary articles of apparel.

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

FOREIGN COLLEGES CONNECTED WITH THE SCOTTISH MISSION.

ROME.—The Rev. Alexander Grant, D.D. *Rector*, 1834. Number of Students, 10.

PARIS.—The Students for the Scottish Mission are educated in the ecclesiastical establishments of that city. Number of students, 10.

VALLADOLID.— { Rev. John Cameron, *Rector*, 1814
 { Rev. John Cowie, *Professor*, 1832
 { Rev. Andrew Smith, *Prof.* 1847
 Number of students, 9.

RATISBON.— { Father John Dawson, *Prior*.
 { Rev. Lewis Fergusson, 1841

Besides the above, there are five students in the Seminary of Propaganda, Rome; five at Aire, two at Cambrai, and two at Arras, France.

RE-OPENING OF ST. CLEMENT'S ACADEMY, WELLBURN, *near Dundee.*

The New Building, calculated to accommodate sixty students, opened on the 1st of January, 1849, under the superintendence of two clergymen,

The Rev. William Bennet, *Rector*; The Rev. William Mackay, *Vice Rector and Prefect of Studies*.

There was opened, on Tuesday, 8th June, 1847, and now under the superintendence of two clergymen, a Ca-

tholic Academy for youth, at a rate so moderate, as to enable parents in easy circumstances to afford to their children such a general and solid education as may qualify them for entering upon any branch of business, and such religious instruction and moral training as may make them good Christians, and valuable members of society.

The want of such a seminary was long grievously felt in this country, where, though the Catholic body was gradually increasing in numbers, and improving in condition, there was no Institution in which their boys could receive a good secular education. The parents generally speaking, being themselves, constantly engaged in business of some kind, have not leisure to bestow on their children sufficient care and attention, and cannot keep that watchful eye over their conduct which is indispensable during their early years. Thus, in the most susceptible period of life—without due moral and religious instruction—without habitual training and practice in their religious duties—are they left exposed, especially in towns, to the poisonous contagion of bad example, to the gradual weakening, and, perhaps, final extinction of every good principle, and consequent indifference about every Christian duty. It was to stem the torrent of such grievous evils, and to supply a want so universally felt, that St. Clement's Academy was projected and opened.

To prevent misconceptions, and to remove every false impression, we beg leave to state, and distinctly too, that every penny spent on St. Clement's, and every improvement made there is for the express benefit of the orphan child.

The following will, we think, convey to our friends a distinct view of our intentions, and we feel assured that, as these intentions have already the approbation of our venerable Bishop, they will meet the approval of every one of our charitable friends.

Our object is to make the property of Welburn produce the largest possible annual income for the support

of the Orphanage. Were we to occupy it, as it is, by the orphans, it would support about nine or ten, and, should we admit more, we would infallibly get into debt, unless we received large annual subscriptions from the Catholic congregations of the district. Now, we are determined never to get into debt; and we know so well the heavy burdens our congregations have to bear, that we are inclined to ask from them only what is absolutely necessary.

We wish, therefore, to make our Orphanage a refuge for many, and, at the same time, to make the burden of their support as light as possible on the Catholic community.

To attain this end, we have devised two means—*First*, An Academy where Catholic parents, in comfortable circumstances, may have their children well educated and religiously instructed, on more moderate terms than in any other seminary. This establishment was fairly tried last year, and was completely successful, though we did not wish to be at much expense in new buildings till we felt our way, and were enabled to form a judgment as to its ultimate prosperity. Still, with very inferior accommodation in every respect, our house was filled with students in four months after its opening. Being quite certain of ultimate success, we, with the approbation and aid of our venerable Bishop, immediately proceeded to the erection of a respectable building, which is now finished, and which affords most comfortable accommodation for sixty students. This house has been erected by one of our number, aided by a liberal donation from our Bishop, without its having cost the Catholic body a single farthing. Our object in erecting it was twofold—*1st*, to benefit those Catholics who are able to give to their children an excellent education in such an establishment; and, *2d*, to benefit the orphan, by applying, for his support and education, all the profits derived from the Academy. Thus is it to be the handmaid of the Orphanage, and a very great blessing to the more fortunate and comfortable of

the Catholic community. To make it efficient, in every respect, our venerable Bishop has appointed two resident priests as its directors, and under these, lay teachers of talent and experience, also resident, are engaged. Last year we were only making an experiment; but, thank God, our establishment, with all its machinery, is now in a most efficient condition. It depends, therefore, on the Catholic body now, whether they will give their sons a sound Catholic education, at the most moderate rate, and, at the same time, aid in saving the homeless orphan child. Let every Catholic, who is able, send his child to our Academy; we will insure him the best education the country can afford, and we shall, by this means, soon present to the orphan a comfortable home.

Our *second* means for the support of the Orphanage will not require much explanation. Outside of the policy, and belonging to the property of St. Clement's, we have two parks, one of which we propose to turn into a Catholic cemetery. An average of 250 Catholics die in this town every year. The funds derivable from so many burials we propose to apply to feed and clothe the orphan child; and, as the ground is already our own property, the whole proceeds, which will be very considerable, shall be applied for the above holy purpose; thus shall we at once save the orphan, and secure for our Catholic dead a consecrated resting-place. We are already supporting several orphans, and we have a large and excellent house and school ready for their reception, where they will be placed in community, under religious Superiors, the moment the sources from which they are to be supported are fairly opened up. Our reader will thus see that we are zealously, yet prudently, doing all we can, and he will be induced to aid us in our holy endeavours as often as we require assistance.

Wellburn House lies to the west of the village of Lochee, about two and a-half miles from Dundee, bordering on the Carse of Gowrie, and within two miles of

the estuary of the Tay. The situation is very retired, and, at the same time, pleasant and salubrious, so much so, that, since the establishment was opened, we have had only one sick pupil, and his illness was but slight and of short duration. The country around is rich and picturesque, and is intersected in every direction by excellent roads, where delightful walks can be had. The lawn surrounding the house contains about five acres of ground, and is enclosed on all sides by a beautiful belt of plantation.

The course of studies at this Academy comprises Reading, Writing, English Grammar and Composition, Geography, Arithmetic, Geometry, Navigation, Algebra, Book-keeping, and Drawing; also, French, Italian, Spanish, German, Latin, and Greek, if required. All these branches are taught without any extra charge. The food is plain, but wholesome and abundant, and parents may rest assured that the greatest care is taken of the health of their children—that their domestic comforts are scrupulously attended to, and that they are visited by a Medical Gentleman, as often as occasion may require.

As the only object of the founders of this Institution is to afford a solid education on the most moderate scale, the Terms of Board, &c., will be £17 *per annum* for pupils from 8 to 12 years of age; 20 guineas from 12 to 16, and 25 guineas for those above 16 years, *all payable half yearly, or, at least, quarterly, in advance.* Dancing, Medical Attendance, School Books, and Stationery, form a separate charge. Washing £1 5s. *per annum.*

Pupils must bring along with them two suits of dark coloured wearing clothes, and a blue suit for Sundays, consisting of jacket or frock coat, trousers, and cap, and must always be kept provided with every article of dress they may require.—N.B.—Strict attention is required to this condition.

The annual vacation will commence on the 8th July, and terminate on first August.

The new house will accommodate 60 pupils. No pupil admitted unless recommended by his pastor.

That the classes may not be interrupted, visiting friends will be received only on Tuesdays and Fridays, and between the hours of two and four.

Parents must remember that, except in cases of sickness, no reduction will be made if a boy be removed before the end of his Quarterly term, or for the three weeks of vacation.

N.B.—Any further information may be obtained by applying to the Rector, Vice-Rector, or to any of the Catholic Clergymen of Dundee—William Bennet, Stephen Keenan, William Mackay, John Carmont, Arch. Macdonald.

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.

BOARDING SCHOOL FOR YOUNG LADIES.

GEORGE'S SQUARE, EDINBURGH.

This Institution is under the direction of the Religious of St Margaret's Convent.—The terms of board and education, which are very moderate, may be ascertained from the Superiors of the establishment.

CATHOLIC ORPHAN INSTITUTION.

ABERCROMBIE STREET, GLASGOW.

This Institution was founded in January, 1833. Its object is to provide for the maintenance, education, and religious instruction of destitute orphan children, left by members of the Catholic Congregations of Glasgow. This object has hitherto been accomplished by the voluntary contributions of the people, 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 at present above a hundred and fifty.

This most valuable Institution was, last year, transferred from the former premises in Marshall's Lane, into a large and commodious orphan-house erected on the ground attached to St. Mary's Church.

Appendix.

The following account arrived too late for insertion in its proper place.

STIRLING — Church of the Most Holy Trinity
On Sundays, Divine Service at ten o'clock, during summer; at half-past ten during the winter months. On Holidays, Mass at nine o'clock. During winter, a lecture on Sunday evenings at six o'clock.

The gallery of the Church, for want of other means of accommodation, had been used, for some time, as a school for the children of the congregation. At the beginning of last year, they were temporarily removed to a ruinous tenement in the old palace of Mary, Queen of Scotland; they are now comfortably located in a roomy and substantial school-house in immediate connexion with the Church, and erected, a few months ago, by the Right Rev. Dr. Carruthers.

The church itself, seated for 300 persons, is beginning to be felt inconveniently small. This drawback is complained of more particularly, when there happens to be a number of Catholic soldiers stationed at Stirling Castle—the clergyman being then obliged to duplicate; and also, during the summer months, when tourists throng to Stirling, attracted by the adjoining mineral wells at Bridge of Allan—the Montpellier of Scotland—or by the picturesque beauty of the surrounding country, matchless in Scottish scenery.

The Stirling Mission extends over a wide and scattered district, including, besides country parts, the villages of Bannockburn, Doune, Dunblane—where there are a few Catholics—and Callander, 16 miles from Stirling, where the professors of the ancient faith number only seven poor but staunch Scottish Catholics, the youngest of whom is about seventy years of age.

ALLOA.—The clergyman from Stirling says Mass here on the first Sunday of each month for the benefit of the Catholics of the town of Alloa, and those residing in Clackmannan, Sauchie, Devonside, Dollar, and the villages at the foot of the Ochill Hills. There is no chapel here yet; the people deserve one.

MEMOIRS OF CLERGYMEN LATELY DECEASED.

THE REV. PAUL MACPHERSON (1).

THIS venerable ecclesiastic, one of whose ancestors named John, of the family of the Macphersons of Phonas, emigrated from Badenoch to Glenlivat towards the end of the sixteenth century, was born of Catholic parents, at Scalán, on the 4th of March, 1756, and was baptized by Mr. William Grant, a Monk of the Premonstratensian Order (2), who was then Missionary in Strathavon. After the death of his mother he was sent, when six years of age, to a Catholic school at Clashmore. From it he was removed, the year following, to a school kept by an old woman, who taught him to read, but whose own attainments did not extend to the art of writing. He was eager to acquire that necessary accomplishment, and this eagerness his father was no less anxious to gratify, but knew not how to procure an opportunity. There was indeed a Protestant schoolmaster in the country, but he was of the very worst Presbyterian leaven, and therefore hostile, in the extreme, to Catholics. The child's father, who was strongly attached to the Catholic faith, and very careful in preserving his children from every appearance of danger in that way, often said that he would have him remain all his lifetime in ignorance, than expose him, by frequenting such a school, to the risk of being perverted.

Meanwhile Mr. John Geddes, who afterwards became Bishop (3), came to preside at the seminary of Scalán (4). To him the young

(1) The first part of this memoir is abridged from an autograph manuscript, which comes down to 1791. While Mr. Macpherson says but little of himself, he gives a very correct account of almost all the clergymen of that period with whom he came in contact.

(2) This Order was instituted in 1120, by St. Norbert, afterwards Archbishop of Magdeburg. It was an Order of Canons Regular, who followed the rule of St. Augustin, and was called *Premonstratensian*, or of *Prémontré*, from the circumstance that the first Abbey of that order was erected in a solitary valley, bearing that name, in the forest of Coucy, in the Isle of France, granted by the Bishop of Laon to St. Norbert for that purpose.—See *Buller's Life of St. Norbert*, 6th June.

(3) See "Notices respecting the Catholic Bishops of Scotland," in the *Catholic Directory* for 1836, page 40.

(4) The Seminary of Scalán was founded in 1717, by Bishop Gordon, for the education of Priests to serve the Scottish Mission. It was burned in 1746, soon after the battle of Culloden, but was rebuilt shortly after. It ceased to exist as a seminary in 1799, when the students were transferred from it to the more eligible locality of Aquhorties, in Aberdeenshire, which continued to be the College of the Lowland district till 1829, when the students both from it and from the Highland Seminary of Lismore, were united in one general College for the Scottish Mission, at Blairs in Kincardineshire—a property given over in fee-simple for that object to the Vicars Apostolic by the late John Menzies, Esquire of Pitfodels.

boy began to say his catechism, and soon attracted his favourable notice. From him he received lessons in reading, writing, and arithmetic; and his progress was so satisfactory, that, even then, Mr. Geddes conceived the idea of getting him admitted into the seminary. From his earliest infancy he ever felt a strong desire to embrace the ecclesiastical state, and frequently made this desire known to his father, but more particularly when a proposal was made to bind him as apprentice to a merchant, he showed so much reluctance, and so energetically protested against that and every other line of life except that of a clergyman, that nothing of the kind was ever after proposed to him. His father acquainted Mr. Geddes with what had passed, and this information was a new motive for that gentleman to interest himself in procuring for him the attainment of the object he had so much at heart. But at this time it unfortunately happened that the seminary was full, and Mr. Geddes, his chief patron then and ever afterwards while he lived, was removed to Preshome in the Enzie. Every one in Glenlivet lamented his departure, but none so much as the subject of this memoir, who was inconsolable. Besides his attachment to him personally, he had another motive for his grief—the fear of no longer being able to obtain admission into the seminary.

But Mr. Geddes did not forget him. On his strong recommendation, Mr. John Reid (1), then Missionary in Strathavon, interested himself very much in his behalf, and both of them spoke very favourably of him to Mr. John Thomson, who had lately returned from Rome, and succeeded Mr. Geddes at Scalan. Next spring, vacancies having occurred in the seminary by the departure of some students to the foreign Colleges, he was admitted in June, 1767. He immediately began his studies, and remained at Scalan till the end of October, 1769. Those of his fellow-students there, who became Priests, were Mr. John Paterson, who was ordained at Edinburgh by Bishop Hay, and succeeded Mr. Thomson, in 1770, as Superior of the Seminary, where he continued till his death in September, 1783—Mr. Robert Menzies, who finished his studies at Douay (2), and got the charge of the Highland congregation in Edinburgh, where he died in 1791—Mr. William Hay, who had been for some years in Rome, and afterwards at Douay, where he was ordained in 1778. He was stationed for some years at Stobhall, and afterwards went to South Carolina, where he died—lastly, Mr. Charles Geddes, who was sent to the Scottish Monastery at Wurtzburg, where he became a Benedictine Monk.

(1) Mr. Reid was afterwards Missionary at Preshome, where he erected the present Chapel. In 1805, he retired to Aberdeen, where he died early in 1816. He was author of a small volume of sermons.

(2) The Scots College of Douay was founded in 1594, by a commission from Pope Clement VIII.

Pursuant to the usual practice of sending the students destined for the Scottish Mission to be educated in Catholic countries, where they are maintained on funds secured to them principally by the pious charity of their Catholic countrymen of former days, Mr. Macpherson was sent to Rome to pursue his ecclesiastical studies in the Scots College there (1). He left Scalán on the festival of All Saints, 1769, embarked at Aberdeen for Campvere in Holland, and thence went by Dunkirk and Douay to Paris, where he staid for some weeks in the Scots College (2). Mr. Gordon of Auchintoul was then Principal of that house—Mr. Alexander Gordon, afterwards Principal, was Procurator—and Mr. Henry Innes, Prefect of Studies (3). Messrs. John Gordon, afterwards Missionary at Shenvál, Alexander Innes of Balnacraig, who died Principal, James Macdonald, and two Alexanders Macdonald, were all the students at this period who were promoted to holy orders.

From Paris he went straight to Marseilles, and thence by sea to Leghorn and Civita Vecchia, and arrived in Rome on the 9th February, 1770. The students whom he found in the College there were Mr. Alexander Cameron, who afterwards became Bishop of the Lowland district (4), Mr. John Gordon of Clashnore, who died in 1808, Rector of the Scots College of Valladolid, Mr. William Hay already mentioned, Mr. Æneas Macgillis, who was afterwards Missionary in Lochaber, and Mr. Ránald Macdonald, who, as he had just finished his studies, died in the College in a very edifying manner.

On his arrival in Rome, Mr. Macpherson (having spent some time in studying Italian in private) began, soon after Easter, to attend the public schools, in which he applied himself assiduously for three years and a half, to the Latin and Greek classics, and was studying rhetoric at the time of the suppression of the Jesuits in 1773. After that event, the Scotch students no longer frequented the Roman College, but were sent to the schools of Propaganda. Partly there, and partly under the direction of the Irish Franciscan Friars of St. Isidore, he finished his course of philosophy. In 1776, his health had begun to decline, and in the following year it became so very precarious, that he was obliged to pass the whole summer in the country house at Marino, and at last to leave Italy. This he regretted the less, that his early patron, Mr. Geddes, who was then Rector of the Scots College of

(1) This College was founded in the year 1600, by Pope Clement VIII.

(2) The first foundation of this College was made in 1326, by David, Bishop of Moray. A second foundation was afterwards added on 25th September, 1603, by James Beaton, Archbishop of Glasgow.

(3) See "Notice of Mr. Innes," in the Catholic Directory for 1834, p. 50.

(4) See "Brief Memoir of Bishop Cameron," in the Catholic Directory for 1833, pages 43, &c.

Valladolid in Spain (1), being informed of his critical state, kindly invited him thither for change of climate.

He left Rome in the end of September, 1777. The students who remained in the College, and who were afterwards promoted to Holy Orders, were Mr. Æneas Maceachen, who died much regretted in Uist, where he was stationed on arriving in Scotland—Mr. Alexander Macdonald, who, during the greater part of his life, served the congregation of Crieff, where he died in 1837—Mr. Donald Stuart, who having, for many years, been Missionary in Strathavon, and afterwards at Dundee, died at Elgin in 1820—Mr. Alexander Farquharson; he, on his return home, was appointed Superior of Scalán, and afterwards removed to Shenval, and at length left the Mission.

On leaving Rome, Mr. Macpherson went by Florence to Genoa, where he embarked for Alicant. On his arrival there, he set out in a kind of vehicle, half coach half waggon, to Madrid. The journey was anything but pleasant; for the most part the country was like a wilderness, very few villages were to be seen. At night, he and the party with whom he travelled were obliged to put up in inns where there was only one large room or hall on the ground floor, which served for lodging both for them and their cattle. In the middle of this hall there was a fire, with benches around it, and there every one cooked for himself such provisions as he had carried along with him from the last village through which he had passed. The people of the inn had seldom anything to give, and as seldom would they take the trouble of dressing what the passengers had brought with them. Whole ten days were spent in the journey to Madrid. After staying in that city for a week to see its curiosities, Mr. Macpherson proceeded to Valladolid, where he arrived on the 6th December. The journey was agreeable, the conveyance good, and the inns tolerable.

There he was cordially received by Mr. Geddes the Rector, and as kindly welcomed by his former companion at Rome, Mr. John Gordon of Clashmore, who was Vice-Rector, and taught philosophy and divinity—Mr. John Macdonald, who died Missionary in Arisaig in 1834, taught the classics. There were twelve students, of these nine returned priests to Scotland, viz.—Messrs. George Mathison, Ranald, Angus, and Allan Macdonald, Lachlan Macintosh, who died Missionary in Glengairn in March, 1846—John Gordon, Landends—Andrew Dawson, who died Superior of Scalán in 1785—Æneas Chisholm, afterwards Bishop (2)—and Angus Maceachren, who, shortly after his return to Scotland, went with the emigrant Highlanders to St. John's Island.

(1) This College was founded in Madrid by Colonel Semple, and was transferred to Valladolid by Charles III. at the suppression of the Jesuits.

(2) See "Notices respecting the Catholic Bishops of Scotland," in the Catholic Directory for 1836, page 42.

Soon after his arrival in Spain, Mr. Macpherson recovered his health, and applied himself diligently to the study of Divinity. He was ordained Sub-deacon in the Ember-week of September, 1778 ; Deacon, in the Ember-week of the following Advent ; and Priest, on Easter Monday, 1779. This last order he received from the Bishop of Segovia, as the Bishop of Valladolid was so infirm as to be unable to confer orders. He said his first Mass on Low Sunday, left Valladolid on St. Anselm's day, 21st April, embarked at Bilboa, and arrived in London on the Vigil of the Ascension. There he found Bishop Hay (1), who was soliciting from Government an indemnification for the losses which the Catholics in Edinburgh had sustained by the riots of the previous winter (2). Bishop Hay detained him in London till the 24th of June, when both came to Edinburgh. The priests there, at that time, were Mr. John Thomson, *Procurator* ; Mr. Robert Menzies, who had arrived from Douay in the preceding year ; Mr. Allan Macdonald, who had accompanied Prince Charles Stuart during the whole of his expedition in Scotland, was banished, and had resided, for many years, in Rome. There were, also, in Edinburgh two ex-Jesuits—Mr. Johnston *alias* Gordon, who had, for a long time, been Superior of the Scottish Jesuits on the Mission ; and Mr. Macleod, who, before the suppression of that order, was Missionary at Aberdeen. Besides these, Mr. Alexander Gordon, Cofurroch, now superannuated, had retired thither from Stobhall.

From Edinburgh, Mr. Macpherson repaired to the north. At Stobhall, he found Mr. William Hay, his former companion in Scalán and Rome. Thence, he went to Balmoral on Deeside, where the family of Mr. Farquharson of Inverey resided. He there met the Jesuit, Mr. John Farquharson, brother to Mr. Charles, and uncle to the Laird of Inverey, and spent a whole day in his company, which was truly agreeable and instructive. Mr. Farquharson was a man of great piety, of primeval simplicity, and great experience as a missionary. From Balmoral he went to Glenlivet, and, by Bishop Hay's orders, took up his quarters at Scalán, until the Bishop himself should go north. Mr. John Paterson was now Superior of that house ; he was a good and pious ecclesiastic, and exceedingly well adapted for the charge intrusted to him ; though not very learned, he had a great share of good sense, an inexhaustible fund of humour, and, what was more, a warm and friendly heart.

At Scalán, Mr. Macpherson had an opportunity of seeing the neighbouring priests—Mr. Alexander Cameron, afterwards Bishop, and Mr. James Macgillivray. The latter was born in Galloway, educated among the Scottish Jesuits at Dinant, and joined

(1) See "Account of Bishop Hay" in the Catholic Directory for 1831.

(2) See a relation of these riots in the above Account of Bishop Hay.

their order. On the total suppression of the Society, not having, as yet, finished his studies, he, with some others of the same body, was admitted into Douay College. There he finished his studies, took the mission oath, returned to Scotland, and was appointed successor to Mr. Thomson in the charge of the Catholics in Glenlivet. He continued there till March, 1786, when he was sent to Kirkconnell, and was succeeded in Glenlivet by Mr. James Carruthers (1). In 1796, he left Kirkconnell, and went to Mortlach, near Huntly, which mission was then vacant by the death of Mr. William Guthrie. His last station was at Traquair, where he ended his days in 1811.

Towards the end of July, 1779, Bishop Hay came to Scalau, to hold a meeting of the clergy. There the Lowland and Highland administrators assembled. Besides the usual business, there were other subjects of importance treated. The one that chiefly engaged attention was a proposal made by the Bishop, of praying, by name, for King George III. Ever since the Revolution of 1688, the Catholics of Scotland prayed, indeed, for the *King*, but it was well understood that this King was the lineal representative of the Stuart family; and, till within a few years of the present period, it would, by the great majority of the Scottish Catholics, be considered wrong to pray for any other. Now, people's sentiments had changed; they argued on the subject, and concluded that it was neither prudent nor reasonable that they, who were comparatively merely a handful, should oppose the general voice of a whole nation in choosing the first magistrate. What gave more impressive force to this consideration was, that the line of the Stuarts might be looked upon as extinct. It is true, Prince Charles and his brother Henry (2) were still in life; but both of them were far gone in years, and had no succession. The younger brother, Henry, was not only a Cardinal, but likewise a Bishop. The elder brother, Charles, who had been married for several years, had no children. It was universally allowed that, after the death of the two brothers, who might then be considered as politically dead, the reigning family ought to be acknowledged as lawful heirs to the crown.

In addition to these considerations, it was observed that the present Family and the present King were fully as indulgent to the Catholics as the laws would permit them; that the damages now granted for the losses they had sustained in the late riots, were both a recent and a strong proof of this; and that still greater indulgence and protection might be hoped for, if the Ca-

(1) See notice of Mr. Carruthers in the Catholic Directory for 1835, pages 54, &c.

(2) Prince Charles Edward, born 31st December, 1720, died at Rome, 31st January, 1788. Henry Benedict, born 26th March, 1725; created Cardinal, 3d July, 1747; died at Frascati, where he was Bishop, 31st July, 1807.

tholics would come forward and join the great body of their fellow subjects in acknowledging George III. as their Sovereign, by publicly praying for him. Hence, Bishop Hay observed that, if it were lawful to do so, and of this he believed no reasonable person could doubt, it followed that both reason and interest demanded it should be done. The proposal met with little opposition, even from the Highland clergy, who were supposed to be the most attached to the Stuarts, and a mandate was issued to all the Scottish Missionaries to mention King George and his Royal Family, and recommend them to the prayers of their respective congregations.

There was another question that occupied the attention of Bishop Hay and the Highland administrators at this meeting. Early in the summer, Bishop John Macdonald had died, leaving the Highland district without a Superior. The clergy of that district were divided as to the person among them who should be promoted to the episcopal charge; the great majority, however, gave their suffrages in favour of Mr. Alexander Macdonald, then Missionary in Barra. In this opinion Bishop Hay coincided, and Mr. Macdonald was recommended to the Holy See, both as having obtained the greatest number of votes, and as being the fittest person for the dignity. He was accordingly nominated Bishop of Polemo, and appointed Vicar Apostolic for the Highlands (1).

The first mission in which Mr. Macpherson was stationed was Shenval in the Cabrach (2). His predecessor in that mission was Mr. John Gordon. This Mr. Gordon was born at Newmill, near Keith, and was a brother of Mr. Alexander Gordon, Principal of the Scots College in Paris, where he also had been educated. He had finished his studies when Mr. Geddes recovered the College of Valladolid, and was appointed one of the masters in that new establishment. After the lapse of some years, he returned to Scotland, and was placed at Shenval, on leaving which he retired to the Enzie, and, after some time, went to Flanders, where he died.

Mr. Macpherson entered upon his new mission on St. Lawrence's day, 1779. Though poor, it was extensive, if not in the number of his flock, at least in the wide range of country he had to traverse. He had four different stations, in each of which, alternately, he celebrated divine service. These were Shenval, Braelach, Tullochallum, and Aberlour. Braelach was the very last house at the head of the Cabrach, a numerous Catholic family, of the name of Macwilliam, lived there; and besides the Catho-

(1) See "Notices respecting the Catholic Bishops of Scotland," in the Catholic Directory for 1836.

(2) The Mission of Cabrach owed its rise to Mr. Burnet, of whom Mr. Macpherson gives an account in his History of the Priests who studied in the Scots College of Rome. When Mr. Burnet left that Mission, it is said that there were in it upwards of 700 Catholics.

lics about Shenval and those in the Cabrach, the few who dwelt in Glenbucket and Kildrummy attended prayers there, and the whole, particularly in the summer time, formed a tolerable congregation. At Shenval, however, the greatest number assembled; for besides those of the Cabrach, the Catholics of Auchindown met there. At Tullochallum those of Shenval, Auchindown, and a very few from the vicinity of Aberlour attended. The smallest congregation was at Aberlour, the number of Catholics was inconsiderable, and the station would, long ago, have been abandoned, had it not been out of regard to the proprietor and his family. The number of communicants throughout all the station was from 80 to 90. It was once much greater, but from various causes, particularly the deficiency of priests, it was thus reduced. In a country where the Catholics are comparatively few they have ever been observed to fall away when they have not constant attendance. The reason is obvious, the want of instruction proportioned to the danger to which they are exposed. Since 1746, Mass was said at Shenval in a barn. Previous to that time there had been a chapel, but it was destroyed, with many others at that period, by the Duke of Cumberland's troops. In the summer of 1780, Mr. Macpherson got a new Chapel erected. Protestants, as well as Catholics, even the minister himself, helped to provide the materials for the building. It was a decent place of worship, considering the times, but is now in ruins and the congregation dispersed (1).

In summer 1780, Mr. Macpherson was informed, by Bishop Hay, that, on the arrival of Mr. William Reid from Douay, he should be removed to Aberdeen. He made no objection, though, had he his own choice, he would have preferred Shenval to any other mission. The face of the country is, indeed, wild beyond description, and the climate, particularly in winter, exceedingly severe. During the only winter he passed there a deep snow fell on All-Souls' day, and lay on the ground till the end of the following March, and, for the most part of that time, it was four feet deep all over. In many places where it had driven it was on a level with the tops of the houses. While the country was thus covered he was, on one occasion, called to assist a dying person, and night coming on before they reached the place, his guide put him on his guard against falling down a chimney, as the path along which they were walking led them over the top of a dwelling-house. But he was young and healthy, and the severity of the climate caused him no great inconvenience; he liked the people, who, on their part, were remarkably kind to him. He

(1) All the Stations above mentioned are now united in one Mission, under the pastoral care of the Rev. George Gordon, Dufftown.—See the papers relating to this Mission in the Catholic Directory for the years 1832, '33, '34, '35, and '36, article *Dufftown*.

was in the neighbourhood of Messrs. Paterson and Macgillevray, with whom he was on the most intimate terms of friendship. At this time he lost the society of another friend, Mr. Cameron, who had gone to succeed, as Rector of Valladolid, Mr. Geddes, now appointed Bishop and Coadjutor to Bishop Hay.

The other Clergymen nearest him were, 1st, Mr. Charles Maxwell, who, on the suppression of the Jesuits, had been received into Douay College along with Mr. Macgillevray and Mr. John Chisholm (1). At that period he had the charge of the Huntly congregation. He was born at Terregles in Galloway, on the 23d January, 1748; and was related, though very distantly, to the Nithsdale family. He was, when a boy, sent to the Scotch Jesuits at Dinant, where he took the habit and professed. He had taught the lower schools after finishing his philosophy, but studied divinity at Douay. On coming to the Mission he was sent to succeed Mr. Duthie, at Huntly, where he continued till 1798, when, being appointed Procurator of the Mission, he removed to Edinburgh. This office he continued to hold till 1810, when he was succeeded by Mr. Alexander Badenoch (2). He died on the 5th March, 1811. 2d, Mr. William Duthie, now superannuated, continued to live in Huntly, but took no concern with the congregation, after Mr. Maxwell arrived. He had been converted at Aberdeen by Mr. William Shand, while studying with the view of becoming an Episcopal Clergyman, and, showing an inclination for becoming a Catholic Missionary, he was sent to the Scots College of Paris. There he was ordained Priest, and on his return home, about the year 1742, he was made Superior of Scalán, which office he resigned, in 1758, and went back to Paris as Prefect of Studies. Thence he returned in 1761, and went to Huntly, where he died, about 1782.—3d, Mr. George Mathison was a native of the parish of Bellie, Banffshire. While young he was, for some time, at Scalán, and was amongst the first students who went to the college of Valladolid. There he was ordained Priest and returned to Scotland in January in 1779. He was immediately placed in Achinhalrig, which was the only mission of which he ever had the charge, and where he died in January, 1828.—4th, At Auchanacy, near Keith, was Mr. Alexander Menzies, of the family of Pitfodels. He was educated among the Benedictine monks at Ratisbon, came to the mission, and succeeded Mr. Geddes at Shenval, when the latter went to Scalán. Mr. Menzies did not long reside at Shenval, but went to Auchanacy where the Misses Gordon, nieces to Bishop Gordon, lived. There he remained attending the Catholics about Keith and Auchintoul till 1782, when,

(1) See Notices respecting the Catholic Bishops of Scotland in the Catholic Directory for 1836.

(2) See Notice of Mr. Badenoch in the Catholic Directory for 1837, pages 33, &c.

finding that charge too great for his age and constitution, he settled with Miss Gordon of Auchintoul, discharging all pastoral duties to the few Catholics in that neighbourhood, and died there in 1799.—5th, Mr. William Reid was a native of Fochabers, had been some time at Scalán, and having finished his studies at Douay, returned home in November, 1780. Having spent two years at Shenval, he was, on Mr. Menzies' departure from Auchanacy, appointed to take charge of the Catholics in Keith and Strathisla. In that Mission he continued till his death, which took place at Kempecairn, near Keith, in 1826.

Mr. Macpherson arrived in Aberdeen on the eve of St. Andrew. His predecessor, Mr. Oliver, had already left it and gone to his charge in the Garioch. He was a native of Teviotdale, had been a Protestant, and intended for the Church. Fortunately for him he was engaged as preceptor to the children of Mr. Fletcher of Dunans, a Catholic family in Argyleshire. There he was soon converted, went to Scalán and thence to Douay, where he was made Prefect of Studies in 1767, and where he remained in that capacity till 1776, when he was called to Aberdeen to fill the place of Mr. Gordon who was sent as Vice Rector to Valladolid. He continued in the Garioch till 1782, when, with the Bishop's consent, he left the mission and settled as Confessor to the English Augustinian Nuns at Bruges in Flanders, where he died about the year 1812. At Aberdeen there was, in 1780, another Mr. William Reid, who had been obliged, in 1768 or 9, to leave his mission at Mortlach, on account of his advanced age and declining health. He was then, and had been for some time, unable to say Mass. He had been a zealous man and an excellent missionary, from whose edifying conversation, and good advice, Mr. Macpherson reaped much benefit during his abode in Aberdeen. Another priest, Mr. Alexander Duguid, an ex-jesuit, frequented, occasionally, some families in Aberdeen. Buchan was his mission. He died at Elgin about the year 1796.

When Mr. Macpherson entered on his new mission, Bishop Hay was in Aberdeen, where he remained till the following March. The society of this illustrious and holy Bishop was, on many accounts, useful to the young missionary. Among the many topics of conversation that passed then between them, the state of the college in Rome was one of the most frequent. Though matters there were not on a proper footing, yet but little attention had hitherto been paid to the subject. From the account that Mr. Macpherson gave, the Bishop perceived that while the college remained in that state, no good could be expected from it, and that even its existence was at stake. He also consulted Mr. Thomson then Procurator at Edinburgh, and after weighing every circumstance, he was of opinion that the surest way to redress an evil of such magnitude was his own presence in Rome. To this he was the more inclined that there were various other matters relative to the missions about which it was desirable to

have the advice and assistance of the Holy See. As Bishop Geddes was soon expected from Spain, his own absence from the mission would be less felt. He, therefore, set out in August, 1781.

Meanwhile, Mr. Macpherson was left alone in Aberdeen with a congregation of about 300 communicants, who, together with visiting the sick, instructing children and converts, gave him full occupation. He was not long in that town when it was visible it was not a climate suited to his constitution. Ever after a dangerous fever he had in Rome, he was quite nervous, and on that account he felt severely the keenness of the easterly sea air, but being otherwise strong, and having youth on his side, he stood out for that year. During the following winter his health became very precarious, and continued to grow worse while he remained in Aberdeen. Bishop Hay returned from Rome in June 1782, and, being informed of his state, desired him to go for some time to the country, and Mr. John Farquharson (1) was sent from Strathavon to supply his place. He remained for six weeks in Glenlivet and recovered his health surprisingly. During his stay there a meeting of the clergy was held at Scaln, at which the Bishop gave an account of his negotiations in Rome (2). Another object which he effected was to get the *Statuta Missionis* enlarged as they now are, formally approved and printed by Propaganda. Mr. Macpherson no sooner returned to Aberdeen than he was again seized with the same nervous affection to which he had been previously subject. Fortunately Bishop Hay passed that winter and the greater part of next summer with him, and relieved him of a considerable part of his duty; but afterwards his complaint be-

(1) Mr. Farquharson, born in 1748, at Glenconlas in Strathavon, was, for some time, at Scaln, and then was sent to Rome, where he was ordained Priest. He was, for some years, on the mission in Scotland. In 1784 he was appointed Principal of the Scots College of Douay, where he remained till the College was broken up at the beginning of the first French Revolution. On his return home, in 1790, he was, for two years, in Aberdeen. He was then translated to Glasgow, to succeed Mr. Alexander Macdonald, who subsequently became Bishop of Kingstown, in Upper Canada. While in Glasgow, he erected the Calton Chapel. In 1805, he was sent to Ayr which he left soon after, and had for a successor Mr. James Maclachlan, who died there in 1811 or 12. From Ayr he went to Morayshire to attend the Catholics scattered over the lower part of that county. He lived first at Lossiemouth, and subsequently bought the property in Elgin which served as chapel and house for the clergyman till the erection of the new chapel in 1844. After the peace concluded on the fall of the emperor Napoleon he went to France to look after the wrocks of the Scotch ecclesiastical property there, and died at Paris in 1817. He was a considerable benefactor to the mission of Strathavon, the place of his birth, and also left a fund for the support of a superannuated clergyman in each of the three districts.

(2) An account of what he did relating to the Scots College is given in the manuscript history of that college written by Mr. Macpherson.

came so aggravated that it was found necessary he should leave Aberdeen altogether. Accordingly he was sent to Stobhall, where he arrived on the 1st of October, 1783.

This Mission, though never very numerous, at least about Stobhall itself, was one of the most ancient in the Lowland district. The missionary there generally attended the Catholics scattered in the northern parts of Fifeshire, Dundee, Montrose, and in the shire of Angus. Hence it will be readily supposed, that no part of so extensive a mission was, or could be, duly attended, and this was the reason why the number of Catholics at Stobhall was so small. The communicants at that time were about 80. He officiated once a month for seven years at Dundee. About the year 1790, Mr. William Pepper (1), a Benedictine monk from Wurtzburg, and brother of Mr. John Pepper the Jesuit (2), was stationed in that town on a fund left for the support of a missionary by Mr. William Young, who was a native of Dundee (3).

The property of Stobhall was part of the estates belonging to the family of Perth, and was consequently forfeited after the Rebellion of 1745. But being the jointure of the then Duchess of Perth, she enjoyed it all her lifetime. After her death, Bishop Hay, who was acquainted with some of the Commissioners named by Government for managing the forfeited lands, got a large farm in the name of a Catholic who had long been a tenant on that estate. The Bishop's view was to provide a comfortable residence for the Missionary, which he thought the farmer could well give, as the farm was obtained at a very low rent, with full payment for all improvements and farm buildings. But when Mr. Thomson went to Stobhall; the farmer, finding himself in full and secure possession, soon departed from the agreement made between himself and the Bishop. The upshot was, that the farm was divided, and Mr. Thomson was obliged to content himself with the one-half of it, without having a house of any kind. He began directly

(1) Mr. William Pepper left Dundee in 1803, and was sent to Berwick, afterwards he retired to Edinburgh, where he died 17th Nov. 1824, according to Dr. Oliver.

(2) Mr. John Pepper was born 10th Jan. 1725, studied in the Scotch college at Douay, and, in 1747, entered the Society at Tournay. In 1774 he came to Scotland, and took charge of the congregations at Kirkeconnell, Terregles, and Dumfries. In 1779 or 1780, a secular clergyman was appointed to Kirkeconnell, and Mr. Pepper continued to attend the others till his death at Terregles, on 24th March, 1810, when Mr. William Reid succeeded him.

(3) Mr. Young studied at Douay college where he was ordained Priest, and immediately after appointed Prefect of Studies, in which office he continued till his death in 1789 or 90. He was succeeded as Prefect of Studies by Mr. Alexander Paterson, afterwards Bishop.—See *Notices respecting the Catholic Bishops of Scotland in the Catholic Directory for 1836, and also, "Memoir of Bishop Paterson," Catholic Directory for 1832.*

to build some out-houses, and had already drawn out plans for a chapel and dwelling-house, when he was settled in Edinburgh as Procurator. Nothing further was done until Mr. Macpherson arrived. He turned into a Chapel a building that was already erected for a barn, and afterwards built a dwelling-house. The forfeited estates were restored—he got his lease from Lord Perth renewed—improved the farm, and was contented and happy during the seven years he remained at Stobhall (1). During his incumbency there, he was obliged to go during a part of almost every summer to Edinburgh to supply the place of Bishop Geddes, who had occasion to be sometimes absent on the business and duties of the district (2).

Having been appointed Procurator for the Mission, he left Stobhall in May, 1791, and went to reside in Edinburgh, where he remained till August, 1793. Shortly before that period he was nominated by the Bishops, Agent of the Scottish Mission in Rome, and was succeeded as Procurator by Bishop Hay himself. He departed for Rome in August, 1793, to assume the duties of his office, and continued for many years to transact with the Holy See all the ecclesiastical business of the Mission.

Soon after General Berthier, by order of the French Directory, took possession of Rome in February, 1798, and carried off Pope Pius VI, it was deemed advisable that the Scotch students should return home, and Abbé Macpherson finding that, during the exile of the Holy Father, and the occupation of his capital by the French troops, his services could be of little avail, resolved to accompany them. Accordingly, he set out in March, 1798, and travelled through France and England. It was at this time that occurred one of the most remarkable circumstances in his varied

(1) He was succeeded at Stobhall, in 1792, by Mr. William Reid, who remained in that Mission till 1810, when he went to Dumfries. The next Missionary was Mr. William Wallace, who, in 1816, gave up that charge, and was sent to Valladolid. Mr. John Forbes was then appointed; and, on his departure for Banff in 1817, Mr. William Caven succeeded; on whose removal to Paisley in 1818, Mr. William Rattray became the next incumbent. Soon after this, the congregation in Dundee having begun to rise in numbers and importance, Mr. Rattray removed his residence permanently to that town, about the year 1824, and attended Stobhall only at intervals; and at his death, in January 1827, it was given up altogether. The only Mission that represents it now is that of Perth, from which it is seven miles distant.

(2) Here the autograph manuscript terminates abruptly, and no authentic record is known to exist in this country of the various affairs in which Mr. Macpherson was engaged in Rome, and elsewhere on the Continent, during a considerable period of his life. It is believed that, at his death, he left a number of documents, from which an interesting narrative of the events in which he took a part might be drawn up. If such do exist, they are still in the Scots College of Rome. A few circumstances of his life are here set down as they occur.

career. His long residence in Italy, and his personal acquaintance with his Holiness, induced the British Government to select him as their agent in an enterprise no less bold than it was perilous, and which, even as yet, is scarcely known to the historians of the period. In that year the British Cabinet received a suggestion as to the practicability of rescuing from the gripe of France, and placing under the protection of England, the person of the Pope, then a prisoner in the maritime town of Savona, on the Genoese coast. An English frigate was ordered to cruise off the land, and Abbé Macpherson was despatched from London with ample powers and funds to accomplish the object. He was to contrive some method of communicating with the Pope, in order to apprise him of the plan laid for his liberation. The town was to be bombarded; a signal was to be hoisted on his residence that no guns might be pointed in that direction. Amidst the confusion and alarm which the firing would inevitably cause, the Pope was to be hurried in disguise to the shore, where boats, well manned, were to be in readiness to convey him on board the frigate. The plan would have been successful in all its arrangements, had not information disclosing the whole been sent to Paris, by parties in the pay of the Directory, from the neighbourhood of Downing Street. Abbé Macpherson was arrested, plundered, and cast into prison; and Pius died the next year at Valence, in the interior of France, whither he was instantly removed (1).

On his liberation soon after, the Abbé came to Scotland, and was sent in July to take charge of the Huntly congregation, where he remained till the 29th March, 1800. Intelligence was received about this time of the election of Pius VII., at Venice, and it was determined that the Abbé should resume his post at

(1) About this time (1798), Abbé Macpherson was mainly instrumental in securing the most valuable of the Stuart papers for the Prince of Wales (afterwards George IV). "By order of the Prince they were purchased by Sir John Hipplesley, and consigned to the British Vice-Consulate at Civita Vecchia; but that town having meanwhile fallen into the hands of the French, their removal became impracticable. Signor Bonelli, an Italian gentleman resident in London, was sent out to attempt their recovery; and, on reaching Rome, he applied to the Abbé Paul Macpherson of the Scotch College. This was a matter of much delicacy, no British subject being then permitted by the French authorities to approach the coast. The Abbé, however, contrived to obtain a passport to Civita Vecchia, and, having ascertained from the Consul where the papers lay, he applied to the Commandant of the place for leave to search among them for certain documents required in a litigation in Scotland. The Commandant desired to see them, and happening to take up a transcript of King James II.'s Memoirs, exclaimed, that, as the papers seemed of no consequence, having been already published, the Abbé might dispose of them as he thought fit. Under this permission they were sent to Leghorn, and thence shipped to Algiers, whence they reached England."—*Quarterly Review*, 1846.—*Stuart Papers*.

Rome, and endeavour to save what he could of the property of the College, and take care of it. He went to London, then sailed from Yarmouth to Cuxhaven, travelled through Germany and the Tyrol, passed by Ancona, and arrived in Rome on the 30th June. After the second occupation of that city, and the seizure and exile of Pius VII. by the French General Radet, the Abbé undertook another journey to this country in 1811. He reached Paris on his way home on the 1st June, and remained there for some weeks. Having obtained his passports, he left it on the 17th July, and sailed from Morlaix to England. He appears to have been in Paris again in 1813, and to have endeavoured to obtain access to the Pope, who was then kept a close prisoner at Fontainebleau; but the Pope was so strictly guarded that no one was allowed to approach him.

On the restoration of Pius VII. to his dominions, the Abbé returned again to Rome. Besides being agent for the Scotch Vicars Apostolic, he was, for some years, employed in the same capacity by those of England, and, also, by some of the Irish Bishops, and had some share in the various negotiations carried on with the Holy See, during the agitation and discussion of the veto question. He also exerted himself to effect the re-establishment of the Scots College, and having saved what he could of its former property, managed its vineyard, and every thing else, with much prudence. Previous to the inroads of the French, and after the suppression of the Jesuits, the College had been under the direction of Italian ecclesiastics; he succeeded in obtaining from the Holy See that it should, in future, be governed by Superiors from Scotland, and he was himself appointed the first Scottish Rector; however, it was only in 1820, that the first students were sent to it. Preparatory to their departure, it was, at the Abbé's request, judged expedient to send out, in 1819, Mr. James Macdonald (1), to assist him; for, by this time, he was so affected with a nervous tremour in his hands, that he was unable to say Mass, and he continued, during the remainder of his life, to be more or less subject to this infirmity.

Early in 1822, he came to Scotland, with the intention of remaining for some time at home, and left the College under the charge of Mr. Macdonald; but that gentleman, who, for many years previously, had been in a very delicate state of health, fell ill, and died before the Abbé had scarcely reached the end of his journey. In this emergency, he was obliged to retrace his steps with all expedition, as the house was without any Superior. Soon after, Mr.

(1) Mr. Macdonald was born in Glenlivet, and educated chiefly in Propaganda, whence he returned Priest, in 1795. He was stationed, for a short time, in Aberdeen, then went to Mortlach, near Huntly; and, on the union of the Mortlach Mission with that of Huntly, went to reside in that town. On leaving Huntly, in 1814, he was sent to Edinburgh, and in 1819, to Rome, where he died in March, 1822.

Neil Macdonald, who had lately been ordained Priest at Valladolid, was sent to his assistance ; but he came home to the Mission in 1825, and it was about that time that the Abbé resolved to petition the Vicars Apostolic for a successor. The reasons that led to this determination were his advanced age, and, also, that he might have an opportunity, during his lifetime, of executing certain plans which he had been revolving in his mind for the benefit of religion in his native country. Mr. Angus Macdonald received the appointment, and proceeded to Rome in 1826. Finding himself now at liberty, the Abbé returned to Scotland, in May, 1827.

Since the removal of the Rev. James Sharp (1), from Scalan to Aquhorties, in 1808, there was but one chapel and one clergyman in Glenlivet. As this district of country is of considerable extent, being about fourteen miles in length, the population of the higher and more remote part, which is almost exclusively Catholic, was subjected to great inconvenience for receiving instruction, and attending to the duties of their religion. To remedy so great an evil, Abbé Macpherson set about the erection of a new ecclesiastical establishment in the upper part of the glen, for the spiritual benefit of his countrymen. Accordingly, having obtained from the Duke of Gordon, to whom he had been of service in Rome, a central though barren spot of ground, consisting of about ten acres, he raised upon it a neat and commodious chapel, seated for about three hundred persons, and a dwelling-house, with other appendages, for the clergyman. He not only erected these, but supplied them with all the necessary vestments and furniture, and the whole at his sole expense, receiving no assistance from any quarter, but what the people of the country gave him in the carriage of materials for the building. He also improved the piece of ground attached to the chapel, a part of which he laid out as cemetery for the use of the congregation. Besides all this, he supplied funds, in 1832, for the erection of two schools—the one for boys, the other for girls—which have ever since been in full operation, and are of incalculable benefit to the people of the country. These having been accidentally burned, in 1835, he provided the means of rebuilding them. Many other instances might be cited of his love of country—of his anxiety for preserving in it the lamp of religion—and of his bounty for its support and its permanence. Suffice it to remark, that he has been, and will in aftertimes be esteemed, its great benefactor, and that, in this respect, he is entitled to the warm and lasting gratitude of that Mission. Pope Leo XII. to testify his approval of the Abbé's zeal and exertions, presented to the Chapel a splendid silver-gilt chalice, bearing a suitable inscription, and accompanied with a letter couched in the kindest

(1) See Notice of him in the Catholic Directory for 1838, page 35, &c.

and most affectionate terms. During the period he then passed in Scotland, he resided, in the summer season, in Glenlivet, and generally spent the winter in Glasgow with Bishop Scott, with whom he was, for many years, on terms of the most intimate friendship.

On the death of Mr. Macdonald (1), in January, 1833, the students having no national Superior in Rome, were, by order of his Holiness, transferred, in the interim, to Propaganda, and remained there till the Abbé went out in the summer of 1834. This was his last journey to Rome. Soon after his arrival, he resumed the office of Rector, and took back the students into the College, the funds of which were, at that period, materially improved, in consequence of some legacies left by Cardinal York, and in which his servants had a life-rent, having fallen to it at their death, and, by this means, he was enabled to increase the number of students. Finding himself unfit both to attend to the College and to manage its temporalities, he applied to the Bishops for assistance; the Rev. John Cowie was sent out, in 1835, as Vice-Rector, and, on his return home, in 1840, the Rev. Alex. Grant went out, in the following year, as his successor. To him the Abbé gave up the whole charge of the College, and merely looked after the vineyard at Marino, from the produce of which, part of the College revenue is derived. Towards the close of his life, he did not complain of any particular ailment, but he gradually grew more feeble, till, at length, the whole system gave way, and he expired, in sentiments of the most fervent piety and hope, on the 24th November, 1846, in the ninety-first year of his age, and sixty-eighth of his priesthood.

Thus died this faithful servant of God. To few it is given to reach so advanced an age; but, also, few could look back upon years so well spent as his were. They were all employed for the glory of God, and the interests of religion. He was gifted with talents of no ordinary stamp, and these he had cultivated by assiduous study and reflection. He was deeply read in Theology and Ecclesiastical History. During his long residence on the Continent, he was engaged in several difficult negotiations and dangerous missions, and he conducted his part of them with consummate skill and address; and, if any of them failed, no one ever doubted his zeal, capacity, or prudence. He may, in the opinion of a few, have, on some occasions, erred in judgment; but all will give him credit for sincerity of purpose, and for aiming at the attainment of what he considered the most beneficial result. His manners were highly polished, and, in this respect, he was qualified to mingle in the first and most refined society; while his humility was such that he made himself "all to all." His piety had nothing in it that was ostentatious, but was simple,

(1) See Notice of him in the Catholic Directory for 1834, page 48.

unaffected, and sincere ; and his charities were liberal and extensive. Having amassed some money as the well-earned reward of the ability he displayed in the various affairs which he was employed to transact, he spent the whole of it for the benefit of religion, in the manner already described ; and it may be said of him that he died in apostolic poverty. His mode of life, in his latter years, is best portrayed in the following lines, by a gentleman who lived, for a considerable period, in his society :—

“ The Abbé, while in Rome, always resided in the College, and, though very feeble in body, seemed still very anxious to promote the interests of the establishment. Too weak for much exercise on foot, he availed himself occasionally of an airing in the carriage of some of his numerous friends, who seemed to vie with each other in their respectful attentions to him. He had frequent visits from persons of rank and station, both lay and ecclesiastical, and even then, whilst his direct authority over the College had ceased for a time, he seemed ever employed in securing the good offices of his influential acquaintances for the benefit of the house he had so long ruled, and the good of the Scottish Mission, which he had so long and so honourably served.

“ His time not employed in the above manner, was spent in reading, chiefly devotional, in necessary letter writing, which, owing to a paralytical affection in the arm, was very troublesome to him, and in long-continued and fervent prayer. Though weak in body, he had lost none of the energy of his mind. He seemed quite at home on the subjects of his early educational course, and was much pleased when any of the students paid him a visit to have his opinion on any difficulty occurring in the course of studies. He was, during this period, unable to celebrate Mass on account of the already mentioned paralysis which affected both his hands and his head, yet, so severely exact was he towards himself, that he employed, whenever he could, one of the ordained students to offer up the Holy Sacrifice in his stead, and for his intention. Feeble as he was, he heard Mass every day, and confessed and communicated every week, and oftener when he found it convenient. Nor was he ever known to absent himself from his tribune during the Community service, unless when prevented by sickness. To all he was affable ; to visitors he never forgot the urbanity of the polished gentleman ; and to the students he was not merely kind and fatherly, he was affectionate—and his affection was proved to be real and sincere by the liberal generosity which ever attended it. In a word, if fidelity to his friends, strict attention to the discharge of all his duties, a deep, unaffected, and most edifying piety, and the most ardent zeal to promote the interests of religion in his native land, are qualities which prove the man, and especially the Priest—to have lived worthy of his high vocation, the writer of these lines, who was, during several years, a witness of his manner of life, can attest that all these, and many

other excellent traits of the Christian character, were possessed in an eminent degree by Abbé Macpherson."

THE REV. ROBERT CAMERON.

This young clergyman, whose days have been numbered at the very time that he was entering on the scene of his missionary labours, was born in Glenlivat, on 3d January, 1823, and was sent, in 1838, to the Benedictine Monastery of St. James, Ratisbon. While he was diligently pursuing his studies there, he made up his mind to enter into the order of St. Benedict, and had already gone through the greater part of his noviciate, when, finding his health declining, he was obliged, in 1844, to return to Scotland, in the hope that his native air would effect a change for the better. Having partially recovered, he was received into St. Mary's College, Blairs, where, having finished his ecclesiastical studies, he was ordained Priest on the 17th October, 1847, by the Right Rev. Dr. Gillis. Immediately after his ordination he was appointed assistant to the Rev. Paul MacIachlan in the mission of Falkirk. But he had scarcely entered on his clerical duties when the organic disease under which he had so long laboured attacked him with renewed violence, and carried him off in the third month of his Priesthood. He died at Falkirk, on the 11th January, 1848, and was interred in the new Calton Burying-ground, Edinburgh.

THE REV. CHARLES MACDONALD,

Was born at Eignais, in Moydart, on the 17th March, 1774. At the age of twelve he entered the small Seminary of Samalaman, then under the charge of Bishop Alexander Macdonald. After a residence of two years in that house, he was sent to the Scots College of Valladolid, where, after a course of ten years' study, he was ordained Priest. On his return home, his first mission was the Bracs of Arisaig, where he succeeded the Rev. Evan Mac-eachen. Having remained there for about a year, he was sent to Knoydart; in which Mission he spent the greater part of his life. Finding the charge of that congregation too onerous for his advanced age, he was removed, in 1835, to Morven, in Argyleshire. He was called thence, in the beginning of 1838, to Glasgow, where he lived for nearly two years, attending chiefly the Catholics from the Highlands who were resident there. His next mission was Badenoch; and in it he remained till the year 1845, when at length, being unable to discharge any pastoral duty, with the exception of celebrating Mass, he was allowed to retire. For some time he took up his abode with his brother in Moydart; but about a year and a-half before his death he resided at Borrordale, where he breathed his last, after an illness of a few days, on the 8th October, 1848. He lies interred at Kilmorrie, in Arisaig.

CATHOLIC HIERARCHY OF IRELAND.

PROVINCE OF ULSTER.

In this Province there are nine Diocesses ; ARMAGH—the Archdiocess, Derry, Clogher, Raphoe, Down and Connor, Kilmore, Ardagh, Meath, Dromore.

- I. Archdiocess of Armagh, Primatial See of Ireland—51 parishes. Most Rev. Dr. WILLIAM CROLLY, Archbishop of Armagh and Primate of all Ireland, *Armagh*.
- II. Diocess of Derry—35 parishes. Right Rev. Dr. M'Ginn, Bishop, *Londonderry*.
- III. Diocess of Clogher—37 parishes. Right Rev. Dr. M'Nally, Bishop, *Carrickmacross*.
- IV. Diocess of Raphoe—34 parishes. Right Rev. Dr. Patrick M'Gettigan, Bishop, *Letterkenny*.
- V. Diocess of Down and Connor—40 parishes. Right Rev. Dr. Cornelius Denvir, Bishop, *Donegal Street, Belfast*.
- VI. Diocess of Kilmore—43 parishes. Right Rev. Dr. James Browne, Bishop, *Cootehill*.
- VII. Diocess of Ardagh—42 parishes. Right Rev. Dr. William Higgins, Bishop, *Ballymahon, Ardagh*.
- VIII. Diocess of Meath—68 parishes. Right Rev. Dr. John Cantwell, Bishop, *Mullingar*.
- IX. Diocess of Dromore—17 parishes. Right Rev. Dr. Michael Blake, Bishop, *Violet Hill, Newry*.

PROVINCE OF LEINSTER.

In this Province there are four Diocesses ; DUBLIN—the Archdiocess, Kildare and Leighlin, Ossory, Ferns.

- X. Archdiocess of Dublin—48 parishes—9 in the city and 39 in the country. Most Rev. Dr. DANIEL MURRAY, Archbishop of Dublin and Primate of Ireland, 9, *Mountjoy Square, Dublin*.
- XI. Diocess of Kildare and Leighlin—46 parishes. Right Rev. Dr. Francis Heally, Bishop, *Braganza House, Carlow*.
- XII. Diocess of Ossory—35 parishes. Right Rev. Dr. Edmund Welsh, Bishop, *Kilkenny*.
- XIII. Diocess of Ferns—36 parishes. Right Rev. Dr. James Keating, Bishop, *Enniscorthy*.

PROVINCE OF MUNSTER.

In this province there are seven Diocesses ; CASHEL and EMLY—the Archdiocess, Cork, Killaloe, Kerry, Limerick, Waterford and Lismore, Cloyne and Ross.

- XIV. Archdiocess of Cashel and Emlý—47 parishes. Most Rev. Dr. MICHAEL SLATTERY, Archbishop, *Thurles*.
- XV. Diocess of Cork—33 parishes. Right Rev. Dr. William Delany, Bishop, *Cork*.
- XVI. Diocess of Killaloe—52 parishes. Right Rev. Dr. Patrick Kennedy, Bishop, *Deer Park, Six-Mile-Bridge*.

- XVII. Diocess of Kerry—45 parishes. Right Rev. Dr. Cornelius Egan, Bishop, *Killarney*.
- XVIII. Diocess of Limerick—41 parishes. Right Rev. Dr. John Ryan, Bishop, *Limerick*.
- XIX. Diocess of Waterford and Lismore—38 parishes. Right Rev. Dr. Nicholas Foran, Bishop, *Waterford*.
- XX. Diocess of Cloyne and Ross—54 parishes. Right Rev. Dr. Walsh, *Cove*.

PROVINCE OF CONNAUGHT.

In this Province there are seven Diocesses; TUAM—the Archdiocess, Clonfert, Achonry, Elphin, Kilmacduagh and Kilfenora, Galway, Killala.

- XXI. Archdiocess of Tuam—61 parishes. Most Rev. Dr. JOHN M'HALE, Archbishop, *Tuam*.
- XXII. Diocess of Clonfert—23 parishes. Right Rev. Dr. J. Derry, Bishop, *Loughrea*.
- XXIII. Diocess of Achonry—24 parishes. Right Rev. Dr. Patrick M'Nicholas, Bishop, *Achonry, Ballaghaderin*.
- XXIV. Diocess of Elphin—40 parishes. Right Rev. Dr. George J. P. Browne, Bishop, *Sligo*.
- XXV. Diocess of Kilmacduagh and Kilfenora—19 parishes. Right Rev. Dr. Edmund French, Bishop, *Kinvara*.
- XXVI. Diocess of Galway—12 parishes. Right Rev. Dr. L. O'Donnell, Bishop, *Galway*.
- XXVII. Diocess of Killala—23 parishes. Right Rev. Dr. Feeny, Bishop, *Killala*.

VICARS APOSTOLIC IN ENGLAND.

- LONDON DISTRICT. Right Rev. Dr. Thomas Walsh, Bishop of Cambysopolis, 35, *Golden Square, London*.
Right Rev. Dr. Nicholas Wiseman, Bishop of Melipotamus, Coadjutor.
- CENTRAL DISTRICT. Right Rev. Dr. William B. Ullathorne, Bishop of Hetalona, *Nottingham*.
- EASTERN DISTRICT. Right Rev. Dr. William Wareing, Bishop of Ariopolis, *Bishops House, Northampton*.
- WESTERN DISTRICT. Right Rev. Dr. Joseph William Hendren, Bishop of Uranopolis, 7, *King's Square, Bristol*.
- LANCASHIRE DISTRICT. Right Rev. Dr. George Brown, Bishop of Iloa, *Bishop Eton, near Liverpool*.
Right Rev. Dr. James Sharples, Bishop of Samaria, Coadjutor.
- YORK DISTRICT. Right Rev. Dr. John Briggs, Bishop of Trachis, *Fulford House, near York*.
- NORTHERN DISTRICT. Right Rev. Dr. William Hogarth, Bishop of ———
- DISTRICT OF WALES. Right Rev. T. J. Brown, O.S.B., Bishop of Apollonia, *Chepstow, Monmouthshire*.

CATHOLIC BISHOPS AND VICARS APOSTOLIC IN THE
BRITISH COLONIES AND POSSESSIONS.

- Most Rev. John Bede Polding, Archbishop of Sidney, and V. A. of
New Holland.
- Right Rev. R. W. Wilson, Bishop of Hobart Town, Van Diemen's
Land.
- Francis Murphy, Bishop of Adelaide, Southern Australia.
- John Brady, Bishop of Perth, Western Australia.
- C. H. Davis, Bishop of Maitland.
- Most Rev. Patrick Carew, Archbishop of Edessa, V. A. of Bengal.
- Right Rev. Thomas Oliffe, Bishop of Milene, Coadjutor.
- Most Rev. Anthony Notrano, Archbishop of Corfu.
- Right Rev. Francis Jos. Nicholson, Bishop of Hieropolis, Coadjutor.
- Most Rev. Joseph Signay, Archbishop of Quebec.
- Right Rev. Pierre Flavien Turgeon, Bishop of Sidney, Coadjutor.
- Ignazio Bourget, Bishop of Montreal.
- John Charles Prince, Coadjutor. [Bay.
- J. N. Provencher, Bp. of Juliopolis, V. A. at Hudson's
- Remigius Gaulin, Bishop of Kingstown, Upper Canada.
- Patrick Phelan, Bishop of —, Coadjutor.
- M. Power, Bishop of Toronto.
- Joseph Eug. Guigues, Bishop of Bytown. [land.
- M. A. Fleming, Bp. of Carparia, V. A. of Newfound-
- John Mullock, Bishop of —, Coadjutor.
- Donald Macdonald, Bishop of Charlotte Town, Prince
Edward's Island, Halifax.
- William Fraser, Bishop of Tanæ, V. A. in Nova Scotia.
- William Walsh, Bishop of Maximianopolis, Coadjutor.
- Richard P. Smith, Bishop of Olympus, V. A. Trinidad.
- Benito Fernandez, V. A. of Jamaica.
- William Bernard Collier, Bishop of Milevis, V. A. in
Mauritius.
- John Fenelly, Bishop of Castoria, V. A. Madras.
- William Joseph Whelan, Bishop of Aureiopolis, V. A.
of Bombay.
- Daniel Murphy, Bishop of Philadelphia, V. A. of Hy-
derabad.
- F. Giuseppe Ant. Borghi, Bishop of Bethesda, V. A. of
Thibet and Hindostan.
- Cajetan Carii, Bishop of Almira, Coadjutor.
- Jean Baptiste Pompallier, Bishop of Maronia, V. A. of
Western Oceanica.
- P. R. Griffith, B. of Paleopolis, V. A. Southern Africa.
- ——— Archb. of Rhodes and Bishop of
Malta.
- Ignazio Lastaria, Bishop of Zante and Cephalonia.
- John T. Hynes, Bishop of Leros, Administrator Apost-
olic of British Guiana.
- Henry Hughes, Bishop of Eliopolis, V. A. of Gibraltar.
- Antony Cajetan, Bishop of Usula, V. A. of Ceylon.
- William Dolleard, Bishop of New Brunswick.
- M. A. Blanchet, Bishop of Walla-walla, Oregon.

ECLIPSE OF THE MOON IN 1849.

March 8 and 9.—A partial eclipse of the Moon, visible at Edinburgh. First contact with shadow, 8th, 11h. 25m. A.; middle of eclipse, 9th, 0h. 55m. M.; last contact with shadow, 2h. 25m. M.

CHANGES OF THE MOON.

JANUARY begins on Monday—31 days.

Sec. Quar. 2d, 33 m. p. 7, M.	New M. 24th, 3 m. p. 10, M.
Full Moon, 8th, 50 m. p. 10, A.	Sec. Quar. 31st, 43 m. p. 4, A.
Last Quar. 16th, 54 m. p. 6, M.	

FEBRUARY begins on Thursday—28 days.

Full Moon, 7th, 16 m. p. 11, M.	New M. 23d, 30 m. p. 1, M.
Last Quar. 15th, 3 m. p. 4, M.	

MARCH begins on Thursday—31 days.

Sec. Quar. 2d, 3 m. p. 0, M.	New M. 24th, 6 m. p. 2, A.
Full Moon, 9th, 2 m. p. 1, M.	Sec. Quar. 31st, 58 m. p. 6, M.
Last Quar. 17th, 39 m. p. 0, M.	

APRIL begins on Sunday—30 days.

Full Moon, 7th, 50 m. p. 3, A.	New M. 22d, 54 m. p. 11, A.
Last Quar. 15th, 8 m. p. 7, A.	Sec. Quar. 29th, 17 m. p. 2, M.

MAY begins on Tuesday—31 days.

Full Moon, 7th, 7 m. p. 7, M.	New M. 22d, 37 m. p. 7, M.
Last Quar. 15th, 30 m. p. 10, M.	Sec. Quar. 28th, 23 m. p. 11, A.

JUNE begins on Friday—30 days.

Full Moon, 5th, 27 m. p. 10, A.	New M. 20th, 19 m. p. 2, A.
Last Quar. 13th, 24 m. p. 10, A.	Sec. Quar. 27th, 44 m. p. 10, M.

JULY begins on Sunday—31 days.

Full Moon, 5th, 29 m. p. 1, A.	New M. 19th, 15 m. p. 9, A.
Last Quar. 13th, 8 m. p. 7, M.	Sec. Quar. 27th, 35 m. p. 0, M.

AUGUST begins on Wednesday—31 days.

Full Moon, 4th, 52 m. p. 3, M.	New M. 18th, 33 m. p. 5, M.
Last Quar. 11th, 33 m. p. 1, A.	Sec. Quar. 25th, 56 m. p. 4, A.

SEPTEMBER begins on Saturday—30 days.

Full Moon, 2d, 18 m. p. 5, A.	New M. 16th, 2 m. p. 4, A.
Last Quar. 9th, 55 m. p. 6, A.	Sec. Quar. 24th, 24 m. p. 11, M.

OCTOBER begins on Monday—31 days.

Full Moon, 2d, 33 m. p. 5, M.	Sec. Quar. 24th, 4 m. p. 7, M.
Last Quar. 9th, 44 m. p. 0, M.	Full M. 31st, 47 m. p. 4, A.
New M. 16th, 13 m. p. 5, M.	

NOVEMBER begins on Thursday—30 days.

Last Quar. 7th, 23 m. p. 8, M.	Sec. Quar. 23d, 24 m. p. 2, M.
New M. 14th, 13 m. p. 9, M.	Full M. 30th, 25 m. p. 3, M.

DECEMBER begins on Saturday—31 days.

Last Quar. 6th, 53 m. p. 6, A.	Sec. Quar. 22d, 40 m. p. 7, A.
New M. 14th, 38 m. p. 3, A.	Full M. 29th, 0 m. p. 2, A.

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 Chas. 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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