

THE CATHOLIC D I R E C T O R Y

FOR THE
Clergy and Laity in Scotland.

1852.

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
addressed to the Rev. John Macpherson, President of
St. Mary's College, Blairs, by Aberdeen.*

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1852.



TO THE CATHOLIC LAITY.

THE Catholic Laity being now in the practice of using, at Mass, the English Roman Missal, and the laudable custom of chanting Vespers being introduced in several congregations, it is highly proper that they should be made acquainted with the order of the Church Service, so as to enter into the spirit of it, and follow it without difficulty. To aid them in this, an outline of the general *Rubrics* of the Missal and Vesper Book is given at pages 60, 61, and 62, to which their attention is specially directed.

It is necessary, however, to observe that such as wish to follow exactly the Church Service, must, besides having a Missal and Vesper Book, provide themselves also with a copy of the CATHOLIC DIRECTORY. For, unless they consult it, the English Missals can be but of little use to them, except in following the Ordinary of the Mass, as, without having it for their guide, they cannot, in most cases, ascertain what Festival is celebrated, or what Mass is said; while, without referring to it, they cannot, in almost any circumstance, find out the proper Vespers. The DIRECTORY points out the Mass that is celebrated, and gives in detail the Vespers for every Sunday and Holiday of Obligation throughout the year. It contains, also, every requisite information as to the days of Fasting and Abstinence—the various Indulgences for the year—a list of all the Catholic Clergy, with their Addresses—of all the Churches and Chapels in Scotland, with the date of their opening; also, of the Catholic Schools, and, generally, every detail which it is useful or interesting for a Catholic to know in reference to the state of religion in Scotland.

The CATHOLIC DIRECTORY is published annually, and may be procured by applying to the Clergy, or to any Catholic Bookseller.

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THE
DIRECTORY

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

1852

(BEING LEAP YEAR).

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

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T A B L E S

FOR THE YEAR 1852.

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EMBER DAYS.

Spring	Mar. 3, 5, 6	Autumn	Sept. 15, 17, 18
Summer	June 2, 4, 5	Winter.....	Dec. 15, 17, 18

MOVEABLE FEASTS.

Septuagesima	Feb. 8	Pentecost	May 30
Ash Wednesday	Feb. 25	Corpus Christi	June 10
EASTER SUNDAY.....	April 11	Sundays after Pentecost.....	25
Ascension Day	May 20	1st Sunday of Advent	Nov. 28

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 20	S. Andrew	Nov. 30
Corpus Christi	June 10	Christmas	Dec. 25
SS. Peter and Paul	June 29		

DE MISSIS DEFUNCTORUM.

1mo, Missae privatae 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 Missae Solemnes pro Defunctis, etiam praesente cadavere, prohibentur.)

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

3tio, Siquis die Festo sit sepeliendus, Missa propria pro Defunctis praesente 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 secundae classis, non potest cantari Missa de *Requiem*.—*S. R. C. in Collen. 5. Julii* 1698, *ad 7 dubium.*

5to, In Duplicibus primae classis, etiam praesente corpore, non protest Defunctorum Missa cantari: et multo minus dicenda est una Missa privata, deficientibus clericis in Choro. *S. R. C. in 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 tertiae Orationis, quae notatur ad libitum; *juncta Decret S. R. C. 17. Aug. 1709.* Haec Oratio recitari debet tanquam ex praecepto 4to loco, non omissa 3tio loco, illa quae 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, Collectae non sunt necessario dicendae 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 ampullae vitreae, aliave ad rem sacram pertinentia sint foeda 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, Missae de Tempore et de Sanctis applicari possunt, non solum, pro vivis, sed etiam pro mortuis. Ita *Alexand. VII. 3. Aug. 1662.*

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

in Evangelio vero, caput versus librum inclinat. Similiter, ubicumque nominatur nomen B. M. vel Sanctorum de quibus dicitur *Missae*, 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. 1. Sept. 1704.*

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

13mo, Missionariis omnibus praecipimus, 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 (Eucharistiae) servare, nisi in loco decenti, et ubi nullum sit irreverentiae periculum. Nunquam igitur in cubiculis quae omnibus pateant, neque ubi saecularia negotia tractantur, servetur: neque illud quisquam secum ferat, nisi quatenus ad praebendum moribundis Viaticum est necessarium; idque tunc quam potest maxima interiori atque exteriori reverentia. Clavem etiam Tabernaculi in quo asservatur, Sacerdos ipse diligenter custodiat nihilque praetermittat quod ad omne irreverentiae periculum arcendum pertineat. *Ita Statuta 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 (etiamsi occurrant in Festis primae et secundae classis) facienda est ad instar diei Octavae et Dominicae tam in concurrentia quam in concurrentia, habita ratione ad ritum, quo descripti sunt in propriis calendariis, exceptis tamen ultimo triduo majoris Hebdomadae, Festis Paschae et Pentecostes cum duabus sequentibus diebus, in quibus nulla Ssorum commemoratio tolerari debet. Quoad ordinem vero, si die eorum propria aliae commemorationes occurrant, servetur ut prius fiat commemoratio de quo, secluso impedimento die illa celebraretur officium, aut Vesperae integrae, aut capitulum, aut dimidia. *Ita S. R. C. 18. Dec. 1779.*

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

16mo, Missae in Oratoriis privatis celebrari nequeunt in Nativitate et Epiphania Dni, Fer V. in Caena Dni, Dominicis Paschae et Pentecostes, Ascensione Dni, Assumptione B. M. V., in festis SS. Petri et Pauli, et Omnium Sanctorum.—*Ita S. R. C. 17. Nov. 1607.*

DECRETUM URBIS, ET ORBIS.

Redempti sumus in Domini nostri JESU CHRISTI SANGUINE, qui emundat nos ab omni iniquitate, et ideo Beati, qui in hoc lavant

stolas suas. Quod si Ægypti domus agni sanguine conspersæ ab ira Dei fuerant salvæ, multo magis hanc iram effugient, imo et miserationibus et gratiis erunt repleti, qui peculiari devotione, et obsequio Servatoris Nostri Sanguinem venerantur, et colunt.

Hæc aliaque hujusmodi animo reputans SANCTISSIMUS DOMINUS NOSTER PIUS PAPA IX. ut fidelium corda, hisce præsertim miserationibus temporibus, quibus inimicus homo in Dominico agro supereminare zizania, et multos insidiis, fraudibus, erroribus decipere atque irretire conatur, amore erga hoc Redemptionis nostræ pretium magis magisque excitentur, et inflammentur, mandavit, ut non solum in Urbe, sed et in Orbe universo omnes de Clero tum sæculari, tum regulari qui horas canonicas recitare tenentur Missam, et Officium de pretiosissimo Sanguine Domini Nostri Jesu Christi jam a Sacrorum Rituum Congregatione approbatum, et pluribus Diœcesibus concessum *Dominica prima Julii* singulis annis in posterum sub ritu *duplicis secundæ classis* peragere valeant.

Quod si in aliqua Diœcesi, vel Ordine regulari, vel Ecclesia quacumque Officium æqualis, vel altioris ritus prædicta Dominica occurrat, statuit ut Officium et Missa de pretiosissimo Sanguine fiat tamquam in sede propria in proxima die a festo primæ vel secundæ classis non impedita transferendo juxta rubricas Officium, quod nequit recitari in propria die.

Declaravit insuper ut Officium recitandum *prima Dominica Julii* numquam omitatur, itemque ut firma, et suo robore permanent peculiaria indulta, et privilegia jam concessa recitandi nempe Officium hoc vel in Quadragesima, vel alio Anni tempore.

SANCTITAS SUA ea profecto spe nititur fore, ut per merita hujus PRETIOSISSIMI SANGUINIS Fideles magis in dies fide vivificati, spe corroborati, et charitate insensi vitam ducant ab omni iniquitate alienam, et præmia assequantur æterna.

Datum Cajetæ hac die 10. Augusti, 1849.

Loco — Sigilli.

M. CARD. LAMBRUSCHINI, *Ep. Portuen, etc. SS. Rit. Congr. Præf.*
ANDREAS MARIA FRATTINI, *Sanctæ Fidei Promotor.*

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.*

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

Cum Orationes Missæ variabuntur, suo loco notabuntur.

THE
CATHOLIC DIRECTORY

FOR THE

YEAR 1852.



Day of
Month

JANUARY HAS XXXI DAYS.

- 1 THURSDAY. *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, Praef et *Communic* de Nativ Dni.—Vesp de eod festo; com seq tant ut in 1 Vesp, or prop.

- 2 Frid. *Red.* Octave day of S. Stephen, 1st Mart: doub. Abstinance.

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

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

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

Cras annuntiab Epiphania Dni pro fer 3 seq.

- 4 SUNDAY. *Red.* Octave day of Holy Innocents, MM: doub. Lesson, Apoc. xiv. 1-5; Gosp. Matth. ii. 13-18.—2d Vespers of the Holy Innocents; commem of Vigil of Epiphany.

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

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

Off fit ut in die Circumcis et prop loco. Ad prim non dic Preces. Missa prop, in qua Glor, 2 or *Deus qui salutis*, 3 *Eccles*, vel pro Papa sine Cred, Praef tant de Nativ.—Vesp prop de seq.—Hymni Completor et Horar per tot Oct termin cum *Jesu, &c. qui apparuisti, &c.*

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

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

Hodie et per tot Oct prohibentur Missae votiv et privatae Defunctor, except vot solemn, et Defunct, praesente cadav, quae tant hodie prohibentur.

7 Wedn. *White.* 2d day within Oct of Epiph : sem.

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

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

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

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

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

Abstinence.

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

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

Off et Miss ut supra et prop loco.—In 2 Vesp, a cap de Dom infr Oct : com Oct per ant *Omnes de Saba, V. Adorate.*

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

Off ut in Festo et prop loco. Lect 1 Noct *Incip Epist I ad Corinth.* 1 R. *Hodie.* Reliq de Dom infr Oct. Com Oct in L et M prop sine 3 or. Ad Prim tres tant pss.—Vesp de ead Dom ; com Oct, ant *Tribus miraculis.*

The Indulgence ends.

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

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

- 13 Tuesd. *White.* Octave day of Epiphany : doub.
 Off ut in Festo et prop loco. Matut inchoat more solito.
 Missa prop.—In 2 Vesp com seq, ant *O Doctor* in utrisq Vesp,
 et S. Felicis, Presb. Mart.
- 14 Wedn. *White.* S. Hilary, B. Conf and Doct : doub.
 (Ex Decreto ad preces Eppor Synodi Burdigal. concessio.
 Vide "Tablet," die 19. Jul. 1851.)
 Off Conf Pont, et prop loco †. Lect 1 Noct *Sapientiam.*
 9 lect et com S. Mart in L et M, Cred, Praef comm, quae semp
 dic, nisi aliter notetur.—Vesp a cap de seq, † ; com praec et S.
 Mauri, Abb. (ant et V. e Laud.)
- 15 Thursd. *White.* S. Paul, first Hermit, Conf : doub.
 Off Conf non Pont, et prop loco. 9 Lect et com S. Mauri
 in L (ant et V. ex 1 Vesp) et M.—Vesp a cap de seq ; com
 praec.
- 16 Frid. *Red.* S. Marcellus, P. M. : doub. Abstinence.
 Off un Mart et prop loco. 8 R. *Dne, praevenisti.*—Vesp a
 cap de seq ; com praec.
- 17 Sat. *White.* S. Antony, Abb : doub.
 Off C. non P. et prop loco.—Vesp prop de seq ; com praec,
 et Dom seq tant per ant et V. e Psalt in Sabb.—In fine Hym-
 nor dic *Jesu, &c. Qui natus, &c.*
 De Cathedra S. Petri fit translat in diem 19. Feb.
- 18 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 Sunday, of S. Canute, and of SS. Marius, &c. MM.
 Off prop. 9 lect et com Dom et S. Priscae V. M. in L et
 M, Praef, tant de Nativ, Ev Dom in fine. Ad Prim in R. br.
Qui natus, &c.—In 2 Vesp com Dom praec, et seq, ac SS. Marii
 et Soc. MM.
- 19 Mond. *Red.* S. Canute, King, Mart : sem *ad libit.*
 Off un Mart et prop loco. Lect 1 Noct e Dom praec. 9 lect
 et com SS. Mart in L (Suffrag) et M, 3 or *Deus qui salutis pro*
cuj Secret dic Tua, Dne ex Miss Votiv.—Vesp de seq ; com
 praec.
 Ab hac die usq ad Vesp Sabb ante Dom Pass, in Semid,
 Simpl et Feriis fiunt Suffrag Sanctor, et in Feriis praemitt com
 de Cruce.—In com B. M. V. dic V. *Post Partum, or Deus qui*
Salutis usq ad Purific.
- 20 Tuesd. *Red.* SS. Fabian, P. and Sebastian, MM. :
 doub.
 Off plur Mari et prop loco. Vesp a cap de seq prop ; com
 praec.

- 21 Wedn. *Red.* S. Agnes, Virg. M : doub.
Off prop.—Vesp a cap de seq ; com praec, ant prop.
- 22 Thursd. *Red.* SS. Vincent and Anastasius, MM : doub.
Off plur Mart et prop loco.—Vesp prop de seq ; com S. Joseph et praec, necnon S. Emerentianae, V.M.—In fine Hymnor *Jesu*, &c. *Qui natus*, &c.
- 23 Frid. *White.* Espousals of B. V. Mary : great doub.
Abstinence.
Off prop et in off parvo. 9 lect S. Virg. Com S. Joseph et S. Virg in L et M, Cred et Praef B.M. *et Te in Desponsat.* Ad Prim *Qui natus*, &c.—In 2 Vesp com S. Joseph et seq.
- 24 Sat. *Red.* S. Timothy, B. Mart : sem.
Off un Mart. Suffrag. In Miss 2 or *Deus qui salutis*, 3 *Eccles*, vel pro Papa.—Vesp prop de seq ; com S. Petri et Dom seq, ac praec.
- 25 SUNDAY III after Epiph. *White.* Ep., Rom. xii. 16-21 ; Gosp., Matth. viii. 1-13.
Conversion of S. Paul, Ap : great doub.—2d Vespers of the Feast ; com of S. Peter, of S. Polycarp, and of Sunday.
Off de Comm App et prop loco. 9 lect Dom. Com S. Petri et Dom in L et M, Praef App et Ev Dom in fine.—In 2 Vesp com S. Petri et seq ac Dom praec.
- 26 Mond. *Red.* S. Polycarp, B. Mart : doub.
Off un Mart et prop loco. Lect 1 Noct e Dom praec.—Vesp a cap de seq * ; com praec.
- 27 Tuesd. *White.* S. Vitalian, P. Conf : doub.
Off C. P. et prop loco.—Vesp a cap de seq †, ant ad *Magnif* in utrisq Vesp *O Doctor* ; com praec et S. Agnetis *secundo*, ant prop.
- 28 Wedn. *White.* S. John Chrysostom, B. Conf and Doct : doub.
(In Brev heri.) Off C. P. et prop loco. 9 lect et com S. Agnet in L et M, Cred.—Vesp. a cap de seq, † ; com praec.
- 29 Thursd. *White.* S. Francis of Sales, B. Conf : doub.
Off C. P. et prop loco.—Vesp a cap de seq, *, † ; com praec.
- 30 Frid. *White.* S. Felix IV, P. Conf : doub.
Abstinence.
Off C. P. et prop loco.—Vesp a cap de seq † ; com praec.
- 31 Sat. *White.* S. Peter Nolasco, Conf : doub.
Off C. non P.—Vesp a cap de seq ; com praec et Dom seq.

FEBRUARY HAS (IN LEAP YEAR) XXIX DAYS.

Cras annuntiab Fest Purificat B. M. et benedictio candelar pro fer 2 seq.

- 1 SUNDAY IV after Epiph. *Red.* Ep., Rom. xiii. 8-10; Gosp., Matth. viii. 23-28.

S. Ignatius, B. Mart: doub.—1st Vespers of the Purification, *White*: com of S. Ignatius only.

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

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

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

Off prop et in Off parvo. (Ante Miss fit benedictio et distribut Candelar in parament viol.) In Miss Cred et Praef de Nativ.—In 2 Vesp com seq* et S. Blasii, Ep. M.—Post Com- plet die ant *Ave Regina*, &c. usq ad Fer 5 in Coena Dni.

- 3 Tuesd. *White.* S. Dionysius, P. Conf: doub.

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

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

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

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

Off prop.—Vesp a cap de seq*; com praec, ant prop, et S. Dorotheae, V. M., (ant et V. ex Laud.)

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

Off de Comm Virg tant et prop loco, Lect 1 Noct e fer 5 praec. 9 lect et com S. Dorotheae in L (ant et V. ex 1 Vesp) et M *Dilexisti*.—Vesp a cap de seq †; com praec.

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

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

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

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

Zosimus, *White*. Com of Sunday and of S. Apollonia, Virg. Mart.

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 Praef de Trinit (quae semp dic in Dom, nisi aliter notet).—Vesp de seq*, +; com Dom praec et S. Apolloniae, V. M.

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

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

De S. Scholastica fit translatus in diem 21. Feb.

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

Off prop. In Miss Cred et Praef de Cruce.—In 2 Vesp com seq*.

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

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

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

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

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

Abstinence.

Off C. P. et prop loco.—Vesp a cap de seq* +; com praec et S. Valentini, Presb. M.

14 Sat. *White*. S. Agatho, P. Conf: doub.

Off C. P. com S. Mart in L et M.—In 2 Vesp com Dom seq et SS. Faustini et Soc. MM.

De S. Martina fit translatus in diem 1. Mart.

15 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. Gregory. *White*. Com of Sunday.

Off ut in Psalt et prop loco. Com sine lect SS. Mart in L (Suffrag) et M sine Glor, 3 or *A cunctis*, Praef de Trinit.—Vesp de seq*; com Dom praec.

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

Off C. P. et prop loco.—Vesp prop de seq*; com praec. In fine Hymnor dic *Sit laus Patri*, &c.

De S. Hygino fit translatus in diem 3. Mart.

17 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 Praef de Cruce.—In 2 Vesp com seq et S. Simeonis, Ep M.

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

(In Brev 23 Jan.) Off C. non P. †. 9 lect et com S. Mart in L (Suffrag) et M, 3 or *A cunctis.*—Vesp prop de seq; com S. Pauli et praec.

- 19 Thursd. *White.* S. Peter's Chair at Rome: great doub. (from 18th Jan.)

Off C. P. et prop loco. Com S. Pauli in L et M, Cred et Praef App.—In 2 Vesp com S. Pauli et seq.

- 20 Frid. *White.* S. John of Matha, Conf: doub. (from 8th Feb.) Abstinance.

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

- 21 Sat. *White.* S. Scholastica, Virg: doub. (from 10th Feb.)

Off de Comm Virg tant. In 2 Vesp com Dom seq.

De Cathedra S. Petri Antioch. fit translata in diem 24. Feb.

Cras annuntiabitur terminus Solem Nuptiarum pro feria 3tia seq, Dies Cinerum et Jejunium Quadragesimae et Dispensatio de esu carnis, et *Incipit Indulgentia* pro feria 4ta seq.

- 22 QUINQUAGESIMA SUNDAY. *Purple.* Office and Mass of Sunday: sem. Ep., 1 Cor. xiii. 1-13; Gosp. Luke xviii. 31-43.—1st Vespers of S. Peter; *White.* Com of Sunday.

Off ut in Psalt. Suffrag.—In Miss sine Gloria, 2 or *A cunctis*, 3 ad libit.—Vesp de seq *, ant *O Doctor* in utrisque Vesp; com Dom praec.

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

Off C. P. In Miss Cred.—Vesp prop de seq; com S. Pauli et praec.

- 24 Tuesd. *White.* S. Peter's Chair at Antioch: great doub. (from 22d Feb.)

Off C. P. et prop loco. 9 lect Vigil S. Matthiae. Com S. Pauli et Vigil (ant et V. feria) in L et M, Cred, Praef App et Ev Vigil in fine.—In 2 Vesp com S. Pauli.

De S. Matthia fit translata in diem 28. Feb.

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

The Indulgence begins.

- 25 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.—See Dispensation.

For the EASTER DUTIES and the INDULGENCE, see *Notice* at the end of the Kalendar.

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, Praef Quadrag, quae dic quotid usq ad Dom Pass etiam in festis, nisi aliter notet.—Vesp de seq *, +; com fer.

Hodie prohibent Missae Votiv privat, et Defunctor, nisi praesente cadavere.

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

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

De S. Margarita Corton fit translat in diem 6 Mart.

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

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

- 28 Sat. *Red*. S. Matthias, Ap: doub of 2d cl. (from 25th Feb.) Day of devotion.

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

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

Cras annuntiab Quat Tempora pro fer IV, VI, et Sabb seq.

- 29 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.—1st Vespers of S. Martina, *Red*; Com of Sunday.

Off ut in Psalt et prop de Temp Quadrages. Suffrag. In Miss sine Glor orr assignatae.—Vesp de seq, hym prop; com Dom praec.

MARCH HAS XXXI DAYS.

- 1 Mond. *Red.* S. Martina, Virg. Mart: doub. (from 15th Feb.) Abstinence.
 (In Brev 30 Jan.) Off de Comm V. et M. Ad Matut et Laud hym prop. Lect 1 Noct *Confitebor* 2 loco. 9 lect et com fer in L et M, Ev fer in fine.—Vesp a cap de seq * ; com praec et fer.
- 2 Tuesd. *White.* S. Simplicius, P. Conf: doub.
 Off C. P. Lect 1 Noct *Fidelis*. 9 lect et com fer in L et M, Ev fer in fine.—Vesp a cap de seq * ; com praec et fer.
- 3 Wedn. Ember-day. *Red.* S. Hyginus, P. Mart: doub. (from 17th Feb.) Abstinence.
 Off un Mart. Lect 1 Noct *A Mileto*. 9 lect et com fer in L et M, Ev fer in fine.—Vesp a cap de seq * ; com praec et fer.
- 4 Thursd. *Red.* S. Lucius, P. Mart: doub.
 Off un Mart. Lect 1 Noct *A Mileto*. 9 lect et com fer in L et M, Ev fer in fine.—Vesp prop de seq * ; com praec et fer.—In Hymn *Clavis forato*, &c.
 De S. Casimiro fit translac in diem 16 Mart.
- 5 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, Praef de Cruce et Ev fer in fine.—Ad Prim *Qui vulneratus es*, &c.—In 2 Vesp com seq et fer.
- 6 Sat. Ember-day. *White.* S. Margaret of Cortona, Penitent: sem. (from 27th Feb.) Abstinence.
 Off nec V. nec M. Lect 1 Noct *Mulierem*. 9 lect et com fer in L (Suffrag) et M, 3 or *A cunctis*, et Ev fer in fine. In 2 Vesp, a cap de Dom seq ; com praec et SS. Perpetuae et Soc. MM. Suffrag.
 De S. Thoma Aquin. fit translac in diem 11 Mart.
- 7 SUNDAY II of Lent. *Purple.* Office and Mass of Sund: sem. Ep., 1 Thess. iv. 1-7; Gosp., Matth. xvii. 1-9.—1st Vespers of S. John, *White.* Com of Sunday.
 Off ut in Psalt et prop de Temp. Com SS, Mart in L (Suffrag) et M, sine Glor, 3 or *A cunctis*.—Vesp de seq ; com Dom praec.

The Indulgence ends.

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

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

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

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

- 10 Wedn. *Red*. The Forty Martyrs : sem. Abstinence.

Off plur Mart. Lect 1 Noct *Fratres*. 9 lect et com fer in L (Suffrag) et M, 3 or *A cunctis*, Ev fer in fine.—Vesp de seq †, ant *O Doctor* ; com praec et fer.

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

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

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

Off prop. 9 lect et com in fer in L et M, Cred, Praef de Cruce et Ev fer in fine. In 2 Vesp com seq †, ant *O Doctor*, et fer.

- 13 Sat. *White*. S. Gregory the Great, P. Conf and Doct : doub. (from yesterday.)

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

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

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

- 15 Mond. *White*. S. Zachary, 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 seq et fer.

- 16 Tuesd. *White*. S. Casimir, Conf : sem. (from 5th March.)

(In Brev 4 Mart.) Off C. non P. † ; Lect 1 Noct *Justus*. 9 lect et com fer in L (Suffrag) et M, 3 or *A cunctis*, Ev fer in fine.—Vesp a cap de seq ; com praec et fer. Suffrag.

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

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

- 18 Thursd. *White*. S. Gabriel, Archangel : great doub.
Off prop. 9 lect et com fer in L et M, Cred, et Ev fer in fine.—Vesp prop de seq ; com praec et fer.
- 19 Frid. *White*. S. Joseph, Conf: Spouse of B. V. Mary : doub of 2d cl. Day of devotion. Abstinance.
Off prop. 9 lect et com fer in L et M sine Cred, Ev fer in fine.—In 2 Vesp com seq ut in prop * ; et fer.
- 20 Sat. *Red*. Feast of the Five Wounds of our Lord : great doub. (from yesterday.)
Off prop. 9 lect et com fer in L et M, Cred, Praef de Cruce et Ev fer in fine.—In 2 Vesp com Dom seq.
- 21 SUNDAY IV of Lent. *Purple*. Office and Mass of Sund : sem. Ep., Gal. iv. 22-31 ; Gosp., Johu vi. 1-15.—1st Vespers of S. Benedict, *White*. Com of Sunday.
Off ut in Psalt et prop de Temp. Suffrag. In Miss sine Glor orr assign.—Vesp de seq † ; com Dom praec.
- 22 Mond. *White*. S. Benedict, Abb : doub. (from yesterday.) Abstinance.
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 fer.
- 23 Tuesd. *Purple*. Of the Feria.
Off fer ut in Psalt et prop de Temp. Ad Laud et Hor Preces flexis genib : com Crucis et Suffrag. In Miss prop sine Glor orr assign.—Vesp fer ; Preces flexis genib ; com Crucis et Suffrag.
- 24 Wedn. *Purple*. Of the Feria. Abstinance.
Off et Missa fer ut heri et prop loco.—Vesp prop de seq ; com fer.—In Hym *Jesu, &c. Qui natus, &c.*
- 25 Thursd. *White*. Annunciation of B. V. Mary : doub of 2d cl. Day of devotion.
Off prop et in Off parvo. Ultima ant 3 Noct *Angelus Dni*. 9 lect et com fer in L et M, Cred, Praef B. M. et *Te in Annunciat*, et Ev fer in fine. Ad Prim *Qui natus, &c.*—In 2 Vesp com seq ut in prop *, et fer.
- 26 Frid. *Red*. Feast of the most precious Blood of our Lord : great doub. Abstinance.
Off prop. 9 lect et com fer in L et M, Cred, Praef de Cruce et Ev fer in fine. Ad Prim *Qui tuo nos sanguine redemisti*.—In 2 Vesp com fer.
- 27 Sat. *Purple*. Of the Feria.
Off fer ut in Psalt et prop de Temp. Preces flexis genib : com Crucis et Suffrag. In Miss prop orr assign.—Vesp e Psalt ; a cap de Dom seq. Suffrag.

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*.

- 28 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 S. Sixtus; *White*. Com of Sunday.

Off ut in Psalt et prop de Temp Pass. In Miss sine Glor 2 tant or *Eccles*, vel pro Pap. Praef de Cruce quae dic usq ad Sabb sanct, etiam in festis Sanctor, nisi aliter notet.—Vesp de seq * †; com Dom praec.

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*.

- 29 Mond. *White*. S. Sixtus III, P. Conf: doub. (from yesterday.) Abstinance.

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.

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

Off fer ut in Psalt et prop de Temp Pass. Preces flexis genib. In Miss prop 2 tant or *Eccles*, vel pro Papa. Vesp fer; Preces flexis genib.

- 31 Wedn. *Purple*. Of the Feria. Abstinance.

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

APRIL HAS XXX DAYS.

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

Off et Miss fer ut supra et prop loco.—Vesp prop de seq; com fer.—In Hymn *Jesu*, &c. *Qui natus*, &c.

- 2 Frid. *White*. The seven sorrows of the B. V. Mary: great doub. Abstinance.

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

- 3 Sat. *White*. S. Francis of Paula, Conf: doub. (from yesterday.)

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

De S. Isidoro fit translat in diem 20 April.

Cras annuntiab Fer V in Coena Dni, et Fer VI in Parasceve, et abstinentia ab esu Carn in Fer V, et Sabb.

- 4 PALM SUNDAY of 1st cl. *Purple*. Office and Mass of Sund : sem.—Before Mass the Palms are blessed and distributed to the people. At Mass, Ep., Philip. ii. 5-11 ; Passion, Matth. xxvi and xxvii.—2d Vespers of Sunday.

Off ut in Psalt et prop loco. Ad Miss sine Glor unic or et post Tract dic absolute *Passio* ; anteq dicetur *Altera die*, dic *Munda cor* et *Jube, Domne*, et in fine, osculatur Textus Evang ; (et ita fiet in seq fer 3tia et 4ta.) Praef de Cruce, et in fine Mis-sae privat legit Evang benedict Palmar.—Vesp de ead Dom.

Infra hanc et seq Hebdom prohibent Missae votiv priv, nisi Solemn pro re gravi, et Defunctor, nisi praesente *Cadavere*, quae prohibent tant in triduo mortis Xti et die Solemn Paschae.

De S. Vincentio Ferrer fit translata in diem 28 April.

- 5 Mond. in Holy Week. *Purple*. Of the Feria. Abstinence.

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

De S. Sixto fit translata in diem 7 Jun.

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

Off et Miss fer ut heri et prop loco. Vesp fer.

De S. Coelestino fit translata in diem 8 Jun.

- 7 Wedn. *Purple*. Of the Feria. Passion, Luke xxii. xxiii. In the Evening *Tenebrae*. Abstinence.

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

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

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

In Coena 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 Campanae quae deinde silent usq ad dict Hym in Sabb Sanct ; unic or, Cred, Praef 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 Missae privatae.

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

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

- 10 Holy Saturday. *White*. Office of the day : doub of 1st cl. Abstinence.

Off prop. Horae 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 caeli* stando usq ad Vesp SS. Trinit. Item ad Salutation Angelic toto temp Pasch non flectuntur genua.

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

HERE THE PASCHAL TIME BEGINS.

- 11 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 omnia prop. In Miss, Sequentia, Praef, *Communic et Hanc igitur* prop per Oct.—Vesp de ead Dom. Complet ut ibi.

De S. Julio fit translata in diem 22 Jun.

- 12 Easter Mond. *White*. Doub of 1st cl. Office and Mass of the day. Day of devotion.

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

De S. Hermenegildo fit translata in diem 23 Dec.

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

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

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

Off ut heri. Com tant SS. Tiburtii et Soc. MM in L et M prop.—Vesp de Oct.

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

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

- 16 Frid. *White*. Of the Octave : sem. Abstinence.

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

De S. Aniceto fit translata in diem 23 Jun.

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

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

- 18 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. Leo.

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 Praef Pasch et in hoc potissimum, sed *Communic* et *Hanc igitur* commun usq ad Ascens, nisi alit notet.—Vesp de Dom praec ; com seq *.—Toto temp Pasch Hymni termin ut notatur.

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 R.R. 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 R.R. br. Horar dupl addit *Alleluia* et in V.V. 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 Praef Pasch, nisi prop assignetur.

On this day the solemnizing of Marriage begins.

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

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

20 Tuesd. *White*. S. Isidore, B. Conf and Doct : doub. (from 4th April).

Off C. P. Lect 1 Noct *Sapientiam*. In Missa Cred.—Vesp a cap de seq, ant *O Doctor* ; com praec, ant *Amavit eum*, or *Da quaesumus*.

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

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

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

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

23 Frid. *Red*. S. George, Mart : sem. Abstinence.

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

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

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

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

S. Mark, Evang : doub of 2d cl.—On this day the Litany of the Saints with the Versicles and Prayers, is recited before Mass. *Purple during Litany.*—2d Vespers of S. Mark : com of SS. Cletus, &c. and of Sunday.

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

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

Off plur Mart temp Pasch.—Vesp a cap de seq* ; com praec.

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

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

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

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

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

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

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

Abstinence.

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

MAY HAS XXXI DAYS.

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

Off de Comm App terap Pasch. Lect 1 Noct e Dom 4 post Pasch. In Miss Cred et Praef App.—In 2 Vesp com seq ut in prop loco, et Dom seq.

De S. Athanasio fit translatus in diem 5 Jul.

2 SUNDAY III. after Easter. *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.—1st Vespers of the Finding of H. Cross. *Red.* Com of S. Joseph and of Sunday.

Off prop. 9 lect et com Dom in L et M, Ev Dom in fine.—Vesp prop de seq ; com praec et Dom praec tant.

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

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

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

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

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

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

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

Off de Comm Ap temp Pasch et prop loco. Lect 1 Noct e Dom infr Oct Ascens. In Miss Cred et Praef App.—In 2 Vesp com seq *.

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

Abstinence.

Off C. P.—Vesp prop de seq ; com praec.

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

Off prop. 8 Bened. *Quorum festum*, &c. In Miss Cred.—In 2 Vesp com seq, ant *O Doctor*, et Dom seq.

- 9 SUNDAY IV after Easter. *White.* Ep., James i. 17-21 ; Gosp., John xvi. 5-13.

S. Gregory Nazianzen, B. Conf and Doct : doub.—2d Vespers of S. Gregory ; from little Chapter, of S. Antoninus : com of S. Gregory and of Sunday.

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

- 10 Mond. *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 praec.

- 11 Tuesd. *Red.* S. Alexander, P. Mart : doub.

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

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

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

- 13 Thursd. *Red.* S. Stanislaus, B. Mart : doub.

(In Brev 7 huj.) Off un Mart temp Pasch.—Vesp a cap de seq * ; com praec, et S. Bonitacii, Mart.

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

- Off C. P. 9 lect e duab et com S. Mart in L et M.—Vesp a cap de seq* ; com praec.
- 15 Sat. *White*. S. Isidore the Labourer, Conf: doub.
Off C. non P.—In 2 Vesp com Dom seq, et S. Ubaldi, Ep. C.
Cras annuntiab triduum Rogat pro fer II, III et IV, et Ascensio Dni pro fer V seq.
- 16 SUNDAY V after Easter. *White* Office and Mass of Sunday: sem. Ep., James i. 22-27; Gosp., John xvi. 23-30.—1st Vespers of S. John, *Red*. Com of Sunday, and of S. Ubald B. Conf.
Off ut in Psalt temp Pasch et prop loco. In Laud com S. Ubaldi et Crucis. Ad Prim tres tant Pss cum symb *Quicumque*. In Miss 2 or S. Ubaldi, 3 *Concede*. Vesp de seq; com Dom praec et S. Ubaldi.
- 17 Mond of Rogations. *Red*. S. John Nepomuren, Mart: doub.—On this day is recited the Litany of the Saints, with Versicles and Prayers. *Purple during Litany*.
Off un Mart temp Pasch. Lect 1 Noct *A Mileto*. 9 lect et com fer 2 Rogat in L et M, Ev fer in fine.—Hoc triduo post Laud dic Litaniae majores cum Precib et Orr, quae pridie nequeunt anticipari. (Ita S. R. C. 28 Mart 1775.) Vesp a cap de seq, hym prop; com praec.
- 18 Tuesd of Rogations. *Red*. S. Venantius, Mart: doub. Litany as yesterday.
Off un Mart temp Pasch. Ad Matut et Laud hym prop. In Miss 2 or Rogat de quib nil in Off.—Vesp a cap de seq; com praec et S. Pudensianae, Virg.
- 19 Wedn of Rogations. *White*. S. Peter Celestine, P. Conf. doub. Litany as above.
Off C. P. Lect 1 Noct *Fidelis*. 9 lect et com Vigil Ascens et S. Virg in L et M, 4 or Rogat et Ev Vigil in fine.—Vesp prop de seq; com S. Bernardini Senensis tant.—In fine Hymnor usq ad Pent *Jesu, Qui Victor, &c.*
- 20 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. Felix, and of S. Bernardin C.
Off prop. Ad Prim *Qui scandis* usq ad Pent. Com S. Bernardini in L et M privat tant, Cred, Praef et *Communic* prop per tot Oct.—In 2 Vesp com seq et S. Bernardini.
Hac die prohib Missae Defunct, etiam praesente cadavere.
- 21 Frid. *White*. S. Felix of Cantalice, Conf: sem.
Abstinence.
Off C. non P. + Com Oct in L et M, 3 or *Concede*.—Vesp de seq +; com praec et Oct.

- 22 Sat. *White.* S. Paschal Baylon, Conf: doub.

(In quibusd Brev 17 Maii.) Off C. non P. Com Oct in L et M.—In 2 Vesp com Dom seq et Oct.

Cras annuntiab Jejun in Vigil Pentecost.

- 23 SUNDAY within Octave of Ascension. *White.* Office and Mass of Sunday: sem. Ep., 1 Peter iv. 7-12; Gosp., John xv. 26, xvi. 1-4.—1st Vespers of B. V. Mary, com of Sunday and of Octave.

Off ut in die Ascens et prop loco. Com Oct in L et M. Ad Prim non dic symb *Quicumque*, nec Preces.—Vesp de seq*, hym et ant ad *Magnif* prop; com Dom praec et Oct.—In Hym *Jesu*, &c. *Qui natus*, &c.

- 24 Mond. *White.* Feast of B. V. Mary, called *Help of Christians*: great doub.

Off prop et parvo Off. Ad Matut et Land hym prop. Lect 1 Noct *Ego sapientia*. In fine 7 R. dic *tuum sanctum Auxilium*. Ad Prim *Qui natus*, &c. Com Oct in L et M, Pref B. M. et *Te in Festivit.*—In 2 Vesp com seq et Oct.

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

Off C. P. Lect 1 Noct e fer 4 seq. Com Oct in L et M. Vesp de seq; com praec tant.

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

Off C. non P. Lect 1 Noct *Beatus*. In Miss Cred ratione Oct.—In 2 Vesp com diei Oct Ascens ut in 1 Vesp festi.

De S. Joanne fit translata in diem 6 Sept.

- 27 Thursd. *White.* Octave day of Ascension: doub.

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

- 28 Frid. *Red.* S. Urban, P. Mart: doub. Abstinence.

Off un Mart temp Pasch. Com fer in L (ant, V. et Or e Dom praec) et M sine Cred, Praef tant Ascens.—In 2 Vesp com fer per ant, V. et Or Dom praec.

De S. Bonifacio fit translata in diem 7 Sept.

- 29 Sat. *Red.* Vigil of Pentecost: sem.

Fast and Abstinence.

Off ut in Dom praec et prop loco. Ad Prim non dic Preces. In Miss privat Introit, Glor, unic Or sine Cred, Praef, *Communio* 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. Felice fit translata in diem 13 Sept.

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

- 30 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 omn prop. Ad Prim dic tres Pss sine Symb: in R. br *Qui sedes*, &c., et sic deinceps. Ad Tert, hym *Veni Creator* usq ad Sabb seq inclusive. In Miss, Sequentia, Praef, *Communio* et *Hanc igitur* prop per tot Oct.—Vesp de ead Dom.

Hodie et per tot Hebdom prohibent Missae tam Votiv quam Defunctor, nisi praesente Cadavere, quae tant hac die prohibentur.

De S. Angela Merici fit translatus in diem 11 Oct.

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

Off un heri et prop loco. In Miss prop omn ut heri.—Vesp de eod die.—Nil de S. Petronilla.

JUNE HAS XXX DAYS.

De S. Eleutherio fit translatus in diem 12 Oct.

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

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

De S. Eugenio fit translatus in diem 16 Oct.

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

Off ut supra et prop loco. Com SS. Marcellini et Soc. MM. in Laud. In Miss prop post *Kyrie* Prophet, 2 tant Or SS. Mart.—Vesp de eod die.

De S. M. Magdal de Pazzis fit translatus in diem 21 Oct.

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

Off ut supra. In Miss 2 or *Eccles*, vel pro Papa.—Vesp de Oct.

De S. Francisco Carac fit translatus in diem 22 Oct.

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

Off et Miss prop ut heri.—In 2 Vesp com S. Ferdinandi, C. (In Brev 30 Maii.)

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

Off ut supra. Com S. Ferdinandi in L et M cum Prophet post *Kyrie*, sequent sine *Allcluia* in fine.—Post Nonam termin temp Pasch.—Vesp prop de seq; com tant Dom I post Pent.—Post complet dic ant *Salve Regina* usq ad Advent stando a Vesp Sabb usq ad finem Off in Dom, aliis vero dieb, flexis genib.

HERE ENDS THE PASCHAL TIME.

De S. Norberto fit translāt in diem 27 Oct.

Cras annuntiab Fest SS. Corporis Christi pro fer V seq.

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

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

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

Off un Mart extra temp Pasch. Lect 3 Noct in Ev *Si quis venit*. Missa *Statuit*.—Vesp a cap de seq*, †; com praec.

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

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

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

Off C. P. Lect 1 Noct prop. 9 lect e duab et com SS. Mart in L et M, Cred.—Vesp prop de seq sine com.—In Hymn *Jesu*, &c. *Qui natus*, &c.

De S. Margarita fit translāt in diem 16 Jun.

- 10 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. Barnabas.

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

Infra hanc Oct dici nequeunt Missae Votiv nisi pro re gravi, neque Defunctor, nisi Solemn praesente cadav, quae hodie tant prohibentur, sicuti et Missae in Orat privat.

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

Abstinence.

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

- 12 Sat. 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 praec, et Dom seq, necnon Oct.

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

S. Antony of Padua, Conf: doub.—2 Vespers of S. Antony; from little Chapt, of Basil: com of S. Antony, of Sunday and Octave.

Off C. non P. 9 lect et com Dom et Oct in L et M, Praef de Nativ, Ev Dom in fine. Vesp a cap de seq †, ant *O Doctor*; com praec, et Dom praec, necnon Oct.

The Indulgence ends.

- 14 Mond. *White.* S. Basil the Great, B. Conf and Doct: doub.

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

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

(In Brev. 12 Jun.) Off C. non P. 9 lect e duab SS. Mart. Com Oct et SS. Mart in L et M.—Vesp de seq; com praec et Oct.

- 16 Wedn. *White.* S. Margaret, Queen and Patroness of Scotland, Widow: doub of 2d cl. (from 10th Jun.) Day of devotion.

Off de Comm nec V. nec M. Lect 1 Noct *Mulierem fortem* de eod Comm. Com Oct in L et M.—In 2 Vesp com diei Oct ut in 1 Vesp festi.

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

Off ut in festo et prop loco. In Miss 2 or *Deus omnium Fidelium* ob Anniv Creation SS. D. N. Pii, Div Provid, Papæ IX.—Vesp de eod festo; com tant SS. Marci et Soc. MM. In Hym *Jesu*, &c. *Qui natus*, &c.

- 18 Frid. *White.* Feast of the SACRED HEART of JESUS: great doub. Abstinence.

Off prop. 9 lect et com SS. Mart in L et M, Cred et Praef de Cruce.—In 2 Vesp com seq et SS. Gervasii, &c. MM.

- 19 Sat. *White.* S. Juliana of 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 praec et Dom seq.

- 20 SUNDAY III after Pent. *Red.* Ep., 1 Peter v. 6-11; Gosp., Luke xv. 1-10.
S. Silverius, P. Mart: doub.—2d Vespers of S. Silverius; from little Chapt, of S. Aloysius; com of S. Silverius and of Sunday.
Off un Mart. R. S. *Dne praevenisti.* 9 lect et com Dom in L et M, Praef de Trinit et Ev Dom in fine.—Vesp a cap de seq; com praec et Dom praec.
- 21 Mond. *White.* S. Aloysius of Gonzaga, Conf: doub.
Off C. non P.—Vesp a cap de seq *, †; com praec et S. Paulini, Ep, C.
- 22 Tuesd. *White.* S. Julius, P. Conf: doub. (from 12th Apr.)
Off C. P. 9 lect e duab et com S. Paulini in L et M.—Vesp a cap de seq *; com praec.
- 23 Wedn. *Red.* S. Anicetus, P. Mart: doub. (from 17th Apr.)
Off un Mart extra temp Pasch. Lect 3 Noct in Ev *Si quis vult.* 9 lect et com Vigil S. Joannis Bapt in L (ant et V. e fer curr) et M *Sacerdotes*, Ev Vigil in fine.—Vesp prop de seq sine com.
- 24 Thursd. *White.* Nativity of S. John the Baptist: doub of 1st cl, with Octave. Day of devotion.
Off prop. Missa sine Cred. In 2 Vesp com seq *.
- 25 Frid. *Red.* S. Gallicanus, Mart: doub. Abstinence.
Off un Mart. Com Oct in L et M.—Vesp a cap de seq, ant prop; com praec et Oct.
- 26 Sat. *Red.* SS. John and Paul, MM: doub.
Off prop. Com Oct in L et M.—Vesp a cap de seq †; com praec, ant prop, ac Dom seq, et Oct.

The Indulgence begins.

Cras annuntiab Jejun in Vigil pro fer 2, et Fest SS. Petri et Pauli pro fer 3 seq.

- 27 SUNDAY IV after Pent. *White.* Ep., Rom. viii. 18-23; Gosp., Luke v. 1-11.
S. William, Abb: doub.—2d Vespers of S. William; from little Chapt, of S. Leo: com of S. William, of Sunday, and of Octave.
(In Brev 25 Jun.) Off C. non P. 9 lect et com Dom et Oct in L et M, Praef de Trinit et Ev Dom in fine.—Vesp a cap de seq; com praec ac Dom praec et Oct.

- 28 Mond. *White.* S. Leo II, P. Conf: doub. Vigil of SS. Peter and Paul. Fast and Abstinence.
Off C. P. 9 lect de Vigil App. Com Oct et Vigil in L (ant et V. e fer curr) et M, Ev Vigil in fine.—Vesp prop de seq sine com.
- 29 TUESDAY. *Red.* SS. PETER and PAUL, App: doub of 1st cl, with Octave. Less., Acts xii. 1-11; Gosp., Matth. xvi. 13-19.—2d Vespers of the Feast.
Off de Comm App et prop loco. In Miss Cred et Praef App per tot Oct.—Vesp de eod festo.—Nil de S. Joanne.
Hodie prohib Missae Defunct etiam praesente cadavere.
- 30 Wedn. *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 SS. App ut ibi.

JULY HAS XXXI DAYS.

- 1 Thursd. *White.* Octave day of S. John Baptist: doub.
Off ut in festo et prop loco. Com Oct SS. Ap in L et M.—Vesp prop de seq; com praec tant.—In Hym *Jesu, &c. Qui natus, &c.*
- 2 Frid. *White.* Visitation of B. V. Mary: doub of 2d cl. Day of Devotion. Abstinence.
(Hoc fest ex novissimo S. R. C. decreto fit ritu dupl 2 classis.) Off prop et in off parvo. 9 lect et com SS. Processi et Soc, MM in L et M, Praef B. M. et *Te in Visital.*—In 2 Vesp com seq*. Nil de Oct.
- 3 Sat. *White.* S. Paul, B. Conf: doub.
Off C. P. †. Com Oct in L et M.—Vesp prop de seq*, ut in Fer VI post Dom IV Quadrag; com praec ac Dom seq. Nihil de Oct.
De S. Irenaeo fit translat in diem 29 Oct.
- 4 SUNDAY V after Pent. *Red.* Ep., 1 Peter iii. 8-15; Gosp., Matt. v. 20-24.
Feast of the most precious Blood of our Lord, (second Feast): doub of 2d cl. (See Friday after 4th Sunday of Lent.)—2d Vespers of the Feast: com of S. Athanasius and of Sunday only.
(Vide Decret, pag 5.) Off prop extra temp Quadrag. 9 lect et com Dom in L et M, loco Tract, dic *Alleluia.* Praef de Cruce et Ev Dom in fine. Ad Prim *Qui tuo nos sanguine redemisti.*—In 2 Vesp com seq, ant *O Doctor,* et Dom praec tant.

- 5 Mond. *White.* S. Athanasius, B. Conf and Doct :
doub (from 2d May).

Off C. P. †. Lect 1 Noct e Dom praec. Com Oct in L et M.
—Vesp a cap de seq ut in 1 Vesp de Comm App, ant ad *Magnif* et or prop ; com praec.

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

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

The Indulgence ends.

- 7 Wedn. *White* S. Benedict XI, B. Conf : doub.

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

- 8 Thursd. *White.* S. Elizabeth, Wid : sem.

Off prop. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit.—
Vesp de seq ut in die B. M. *ad Nives* (5 Aug) ; com praec.—In
Hymn *Jesu*, &c. *Qui natus*, &c.

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

Abstinence.

Off ut in die B. M. *ad Nives* et in off parvo. Lect 1 et 3
Noct ut in die *ad Nives*, 2 Noct vero ut in die 5 infr Oct Nativ
ejusd. In fine 7 R. *dic tuum sanctum Patrocinium*. In Laud
et per Hor ant ut in die *ad Nives* ita et Missa in qua Cred et
Praef B. M. *et Te in Festivit.*—In 2 Vesp com seq.

- 10 Sat. *Red.* The Seven Brothers, MM. : sem.

Off plur Mart. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit.
—Vesp de seq * ; com Dom seq et praec.

De Commem S. R. E. Pont fit translac in Dom 2 Aug.

- 11 SUNDAY VI after Pent. *Red.* Ep., Rom. vi. 3-11 ;
Gosp., Mark viii. 1-9.

S. Pius I, P. Mart : doub.—2d Vespers of S. Pius ;
from little Chapt, of S. John : com of S. Pius, of Sun-
day and of SS. Nabor, &c. MM.

Off un Mart. 9 lect et com Dom in L et M, Praef de Trinit
et Ev Dom in fine.—Vesp a cap de seq ; com praec et Dom praec
ac SS. Naboris et Soc. MM.

- 12 Mond. *White.* S. John Gualbert, Abb : doub.

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

- 13 Tuesd. *Red.* S. Anacleto. P. Mart : doub.

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

N.B.—Hac die vel circiter, Missa ab oib Missionariis pro Roberto Jacobo huj Missionis Benefactore de praecepto est celebranda.

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

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

- 15 Thursd. *White*. S. Henry, Emperor, Conf : sem.

Off C. non P.† Suffrag. In Miss 2 or *A cunctis*, 3 ad libit. —Vesp de seq ; com praec.—In Hym *Jesu*, &c. *Qui natus*, &c.

- 16 Frid. *White*. Commemoration of our B. Lady of Mount Carmel : great doub. Abstinence.

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

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

Off C. P.—Vesp a cap de seq† ; com praec, et Dom seq, ac SS. Symphorosae et Filior MM.

- 18 SUNDAY VII after Pent. *White*. Ep, Rom. vi. 19-23 ; Gosp, Matth. vii. 15-21.

S. Camillus of Lelli, Conf : doub.—2d Vespers of S. Camillus ; from little Chapt, of S. Symmachus : com S. Camillus and of Sunday.

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

- 19 Mond. *White*. S. Symmachus, P. Conf : doub.

Off C. P.—Vesp a cap de seq† ; com praec et S. Margaritae, V. M.

- 20 Tuesd. *White*. S. Jerome Æmilianus, Conf : doub.

Off C. non P. Com S. Virg in L et M.—Vesp a cap de seq*, † ; com praec et S. Praxedis, Virg.

- 21 Wedn *White*. S. Alexius, Conf : doub.

Off C. non P. 9 lect et com S. Virg in L et M.—Vesp a cap de seq, hymn et ant prop ; com praec.

- 22 Thursd. *White*. S. Mary Magdalen, Penitent : doub.

Off nec V. nec M. Ad Matut et Laud hym prop ita et lect 1 Noct. In Miss Cred.—Vesp a cap de seq ; com praec, ant prop, et S. Liborii Ep. C.

- 23 Frid. *Red*. S. Apollinaris, B. Mart : doub.

Abstinence.

Off un Mart. Com S. Liborii in L et M.—Vesp a cap de seq† ; com praec et S. Christinae, V. M.

- 24 Sat. *White.* S. Vincent of Paul, Conf: doub.
 (In Brev. 19 huj.) Off C. non P. Lect 3 Noct in Ev *Designavit* ut in Comm Evang. 9 lect et com Vigil S. Jacobi (ant et V. e fer curr) et S. Virg in L et M *Justus*, Ev *Designavit*, Ev Vigil in fine.—Vesp de seq; com praec et Dom seq tant.
- 25 SUNDAY VIII after Pent. *Red.* Ep., Rom. viii. 12-17; Gosp., Luke xvi. 1-9.
 S. James, Ap: doub of 2d cl.—2d Vespers of S. James; com of S. Ann and of Sunday.
 Off de Comm App et prop loco. Lect 1 Noct prop. 9 lect et com Dom et S. Christophori M in L et M, Praef App et Ev Dom in fine.—In 2 Vesp com seq et Dom praec.
- 26 Mond. *White.* S. Anne, Mother of B. V. Mary: great doub.
 Off nec V. nec M. Lect 1 Noct *Mulierem*.—In 2 Vesp com seq *, et S. Pantaleonis, Mart.
- 27 Tuesd. *White.* S. Veronica de *Julianis*, Virg: doub.
 Off de Comm Virg. 9 lect et com S. Mart in L et M *Dilexisti*.—Vesp a cap de seq*; com praec.
- 28 Wedn. *Red.* SS. Victor, P. Mart, Innocent, P. Conf, Nazarius and Celsus, MM: doub.
 Off plur Mart. In Orr leguntur prius nomina SS. Victoris et Innocentii.—Vesp a cap de seq*; com praec et SS. Simplicii et Soc. MM.
- 29 Thursd. *Red.* S. Felix II, P. Mart: doub.
 Off un Mart. Com SS. Mart in L et M.—In 2 Vesp com seq, ac SS. Abdon et Sennen, MM.
- 30 Frid. *White.* S. Martha, Virg: sem. Abstinence.
 (In Brev heri.) Off de Comm Virg. 9 lect et com SS. Mart in L et M, 3 or *A cunctis*. Suffrag.—Vesp de seq; com praec.
- 31 Sat. *White.* S. Ignatius of Loyola, Conf: doub.
 Off C. non P.—Vesp prop de seq; com S. Pauli, et praec, ac Dom 1 Aug, ant *Sapientia*, nec non SS. Machabaeor, MM.

AUGUST HAS XXXI DAYS.

- 1 SUNDAY IX after Pent. (1st of Aug.) *Red.* Ep., 1 Cor. x. 6-13; Gosp., Luke xix. 41-47.
 S. Peter's Chains: great doub.—2d Vespers of the Feast; com of S. Paul, of S. Stephen, and of Sunday.

- Off de Comm App et prop loco. 9 lect Dom. Com S. Pauli et Dom ac SS. Mart in L et M, Praef App et Ev Dom in fine.—In 2 Vesp com S. Pauli, et seq *, ac Dom praec.
- 2 Mond. *White.* S. Stephen, P. Mart: doub.
Off un Mart. Lect 1 Noct e Dom praec.—In 2 Vesp com seq, ant prop.
- 3 Tuesd. *Red.* Finding of the body of S. Stephen, first Mart. sem.
Off prop. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit.—Vesp de seq †; com praec, ant prop.
- 4 Wedn. *White.* S. Dominic, Conf: doub.
Off C. non P.—Vesp de seq; com praec.—In Hymn *Jesu*, &c. *Qui natus*, &c.
- 5 Thursd. *White.* Dedication of our Blessed Lady *ad Nives*: great doub.
Off prop et in off parvo. In Miss Cred et Praef B. M., et *Te in Festivit.*—Vesp de seq * sine com. In Hym per Oct *Jesu*, &c. *Qui te revelas*, &c.
- 6 Frid. *White.* Transfiguration of our Lord: doub of 1st cl, with Octave. Day of Devotion. Abstinence.
Off prop. Pro 9 lect divid 8 et incip *Tu vero*, &c. Ad Prim in R. br. *Qui apparuisti*, &c. per tot Oct. In Miss Cred et Praef de Nativ per tot Oct.—In 2 Vesp com seq tant, ant prop in utrisq Vesp.
- 7 Sat. *White.* S. Cajetan, Conf: doub.
Off C. non P. 9 lect S. Donati, Ep. M. Ad *Benedict* ant prop. Com Oct et S. Mart in L et M.—Vesp a cap de seq *; com praec et Dom seq, ac SS. Cyriaci et Soc. MM, nec non Oct.

The Indulgence begins.

- Cras annuntiab Jejun pro Sabb, et Fest Assumpt B. M. pro Dom seq.
- 8 SUNDAY X after Pent. (2d of Aug.) *Red.* Ep., 1 Cor. xii. 2-11, Gosp., Luke xviii. 9-14.
Commemoration of all the Holy Pontiffs: doub. (from Sunday aft Oct of SS. Peter and Paul.)—2d Vespers of the Pontiffs; from little Chapt, of S. Emygdus: com of the Pontiffs, of Sunday, of SS. Cyriacus, &c.; of the Octave, and of S. Romanus, M.
Off prop et de Comm App. 9 lect et com Dom ac SS. Mart et Oct in L et M prop, Ev Dom in fine.—Vesp a cap de seq prop *; com praec, et Dom praec, ac SS. Mart, et Oct, nec non S. Romani, M.

- 9 Mond. *Red.* S. Emygdii, B. Mart: doub.
Off prop. 9 lect Vigil S. Laurentii. Com Oct et Vigil (ant et V. fer curr) ac S. Mart in L et M, Ev Vigil in fine.—Vesp prop de seq; com praec tant, ant et V. prop.
- 10 Tuesd. *Red.* S. Lawrence, Mart: doub of 2d cl, with Octave. Day of devotion.
Off prop.—In 2 Vesp com seq*, et SS. Tiburtii et Soc. MM. tant.
- 11 Wed. *Red.* S. Sixtus II, P. Mart: doub.
Off un Mart. Lect 1 Noct e Dom praec. 9 lect SS. Mart. Com duar Oct et SS. Mart in L et M.—Vesp a cap de seq; com praec et duar Oct.
- 12 Thursd. *White.* S. Clare, Virg: doub.
Off de Comm Virg. Com duar Oct in L et M.—Vesp de seq ut in 1 Vesp festi; com praec, et Oct S. Laurent, ac SS. Hyppoliti et Soc. MM.
- 13 Frid. *White.* Octave day of the Transfiguration: doub. Abstinance.
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 Sat. *White.* S. Hormisdas, P. Conf: doub. Vigil of Assumption. Fast and Abstinance.
Off C. P. †. 9 lect Vigil Assumpt. Com Oct et Vigil (ant et V. fer curr) ac S. Eusebii in L et M sine Cred, Ev Vigil in fine.—Vesp prop de seq; com Dom seq tant. In Hym *Jesu*, &c. *Qui natus*, &c.
- 15 SUNDAY XI after Pent. (3d of Aug.) *White.* Ep., 1 Cor. xv. 1-10; Gosp. Mark vii. 31-37.
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 and of Sunday.
Off prop. 9 lect et com Dom in L et M, Cred, Praef B. M, et *Te in Assumpt* pet tot Oct, Ev Dom in fine.—In 2 Vesp com seq* et Dom tant.
Hodie prohib Missae Defunct etiam praesente cadav.
- 16 Mond. *White.* S. Roch, Conf: doub.
Off C. non P. Lect 1 Noct e Dom praec. Com Octavar Assumpt et S. Laurentii in L et M.—Vesp a cap de die Oct S. Laurentii ut in 1 Vesp festi, or prop; com praec et Oct Assumpt.
- 17 Tuesd. *Red.* Octave day of S. Lawrence, Mart: doub.

Off ut in festo et prop loco. Com Oct Assumpt in L et M.
—Vesp a cap de seq⁺; com praec, et Oct Assumpt, ac S
Agapiti, M.

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

(In Brev 16 Aug.) Off C. non P. 9 lect S. Mart. Com
Oct et S. Mart in L et M.—Vesp a cap de seq^{**}, or *Deus qui
inter caetera*; com praec et Oct.

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

Off un Virg et M. Lect 4ta prop, lect 5ta et 6ta *Quoniam
hodie* de Comm Virg. Com Oct in L et M *Loquebar*.—Vesp a
cap de seq^{*}, ant *O Doctor*: com praec et Oct.

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

Abstinence.

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

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

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

De S. Joachim fit translac in diem 3 Sept.

- 22 SUNDAY XII after Pent. (4th of Aug.) *White*. Ep.,
2 Cor. iii. 4-9; Gosp., Luke x. 23-37.

Octave day of Assumption: doub.—2d Vespers of
Octave day; com of S. Philip and of Sunday.

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

The Indulgence ends.

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

Off C. non P. Lect 1 Noct e Dom praec.—Vesp a cap de
seq^{**+}; com praec.

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

(In quibusd Brev 2 Aug.) Off C. P. 9 lect et com Vigil
S. Bartholom in L (ant et V. e fer curr) et M, Ev Vigil in fine.
—Vesp de seq; com praec.

- 25 Wedn. *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 Praef App.—In 2 Vesp com seq^{*}.

- 26 Thursd. *Red.* S. Zephyrinus, P. M : doub.
Off un Mart.—Vesp a cap de seq † ; com praec.
- 27 Frid. *White.* S. Joseph Calasanctius, Conf : doub.
Abstinence.
Off C. non P.—Vesp a cap de seq, ant *O Doctor* ; com praec et S. Hermetis, M.
- 28 Sat. *White.* S. Augustine, B Conf and Doct : doub.
Off C. P. Lect 1 Noct *Sapientiam*. Com S. Mart in L et M, Cred.—Vesp prop de seq ; com praec et Dom 1 Sept, ant *cum audisset Job*, ac S. Sabinae, Mart.
Dom 5 Aug cum sua Hebdom hoc anno omittitur.
- 29 SUNDAY XIII after Pent. (1st of Sept.) *Red.* Ep., Gal. iii. 16-22 ; Gosp., Luke xvii. 11-19.
Decollation of S. John the Baptist : great doub.—
2d Vespers of the Feast ; com of S. Rose, of Sunday and of SS. Felix, &c. MM.
Off un Mart et in prop loco. Lect 1 Noct prop. 9 lect et com Dom et SS. Mart in L et M, Ev Dom in fine.—In 2 Vesp com seq et Dom praec ac SS. Felicis, &c. MM.
- 30 Mond. *White.* S. Rose of Lima, Virg : doub.
Off un Virg. Lect 1 Noct e Dom praec. 9 lect et com SS. Mart in L et M.—Vesp a cap de seq † ; com praec.
- 31 Tuesd. *White.* S. Raymund Nonnatus, Conf : doub.
Off C. non P.—In 2 Vesp com seq et S. Ægidii, Abb (ant e Laud, V. *Os justii*), ac SS. XII. Fratrum, MM.

 SEPTEMBER HAS XXX DAYS.

- 1 Wedn. *White.* S. Lewis, King, Conf : sem.
(In Brev 25 Aug.) Off C. non P. †. 9 lect et com S. Ægidii et SS. Mart in L et M. Suffrag.—Vesp a cap de seq † ; com praec. Suffrag.
- 2 Thursd. *White.* S. Stephen, King, Conf : sem.
Off C. non P. Suffrag. In Miss 2 or *A cunctis* 3 ad libit.—
Vesp de seq †, V. et ant ad *Magnif* prop ; com praec.
- 3 Frid. *White.* S. Joachim, Conf. Father of B. V. Mary : great doub. (from Sund after Assumpt.)
Abstinence.
Off C. non P. et prop loco. Lect 1 Noct *Beatus*. Pro 9 lect divid 8, et incip *Porro Heli*, &c. Miss sine Cred.—In 2 Vesp com seq.

- 4 Sat. *White.* S. Rose of Viterbo, Virg: doub.
Off un Virg. In 2 Vesp com Dom seq et S. Laurentii Justiniani, Ep. C.
- 5 SUNDAY XIV aft Pent. (2d 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. Lawrence.
Off ut in Psalt et prop loco. 9 lect e trib et com S. Laurentii in L (Suffrag) et M, 3 or *A cunctis*.—Vesp de seq *; com Dom praec et S. Laurentii.
- 6 Mond. *Red.* S. John, P. Mart: doub. (from 27th May.)
Off un Mart extra temp Pasch. Lect 3 Noct in Ev *Si quis vult.* R. 8. *Dne praevenisti.* Missa *Statuit*.—Vesp a cap de seq *, +; com praec.
- 7 Tuesd. *White.* S. Boniface IV, P. Conf: doub. (from 29th May.)
Off C. P.—Vesp prop de seq; com praec.—In Hym *Jesu, &c. Qui natus, &c.*
- 8 Wedn. *White.* Nativity of B. V. Mary: doub of 2d cl, with Octave. Day of devotion.
Off prop et in off parvo. 9 lect et com S. Adriani M in L et M, Cred, Praef *et Te in Nativit* per tot Oct, et ad Prim *Qui natus, &c.*—In 2 Vesp com seq * et S. Gorgonii, M.
- 9 Thursd. *White.* S. Sergius, B. Conf: doub.
Off C. P. 9 lect S. Mart. Com Oct et S. Mart in L et M.—Vesp a cap de seq *; com praec et Oct.
- 10 Frid. *White.* S. Hilary, P. Conf: doub.
Abstinence.
Off C. P. Com Oct in L et M.—Vesp a cap de seq +; com praec, et Oct, ac SS. Proti et Soc, MM.
- 11 Sat. *White.* S. Nicholas of Tolentinum, Conf: doub.
(In Brev heri.) Off C. non P. 9 lect SS. Mart. Com Oct et SS. Mart et L in M.—Vesp de seq; com praec et Dom seq tant.
Cras annuntiab Quat Temp pro fer IV, VI, et Sabb seq.
- 12 SUNDAY XV aft Pent. (3d of Sept.) *White.* Ep., Gal. v. 25, vi. 1-10. Gosp., Luke vii. 11-16.
The Holy Name of Mary: great doub.—2d Vespers of the Feast; com of S. Felix and of Sunday.
Off prop et in Off parvo. 9 lect et com Dom tant in L et M, Praef B. M. *et Te in Festivit*, Ev Dom in fine.—In 2 Vesp com seq * et Dom praec tant.

- 13 Mond. *Red.* S. Felix I, P. Mart : doub. (from 30th May.)
 Off un Mart extra temp Pasch. Lect 1 Noct e Dom
 praec. Lect 3 Noct in Ev *Si quis venit.* Com Oct in L et M
Statuit.—Vesp prop de seq ; com praec et Oct.
- 14 Tuesd. *Red.* Exaltation of the Holy Cross : great
 doub.
 Off prop. Com Oct in L et M, Praef de Cruce.—In 2 Vesp
 com seq ut in 1 Vesp festi et S. Nicomedis, M.
- 15 Wedn. Ember-day. *White.* Octave day of Nativity
 of B. V. Mary : doub. Fast and Abstinence.
 Off ut in festo et prop loco. 9 lect et com fer et S. Mart
 in L et M, Ev fer in fine.—In 2 Vesp com seq et SS. Euphemiae
 et Soc. MM.
- 16 Thursd. *Red.* SS. Cornelius, P. and Cyprian, B. MM :
 doub.
 Off plur Mart. 9 lect et com SS. Mart in L et M.—Vesp
 a cap de seq, in Hym dic *Meruit beata Vulnere Xti*, V. et R.
 prop ; com praec.
- 17 Frid. Ember-day. *White.* Impression of the Stig-
 mas of S. Francis : doub. Fast and Abstinence.
 Off C. non P. Lect 1 Noct prop : 8 R. prop. 9 lect fer.
 In Hym Laud in 3tia strophe dic *in corpore, Xti recepit stigma-*
ta. Com fer in L et M, Ev fer in fine.—Vesp a cap de seq,
 ant prop ; com praec.
- 18 Sat. Ember-day. *White.* S. Joseph of Cupertino,
 Conf : doub. Fast and Abstinence.
 Off C. non P. Lect 1 Noct prop. 9 lect fer. In Laud ant
 ad *Benedict* prop ; com fer in L et M et ej Ev in fine.—Vesp
 prop de seq * ; com praec, ant prop, et Dom seq.—In Hymn
Jesu, &c. *Qui passus*, &c.
 De SS. Januario, &c. fit translac in diem 30 Oct.
- 19 SUNDAY XVI aft Pent. (4th 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 S. Agapitus
 and of Sunday.
 Off prop. 9 lect et com Dom in L et M, Sequentia, Praef
 B. M. et *Te in Transfix*, Ev Dom in fine. Ad Prim in R. br.
Qui passus, &c.—In 2 Vesp com seq *, et Dom praec.
- 20 Mond. *White.* S. Agapitus, P. Conf : doub.
 Off C. P. Lect 1 Noct e Dom praec. 9 lect et com Vigil
 S. Matthaei in L (ant et V. e fer curr) et M, Ev Vigil in fine.
 —Vesp de seq ; com praec.

- 21 Tuesd. *Red.* S. Matthew, Ap and Evang : doub of 2d cl. Day of devotion.
Off de Comm App et Evang et prop loco. In Miss Cred et Praef App.—In 2 Vesp com seq, ant prop in utrisq Vesp, et SS. Mauritii et Soc. MM.
- 22 Wedn. *White.* S. Thomas of Villanova, B. Conf : doub.
Off C. P. †. 9 lect SS. Mart. Ad *Benedict* ant prop. Com SS. Mart in L et M.—Vesp a cap de seq ; com praec et S. Theclae, V. M.
- 23 Thursd. *Red.* S. Linus, P. Mart : doub.
Off un Mart. 9 lect et com S. Theclae in L et M.—Vesp de seq ; com praec. In Hym *Jesu*, &c. *Qui natus*, &c.
- 24 Frid. *White.* Our Lady of Mercy : great doub.
Abstinence.
Off prop et in off parvo. In Miss Cred, Praef B. M. et *Te in Festivit.* Ad Prim *Qui natus*.—In 2 Vesp com seq.
- 25 Sat. *Red.* SS. Eustachius and Companions, MM. doub.
(In Brev 20 huj.) Off plur Mart.—Vesp a cap de seq * ; com praec et Dom seq, ac SS. Cypriani et Soc. MM.
- 26 SUNDAY XVII aft Pent. (5th of Sept.) *White.* Ep., Ephes. iv. 1-6 ; Gosp., Matth. xxii. 35 46.
S. Eusebius, P. Conf : doub.—2d Vespers of S. Eusebius : com of Sunday and of SS. Cosmas, &c.
Off C. P. 9 lect et com Dom et SS. Mart in L et M, Ev Dom in fine.—In 2 Vesp com Dom praec et seq.
- 27 Mond. *Red.* SS. Cosmas and Damian, MM : sem.
Off plur Mart. Suffrag. R. 8. *Haec est vera fratern.* In Miss 2 or *A cunctis*, 3 ad libit.—Vesp a cap de seq ; com praec. Suffrag.
- 28 Tuesd. *Red.* S. Wincelaus, Mart : sem.
Off un Mart. Suffrag. In Miss orr ut heri.—Vesp prop de seq sine com.
- 29 Wedn. *White.* S. Michael, Archangel : doub of 2d cl. Day of devotion.
Off prop. 8 Bened *Quor festum.* In Miss Cred.—In 2 Vesp com seq, ant *O Doctor.*
- 30 Thursd. *White.* S. Jerome, Priest, Conf and Doct : doub.
Off C. non P. Lect 1 Noct *Sapientiam.* In Miss Cred.—Vesp a cap de seq * * ; com praec et S. Remigii, Ep. C.

OCTOBER HAS XXXI DAYS.

- 1 Frid. *Red.* S. Gregory of Armenia, B. Mart : doub. Abstinence.
Off un Mart. R. 8. *Dne praevenisti.* 9 lect et com S. Remigii in L et M.—Vesp prop de seq ; com praec.
- 2 Sat. *White.* Feast of Guardian Angels : doub.
Off prop. In Miss Cred.—Vesp prop de seq ; com praec et Dom 1 Oct, ant *Adaperiat.*—In Hymn *Jesu, &c. Qui natus, &c.*
- 3 SUNDAY XVIII aft Pent. (1st of Oct.) *White.* Ep., 1 Cor. i. 4-8 ; Gosp., Matth. ix. 1-8.
Solemnity of the Holy Rosary of B. V. Mary : great doub.—2d Vespers of the Feast ; com of S. Francis and of Sunday.
Off prop et in off parvo. 9 lect et com Dom in L et M, Praef B. M. et *Te in Solemn.* Ev Dom in fine.—In 2 Vesp com seq et Dom praec.
- 4 Mond. *White.* S. Francis of Assisium, Conf ; doub.
Off C. non P. Lect 1 Noct *Justus.*—Vesp a cap de seq * ; com praec et SS. Placidi et Soc. MM.
- 5 Tuesd. *White.* S. Galla, Wid : doub.
Off de Comm nec V. nec M. Lect 1 Noct e Dom praec. 9 lect et com SS. Mart in L et M *Cognovi*, Epist *Carissime, viduas honora* 2 loco.—Vesp a cap de seq ; com praec.
- 6 Wedn. *White.* S. Bruno, Conf : doub.
Off C. non P.—Vesp a cap de seq * ; com praec et SS. Sergii et Soc. MM.
- 7 Thursd. *White.* S. Mark, P. Conf : doub.
Off C. P. Com SS. Mart in L et M.—Vesp a cap de seq ; com praec.
- 8 Frid. *White.* S. Bridget, Wid : doub. Abstinence.
Off nec V. nec M.—In 2 Vesp com seq.
- 9 Sat. *Red.* SS. Denis and Companions, MM. sem.
Off plur Mart. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit.—Vesp prop de seq * ; com Dom seq, et S. Francisci Borgia, C. ac praec.—In Hym *Jesu, &c. Qui natus, &c.*
- 10 SUNDAY XIX aft Pent. (2d of Oct.) *White.* Ep., Ephes. iv. 23-28 ; Gosp., Matth. xxii. 1-14.

Feast of the Maternity of B. V. Mary : great doub.
—2d Vespers of the Feast ; com of S. Angela, of Sunday and of S. Francis Borgia, Conf.

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

- 11 Mond. *White*. S. Angela Merici, Virg : doub. (from 31st May.)

Off un Virg et prop loco.—Vesp a cap de seq * ; com praec.

Hac die, anno 1843, obiit D. Joannes Menzies de Pitfodels, Missionis Scotiae insignis Benefactor, pro cuj anima, una e quatuor Missis, ut notatur infr Oct Omn Sanctor, est celebranda.

- 12 Tuesd. *Red*. S. Eleutherius, P. Mart : doub. (from 1st June.)

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

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

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

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

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

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

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

- 16 Sat. *White*. S. Eugenius, B. Conf : doub. (from 2d June.)

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

- 17 SUNDAY XX aft Pent. (3d of Oct.) *White*. Ep., Ephes. v. 15-21 ; Gosp., John iv. 46-53.

Feast of the Purity of B. V. Mary : great doub.—1st Vespers of S. Luke, *Red* : com of B. Virgin only.

Off prop. 9 lect et com Dom et S. Hedwigis in L et M, Praef B. M. *et Te in Festivit*, Ev Dom in fine. Ad Prim *Qui natus*, &c.—Vesp de seq ; com praec tant.

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

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

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

- Off C. non P. †.—Vesp a cap de seq, hymn prop; com praec.
- 20 Wedn. *White.* S. John Cantius, Conf: doub.
Off C. non P. Ad Matut et Laud hym prop.—Vesp a cap de seq; com praec et S. Hilarionis Abb, ac SS. Ursulae et Soc. Virg. MM.
- 21 Thursd. *White.* S. Mary Magdalen of Pazzi, Virg: doub. (from 3d June.)
(In Brev 27 Maii.) Off un Virg. 9 lect e duab et com S. Hilarion ac SS. Virg in L et M.—Vesp a cap de seq *, †; com praec.
- 22 Frid. *White.* S. Francis Caracciolo, Conf: doub. (from 4th June.) Abstinance.
Off C. non P.—Vesp prop de seq *; com praec.—In Hym *Jesu, &c. Qui natus, &c.*
- 23 Sat. *White.* Feast of our Blessed Redeemer: great doub.
Off prop. Ad Prim *Qui redemisti mundum.* In Miss Cred et Praef de Cruce.—In 2 Vesp com seq ut in prop, et Dom seq. Cras annuntiab Jejun in Vigil omn Sanctor pro Sabb seq.
- 24 SUNDAY XXI aft Pent. (4th of Oct.) *White.* Ep., Ephes. vi. 10-17; Gosp., Matth. xviii. 23-35.
S. Raphael, Archangel: great doub.—2d Vespers of the Feast; com of S. Boniface, of Sunday and of SS. Chrysanthus and Daria, MM.
Off prop. 9 lect et com Dom in L et M, Praef de Trinit et Ev Dom in fine.—In 2 Vesp com seq *, et Dom praec ac SS. Chrysanthi et Dariae MM.
- 25 Mond. *White.* S. Boniface I, P. Conf: doub.
Off C. P. Lect 1 Noct e Dom praec. 9 lect e duab et com SS. Mart in L et M.—Vesp a cap de seq *; com praec.
- 26 Tuesd. *Red.* S. Evaristus, P. Mart: doub.
Off un Mart.—Vesp a cap de seq †; com praec.
- 27 Wedn. *White.* S. Norbert, B. Conf: doub. (from 6th June.)
Off C. P. 9 lect et com Vigil SS. Simonis, &c. in L (ant et V. e fer curr) et M, Ev Vigil in fine.—Vesp de seq; com praec.
- 28 Thursd. *Red.* SS. Simon and Jude, App: doub of 2d cl. Day of devotion.
Off de Comm App et prop loco. Lect 1 Noct prop. In Miss Cred et Praef App.—In 2 Vesp com seq * *.

- 29 Frid. *Red.* S. Ireneus, B. Mart: doub. (from 4th July.)
Abstinence.

Off un Mart. Lect 1 Noct prop.—Vesp a cap de seq; com praec.

- 30 Sat. *Red.* SS. Januarius and Companions, MM: doub. (from 19th Sept.) Vigil of All Saints.

Fast and Abstinence.

Off plur Mart. Lect 1 Noct e Dom 5 Oct. 9 lect et com Vigil omn Sanctior in L (ant et V. e Sabb curr) et M, Ev Vigil in fine.—Vesp a cap de seq *, †; com praec et Dom seq, ant *Vidi Dnum.*

Cras annuntiab Fest Omn Sanctior pro fer II et Commem omn Defunctor pro fer III seq.

The Indulgence begins.

- 31 SUNDAY XXII aft Pent. (1st of Nov.) *White.* Ep. Philip. i. 6-11: Gosp., Matth. xxii. 15-21.

S. Syricus, P. Conf: doub.—1st Vespers of All Saints without commemoration.

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

NOVEMBER HAS XXX DAYS.

- 1 MONDAY. *White.* FEAST OF ALL THE SAINTS: doub of 1st cl, with Octave. Less., Apoc. vii. 2-12; Gosp., Matth. v. 1-12.—2d Vespers of the Feast. Vespers of the Dead, *Black.*

Off prop. In Miss Cred et Praef Comm per tot Oct.—Vesp de eod festo. Dicto *Benedicamus Dno*, dic Vesp Defunctor ritu dupl de praecepto.

Hodie prohib Missae Defunct etiam praesente cadavere.

N.B.—Infra hanc Oct, vel circiter, quatuor Missae pro Missionis Scotiae Benefactoribus ab omnibus Missionariis de praecepto sunt celebrandae.—Insuper de mandato RR. DD. Vicarior Aplicor singuli Missionarii unam Missam pro omnib societati *Propagationis Fidei* titulo nuncupatae pecuniam erogantibus die 3 Nov. vel circiter celebrare tenentur.

- 2 Tuesd. *Black.* Commemoration of All Souls: doub. Day of devotion.

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 praecepto. In Miss pro Defunctis unic Or et Sequentia.—Vesp de ead Oct.
- 3 Wedn. *White.* 3d day within Octave of All Saints: sem.
 Off ut in festo et prop loco. In Miss 2 or de Spir Sancto, 3 *Eccles*, vel pro Papa.—Vesp de seq; com Oct et SS. Vitalis et Soc. MM.
- 4 Thursd. *White.* S. Charles Borromeus, B. Conf: doub.
 Off C. P. 9 lect SS. Mart. Com Oct et SS. Mart in L et M.—In 2 Vesp com Oct.
- 5 Frid. *White.* 5th day within Oct: sem. Abstinance.
 Off et Miss ut in fer 4 prae et prop loco. Vesp de Oct.
- 6 Sat. *White.* 6th day within Octave: sem.
 Off et Miss ut heri et prop loco.—Vesp de Oct; a cap de Dom seq, ant *Muro*; com Oct.
 Dom 2 Novemb cum sua Hebdom hoc anno omittitur.
- 7 SUNDAY XXIII aft Pent. (3d of Nov.) *White.* Office and Mass of Sunday: sem. Ep., Philip. iii. 17-21; Gosp., Matth. ix. 18-26.—1st Vespers of Octave day of All Saints: com of Sunday and of the four crowned Brothers, MM.
 Off ut in Psalt et prop loco. Ad Matut hym *Primo die*, et ad Laud *Aeternae verum*. Com Oct in L et M sine 3 or, Praef de Trinit. Ad Prim non dic Preces.—Vesp de die Oct ut in 1 Vesp festi; com Dom prae et SS. Quat Coronator, MM.
- 8 Mond. *White.* Octave day of All Saints: doub.
 Off ut in festo et prop loco. 9 lect et com SS. Mart in L et M.—Vesp prop de seq sine ulla com.

The Indulgence ends.

- 9 Tuesd. *White.* Dedication of the Church of S. John Lateran: doub of 1st cl, with Octave.
 Off de Comm Dedicat et prop loco. In Miss Cred et Praef Comm per Oct, in Secret omitt parenth.—In 2 Vesp com seq tant.
- 10 Wedn. *White.* S. Andrew Avellino, Conf: doub.
 Off C. non P. 9 lect SS. Triphonis et Soc. MM. Com Oct et SS. Mart in L et M.—Vesp a cap de seq, ant prop; com prae, et Oct, ac S. Mennae, M.

- 11 Thursd. *White.* S. Martin, B. Conf: doub.
Off prop. 9 lect S. Mart. Com Oct et S. Mart in L et M.
—Vesp a cap de seq; com praec, ant prop, et Oct.
- 12 Frid. *Red.* S. Martin, P. Mart: doub. Abstinence.
Off un Mart. 8 R. *Dne praevenisti.* Com Oct in L et M.—Vesp a cap de seq*; com praec et Oct.
- 13 Sat. *White.* S. Nicholas, P. Conf: doub.
Off C. P. Com Oct in L et M.—Vesp de seq ut in festis B. M: com praec et Dom seq (or Dom 6 post Epiph) necnon Oct. In Hym *Jesu, &c. Qui natus, &c.*
De S. Deusdedit fit translat in diem 17 Dec.
- 14 SUNDAY XXIV aft Pent. (4th of Nov.) *White.* Ep., 1 Thess. i. 2-10; Gosp., Matth. xiii. 31-35, from 6th Sund aft Epiph.
Patronage of B. V. Mary: great doub.—2d Vespers of the Feast; com of S. Gertrude, of Sunday and of Octave.
Off ut in festis B. M. In fine 7 R. *dic tuum sanctum Patrocinium.* 9 lect et com Dom 6 post Epiph et Oct in L et M, Praef B. M. *et Te in Festivit,* Ev Dom in fine.—In 2 Vesp com seq, ac Dom praec, et Oct.
- 15 Mond. *White.* S. Gertrude, Virg: doub.
Off un Virg, Lect 1 Noct e Dom praec. Com Oct in L et M.—Vesp a cap de seq ut in 1 Vesp festi; com praec.
- 16 Tuesd. *White.* Octave day of Dedication of S. John Lateran: doub.
In Off omn de festo Dedicat, except Lect 2 Noct quae de die Oct, et 3 Noct quae de die 2 infr Oct. Miss ut in festo.—Vesp a cap de seq; com praec.
- 17 Wedn. *White.* S. Gregory Thaumaturgus, B. Conf: doub.
Off C. P. Lect 1 Noct e fer 3 praec.—Vesp a cap de seq; com praec.
- 18 Thursd. *White.* Dedication of S. Peter's Church at Rome: doub.
Off de Comm Dedicat et prop loco. Lect 1 Noct prop. In Miss Cred, in Secret omitt parenth.—Vesp a cap de seq*; com praec.
- 19 Frid. *Red.* S. Pontian, P. Mart: doub. Abstinence.
Off un Mart. *1ma* lect 1 Noct e fer 5 praec, *2da* et *3tia* e fer curr. 8 R. *Dne praevenisti.*—Vesp a cap de seq +; com praec.

- 20 Sat. *White.* S. Felix of Valois, Conf: doub.
Off C. non P.—Vesp de seq; com praec et Dom seq, or Dom 24 post Pent.—In Hym *Jesu*, &c.
- 21 SUNDAY XXV and last aft Pent. (5th of Nov.) *White.*
Ep., Col. i. 9-14; Gosp., Matth. xxiv. 15-35. From 24th Sund aft Pent.
Presentation of B. V. Mary: great doub.—2d Vespers of the Feast; com of S. Cecily and of Sunday.
Off prop et in Off parvo. 9 lect et com Dom in L et M, Praef B. M. et *Te in Praesentat*, Ev Dom in fine. Ad Prim *Qui natus*, &c.—In 2 Vesp com seq, ant prop, et Dom praec.
- 22 Mond. *Red.* S. Cecily, Virg. Mart: doub.
Off prop. Lect 1 Noct *De Virginibus*.—Vesp a cap de seq, ant prop; com praec, ant prop, et S. Felicitatis, M.
- 23 Tuesd. *Red.* S. Clement, P. Mart: doub.
Off prop. Lect 1 Noct *A Milet*. 9 lect et com S. Mart in L et M.—Vesp a cap de seq †; com praec, ant prop, et S. Chrysogoni, M.
- 24 Wedn. *White.* S. John of the Cross, Conf: doub.
Off C. non P. 1 lect 1 Noct e Dom praec, 2 e fer 2, 3 e fer 3 praec. 9 lect et com S. Mart in L et M.—Vesp a cap de seq; com praec.
- 25 Thursd. *Red.* S. Catherine, Virg, Mart: doub.
Off un Virg et Mart. 1 lect 1 Noct e fer 4 praec, 2 et 3 e fer curr.—Vesp a cap de seq * * *; com praec et S. Petri, Ep. M.
- 26 Frid. *White.* S. Sylvester, Abb: doub.
Abstinence.
Off C. non P. 9 lect et com S. Mart in L et M.—Vesp a cap de seq; com praec.
- 27 Sat. *White.* S. Elizabeth, Queen of Hungary, Wid: doub.
(In Brev 19 huj.) Off nec V. nec M.—In 2 Vesp com Dom seq.—Ab his Vesp usq ad finem anni omitt Suffrag Sanctor, et usq ad Nativ Dni in fine Off die *Alma Redemptoris*, cum V. *Angelus* et Or *Gratiam*.
N.B.—On this day the Solemnity of Marriage terminates.
De S. Gregorio fit translatus in diem 20 Dec.
Cras annuntiatus Jejunium in Vigil pro fer II et Fest S. Andreae pro fer III seq, et Jejunium pro fer quatuor IV et VI per Advent.
- 28 SUNDAY I of Advent of 1st cl. *Purple.* Office and Mass of Sunday: sem. Ep., Rom. xiii. 11-14; Gosp.,

Luke xxi. 25-33.—1st Vespers of S. Gelasius, *White* : com of Sunday and of S. Saturninus, M.

Off ut in Psalt et prop de Temp Advent. *Loco Te Deum* dic 9 R. Ad Prim *Qui venturus*, &c. etiam in festis, nisi aliter notet : dic etiam Preces. In Miss sine Glor Orr ut ibi et Praef de Trinit.—Vesp de seq * † ; com Dom praec et S. Saturnini M.

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

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

Off C. P. Com fer in Laud (ant ad Laud et Vesp prop quotid assign.) In Miss 2 or Vigil (de qua nil in off) 3 fer, 4 S. Mart, Ev Vigil in fine.—Vesp prop de seq : com fer tant.

The Indulgence begins.

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

Off de Comm App et prop loco. Com fer in L et M, Cred et Praef App per tot Oct.—In 2 Vesp com seq et fer.

DECEMBER HAS XXXI DAYS.

- 1 Wedn. *White*. S. Didacus, Conf : sem. Fast and Abstinence.

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

- 2 Thursd. *Red*. S. Bibiana, Virg, Mart : sem.

Off un Virg et Mart. Com Oct et fer in L et M.—Vesp de seq ; com praec et Oct ac fer.

- 3 Frid. *White*. S. Francis Xavier, Conf : doub. Fast and Abstinence.

Off C. non P. Com Oct et fer in L et M.—Vesp a cap de seq †, ant *O Doctor* ; com praec, et Oct, ac fer, necnon S. Barbarae, V. M.

- 4 Sat. *White*. S. Peter Chrysologus, B. Conf and Doct : doub.

Off C. P. Lect 1 Noct *Fidelis*. Com Oct et fer ac S. Mart in L et M.—In 2 Vesp com Dom seq, et Oct, ac S. Sabbæ, Abb.

- 5 SUNDAY II of Advent. *Purple*. Office and Mass of Sunday : sem.—Ep., Rom. xv. 4-13 ; Gosp., Matth. xi. 2-10.—1st Vespers of S. Nicholas, *White* : com of Sunday and of Octave.

Off ut in Psalt temp Adventus. Com Oct in L et M sine Glor, vel 3 Or, Praef App. Non dic Preces.—Vesp de seq ; com Dom praec et Oct.

- 6 Mond. *White*. S. Nicholas, B. Conf : doub.

Off C. P. Com Oct et fer in L et M.—Vesp a cap de seq ut in 1 Vesp festi ; com praec et fer.

- 7 Tuesd. *Red*. Octave day of S. Andrew, Ap : doub.

Off ut in festo et Comm App. Lect 1 Noct de Script occur, lect 2 et 3 Noct ut in prop * *. Com fer in L et M de festo.—Vesp prop de seq * * ; com praec et fer. In Hym *Jesu*, &c.

The Indulgence ends.

- 8 Wedn. *White*. Immaculate Conception of B. V. Mary : doub of 2d cl, with Octave. Day of devotion. Fast and Abstinence.

(Ex decreto S.R.C.) Off prop et in parvo. Invitat *Immaculatam Conceptionem*. Com fer in L et M prop *Venite*, Cred et Praef B. M. et *Te in Concept Immaculata* per tot Oct, et ad Prim *Qui natus*, &c.—In 2 Vesp com seq, ant *O Doctor*, et fer.

- 9 Thursd. *White*. S. Ambrose, B. Conf and Doct : doub.

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

- 10 Frid. *White*. Translation of the Holy House of Loretto : great doub. Fast and Abstinence.

Off prop. Com fer in L et M, Cred et Praef B.M. et *Te in Festiv.*—In 2 Vesp com seq et fer.

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

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

De S. Melchiade fit translat in diem 22 Dec.

Cras annuntiab Quat Tempora pro fer IV, VI, et Sabb seq.

- 12 SUNDAY III of Advent. *Purple*. Office and Mass of Sunday : sem. Ep., Philip. iv. 4-7 ; Gosp., John

- i. 19-28.—1st Vespers of S. Lucy, *Red*: com of Sunday and of Octave.
- Off de Psalt temp Advent. Invitat *Prope est*. Com Oct in L et M sine Glor, vel 3 Or. Non dic Preces.—Vesp prop de seq; com Dom praec et Oct.
- 13 Mond. *Red*. S. Lucy, Virg. Mart: doub.
Off prop. Com Oct et fer in L et M.—Vesp a cap de seq * ; com praec, ant prop, et Oct, ac fer.
- 14 Tuesd. *Red*. S. Eutychian, P. Mart: doub.
(In Brev 9 huj.) Off un Mart. Com Oct et fer in L et M.—Vesp de seq ut in 1 Vesp festi * * ; com praec et fer.
- 15 Wedn. Ember-day. *White*. Octave day of Immaculate Conception: doub. Fast and Abstinence.
Off ut in festo et prop loco. Lect 1 Noct *Ego sapientia* ut in festis B. M. 9 lect et com fer in L et M de festo, Ev fer in fine.—In 2 Vesp com seq et fer.
- 16 Thursd. *Red*. S. Eusebius, B. Mart: sem.
Off un Mart. 8 R. *Dne praevenisti*. Com fer in L et M, 3 Or *Deus qui de B. M.*—Vesp de seq * + ; com praec et fer.
- 17 Frid. Ember-day. *White*. S. Deusdedit, P. Conf: doub. (from 14th Nov.) Fast and Abstinence.
Off C. P. Lect 1 Noct *Fidelis*. 9 lect et com fer in L et M, Ev fer in fine.—Vesp prop de seq; com praec et fer, ant *O Sapientia*. Hymni conclud ut in Brev notatur.
- 18 Sat. Ember-day. *White*. Feast of Expectation of B. V. Mary: great doub. Fast and Abstinence.
Off prop. 9 lect et com fer in L et M, Cred, Praef B. M. *et Te in Expectat*, Ev fer in fine.—In 2 Vesp com Dom seq, ant *O Adonai*.
Cras annuntiab *Incip Indulg* pro fer III. et Fest Nativit Dni pro Sabb seq.
- 19 SUNDAY IV of Advent. *Purple*. Office and Mass of Sunday: sem. Ep., 1 Cor. iv. 1-5; Gosp., Luke iii. 1-6.—1st Vespers of S. Gregory, *White*; com of Sunday.
Off de Psalt temp Advent. Ad Prim dic Preces. In Miss sine Glor, Orr assign, et Praef de Trinit.—Vesp de seq * + ; com Dom praec, ant *O Radix*.
- 20 Mond. *White*. S. Gregory III, P. Conf: doub. (from 28th Nov.)
Off C. P. Com fer in Laud. In Miss 2 Or Vigil S. Thomae

(de qua nil in off), 3 fer et Ev Vigil in fine.—Vesp de seq, ant ad *Magnif* prop in utrisq Vesp; com praec et fer, ant *O Clavis*.

The Indulgence begins.

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

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

- 22 Wedn. *Red.* S. Melchiades, P. Mart: doub. (from 12th Dec.) Fast and Abstinence.

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

- 23 Thursd. *Red.* S. Hermenegild, Mart: sem. (from 13th April.)

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

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

Off prop. Tres Miss dic cum Cred, Praef et *Communic* prop per tot Oct. In 1 Miss ad *Communic* dic *Noctem sacramentis*. In 2 Miss com S. Anastasiae. 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 hae ablut sumuntur cum ablationib 3 Missae.—Ad 2 et 3 Miss Calix ponitur super Pallam, vel non removet a Corporali, dum infund vinum et aqua ad Offertor.—Qui unam tant Miss voluerit celebrare, tertiam legat.—In Miss Solemn, dum hodie cantat in choro V. *Et incarnatus est*, omnes genuflect, Celeb cum Ministris in infimo gradu Altaris, si sedent, in supremo vero, si stant.—In 2 Vesp com seq.

Hodie et infra Oct prohibentur Missae Votiv et Defunctor, nisi Solemnes et praesente Cadavere, quae tant hac die prohibentur.

Cras annuntiab Fest Circumcis pro Sabb seq.

26 SUNDAY within Octave of Christmas. *Red.* Ep., Gal. iv. 1-7; Gosp., Luke ii. 33-40.

S. Stephen, first Mart: doub of 2d cl, with Octave. Less., Acts vi. 8-10, vii. 54-59; Gosp., Matth. xxiii. 34-39.—2d Vespers of Christmas; from little Chapt, of S. Stephen: com of S. John, and of the Octave of Christmas.

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

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

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

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

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

29 Wed. *Red.* S. Thomas of Canterbury, B. Mart: doub.

Off un Mart. Lect 1 Noct *A Mileto*. Com 4 Octavar in L et M.—Vesp dupl de Nativ; a cap de S. Thoma: com Dom infr Oct et 4 Octavar.

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

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

31 Frid. *White.* S. Silvester, P. Conf: doub.

Abstinence.

Off C. P. et prop loco. Com 4 Oct in L et M.—Vesp de seq sine ulla com.

The following year 1853, Dominical Letter, B; Epact, xx; Easter Sunday, 27th March.

ORDO SERVANDUS IN CELEBRANDIS MISSIS VOTIVIS.

<i>Missa Votiva.</i>	<i>Color.</i>	<i>Miss.</i>	<i>Gloria.</i>	<i>Orationes</i>	<i>Credo.</i>	<i>Prefa- tio.</i>	<i>Benedic. Domino.</i>
De SS. Trinit.	Albus.	Prop.	Omitt.	2 et 3 diei current.	Omitt.	Prop.	Benedic. Domino.
De Spir Sancto.	Rube- us.	Prop.	Omitt.	2 et 3 diei current.	Omitt.	Prop.	Benedic. Domino.
De SS. Sacram.	Albus.	Prop.	Omitt.	2 et 3 diei current.	Omitt.	De Nativ.	Benedic. Domino.
De Passione.	Viola- ceus.	Prop.	Omitt.	2 et 3 diei current.	Omitt.	De Cruce.	Benedic. Domino.
De S. Cruce.	Rube- us.	Prop.	Omitt.	2 et 3 diei current.	Omitt.	De Cruce.	Benedic. Domino.
De B. M. V.	Albus.	Prop.	Omitt. nisi in Sabb.	2 diei curr. 3 de Spir. S.	Omitt.	Prop.	Benedic. In Sabb, Ite Missa.
De Angelis.	Albus.	Prop.	Semp. dicitur.	2 et 3 diei currentis.	Omitt.	Com- mun.	Ite Missa est.
De Apost.	Rube- us.	Prop.	Omitt.	(*)	Omitt.	De Apost.	Benedic. Domino.
Pro quac. necess.	Viola- ceus.	Prop.	Omitt.	2 et 3 diei current.	Omitt.	Com- mun.	Benedic. Domino.
Votiva Sanctor.	ut in eor. Festo.	Prop. aut Comm.	Omitt.	2 et 3 diei current.	Omitt.	Prop vel Comm.	Benedic. Domino.
Pro Sponsis.	Albus.	Prop.	Omitt.	2 et 3 diei current.	Omitt.	Com- mun.	Benedic. Domino.
Pro Defunct.	Niger.	Prop.	Omitt.	Unic. vel plur. ut in Missa.	Omitt.	Com- mun.	Requiesc. in pace.

In fine semper dicitur Evangelium S. Joannis.—Ex Decr. S. R. C. 29 Jun. 1736.

(*) In Missa Votiva de SS. App. Petro et Paulo, 2 et 3 oratio diei currentis; sed quo tempore dicitur or *A cunctis*, ejus loco dicitur or *Concede*.

EASTER DUTIES.

Extension of the time for approaching to the Paschal Communion and gaining the Indulgence within the Eastern and Western Districts.

EASTERN DISTRICT.

TO OUR BELOVED CLERGY OF THE EASTERN DISTRICT
OF SCOTLAND.

REVEREND AND DEAR BRETHREN,—It is well known to you all, as to ourselves, that, with the inadequate number of our Priests, there is very great difficulty, indeed, even impossibility, in many numerous Congregations, both of the Eastern and Western Districts, for the Faithful of these Congregations to be all duly prepared and received to the Sacramental duties of the Easter Season within the time at present authoritatively fixed for these purposes of primary obligation. Under these circumstances, the Vicars Apostolic of both foresaid Districts have felt it their duty to address a joint petition to our Holy Father Pope Pius IX., representing the difficulties in question, and craving an extension of the time within which these Paschal duties might be duly complied with, and the special graces thereunto attached might be obtained by all. We have now to inform you that the Holy Father having maturely considered these our difficulties, as thus humbly represented, has been graciously pleased to grant our petition, and, in the exercise of his supreme authority, to extend the Paschal season, for all its intents and purposes, in both Districts, from Ash Wednesday, the first day of Lent, until the termination of the Festival of Pentecost—ordaining this extension to continue for these five first years to come. In regard, however, to the Faithful under our jurisdiction in this Eastern District, we hereby restrict, in general, the time for complying with the Easter duties to the period between Ash Wednesday and the third Sunday after Easter, both days inclusive.

We shall, at the same time, be ready to attend to the representations of any among our Clergy whose circumstances may require a further prolongation of the above stated period.

Our Catholic people will, we trust, receive with signal gratitude this new proof of our Holy Father's paternal indulgence in their regard, of his attention to their spiritual interests, and his anxiety for their renewed endeavours to advance in every virtue; and thus put to shame and silence the multiplied efforts now made to vilify the principles and practices of our holy religion and the government of the Church—against which, however, the gates of Hell are never to prevail.

We salute you all as dear brethren in Christ.

† ANDREW, BP. OF CERAMIS,
Vic. Ap. of the Eastern District of Scotland.

DUNDEE, 20th Feb. 1851.

WESTERN DISTRICT.

GLASGOW, 25th February, 1851.

REV. DEAR SIR,—I have to inform you that a Rescript, this day received from Rome, authorises the Faithful of the Western District to comply with the obligation of Paschal Communion, on any day, from Ash Wednesday inclusively, to the Sunday within Octave of Corpus Christi, also inclusively, and extends the Indulgence during the same period. This favour has been granted for five years.

I am, Rev. Dear Sir, yours sincerely,

† JOHN MURDOCH, V. A., W. D.

NORTHERN DISTRICT.

In this District there has been no new extension. The period, therefore, for approaching to the Paschal Communion and gaining the Indulgence attached to it, 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.

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.

By order of the Right Reverend the Vicars Apostolic, the Abstinence has been transferred from all the Satur-

days in Lent (Ember Saturday and Holy Saturday excepted) to the Mondays; so that henceforth, throughout the three Districts, till further notice, the Abstinence days during Lent, with the above exceptions, will be Monday, Wednesday, and Friday of each week.

The allowances for the Lent of 1852 are, therefore, as follows:—

1st, Flesh Meat is allowed on all Sundays, Tuesdays, Thursdays, and Saturdays, from Ash Wednesday till Tuesday in Holy Week inclusively (Ember Saturday excepted).

2d, On Tuesdays, Thursdays, and Saturdays, Flesh Meat is allowed only once in the day.

3d, On all days on which a Dispensatiou from Abstinence is granted, Flesh Meat and Fish are not allowed to be used at the same meal.

SOLEMNIZATION OF MARRIAGE.

Conformably to the Decree of the Council of Trent (Sess. 24, Cap. 10, de Reformat. Matrimonii), marriage may, this year, be solemnized from the 7th of January to the 24th of February, and from the 19th of April to the 27th of November inclusively.

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

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

PLENARY INDULGENCES.

Granted to the Faithful in the three Districts of Scotland.

An Indulgence is a relaxation or remission of the whole, or of a part, of the temporal punishment that often remains to be suffered

for sins which, as to their guilt and eternal punishment, have been already remitted by the Sacrament of Penance.

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

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

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

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

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

3d, Easter—that is, during the time fixed in each District for complying with the Easter duties.

4th, From Pentecost Sunday to the Sunday after the solemnity of Corpus Christi.

5th, From the Sunday before the Feast of SS. Peter and Paul to the Octave day.

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

7th, From the Sunday before the Feast of all Saints to the Octave day.

8th, 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.

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.

EXPLANATION OF THE LITURGY.

I.—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 S. 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 order of the Festivals is as follows :—*Double of the first class ; double of the second class ; great double ; double ; semidouble ; and simple.*

A Festival is called *double* when an entire Anthem in the Church Office is recited or sung before and after each Psalm ; *semidouble* when only a word or two of the Anthem are sung before the Psalm, and the entire Anthem after it, as in the case of 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 Festival 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, in-

* The Feasts of the Church are divided into *moveable* and *not moveable*. The *moveable* Feasts are those which do not always fall on the same day of the month, as Easter, Pentecost, &c. Easter Sunday determines the time of celebrating all the other moveable Feasts. The Feasts *not moveable* are such as are always kept on the same day of the month—thus, Christmas is always kept on the 25th Dec., the Epiphany on the 6th Jan., &c.

cluding 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.

II.—DIRECTIONS FOR USING THE ROMAN MISSAL OR MASS BOOK.

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

In order, therefore, to find out the proper Mass of the day, consult the “CATHOLIC DIRECTORY,” where you will find the proper Mass for each day in the year indicated. But, if you are not provided with a copy, look for that day of the month in the Calendar, at the beginning of the Missal, opposite to which day may be a reference to the page wherein the Mass is contained. If a Double should fall on a Sunday, then the Mass of the Double is said instead of that of the Sunday, unless it be a Sunday of the *first class*, viz. :—The first Sunday of Advent, or Lent, Passion, Palm, Easter, Pentecost, and Trinity Sundays, which are never superseded. The Sundays of the *second class* which cannot be superseded, except by Doubles of the *first class*, are the 2d, 3d, and 4th of Advent, Septuagesima, Sexagesima, and Quinquagesima Sundays; as, also, the 2d, 3d, and 4th, of Lent. It must, however, be observed that the Gospels for Sundays thus superseded by Doubles are never omitted, but are recited at the end of Mass, instead of S. John’s Gospel; and, also, that a commemoration of the Sunday, by its proper *Collect, Secret, and Post-communion*, is always made immediately after the *Collect, &c.* of the day.

But, as it often happens that a Double, or Semidouble, is transferred to some future day, on account either of the concurrence of two Feasts, or of the Octave of some Festival of higher rank intervening, then the difficulty of finding out the day on which such transferred Feast is celebrated cannot easily be obviated without consulting the DIRECTORY, which will solve every other difficulty that may occur in the Church Service.

III.—OF THE ORNAMENTS AND CEREMONIES USED IN THE CELEBRATION OF MASS.

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

The *Altar* represents Mount Calvary, where the Redeemer of the world expired upon an ignominious cross. This very word *Altar* has relation to a sacrifice, which must necessarily be offered to God in that Church in which his true faith is professed; and hence this name *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 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.

IV.—DIRECTIONS FOR USING THE VESPER BOOK, OR BOOK OF EVENING SERVICE.

The Vesper-book published by H. Margey of Glasgow is divided, so far as regards Vespers, into four parts; *1st*, the Common Vespers for Sunday; *2d*, the Proper Vespers for every particular Sunday and every Moveable Festival throughout the year; *3d*, the Common of Saints, or the Psalms, Anthems, Hymns, &c. usually chanted on the Feasts of the Saints; *4th*, the Proper of Saints, or what is peculiar to the Feast of each Saint.

To find out the proper Vespers for any given day, consult the DIRECTORY. If they be of Sunday, or of any Moveable Feast, look up for the particular day in the second part, or Proper of Sundays, and take from the first part, or Common Vespers, all that is not proper for that Sunday. Then, as to the Feasts of the Saints, look up in the fourth part, or Proper of Saints, for the day on which the Feast of any particular Saint is celebrated, observing the designation, that is, if the Saint be an Apostle, or Martyr, or Bishop, &c. and supply from the Common Vespers in the third part indicated by this designation whatever is wanting in the Proper, or fourth part. By attending to this, you will, without difficulty, find the proper Psalms, Anthems, Hymns, &c. for every Sunday and Holiday.

The Order of Vespers is as follows:—The *Our Father* and *Hail Mary* being first said in silence, the Priest, standing up, and making the sign of the cross, intones aloud the Versicle *Deus in adiutorium meum intende*, to which the choir answer by the responsory *Domine ad adjuvandum me festina*, with the *Gloria Patri*, and *Alleluia*; and, when five Psalms, each followed by *Gloria Patri*, and as many Anthems, have been sung, the Priest chants the *Little Chapter*. Then are sung the Hymn, with its Versicle and Responsory, and the *Magnificat*, with its Anthem, followed by such Prayers and Commemorations as are suitable to the rank of the day, which, if it be neither a Double, nor within the Octave of a Festival, are the Common Commemorations, or *Suffrages* of the Saints, and are to be found after the Common Vespers for Sunday. All these Commemorations are indicated in the DIRECTORY.

Every Double has *first* and *second* Vespers. The *first* Vespers are said on the Eve of the Festival, the *second*, on the Festival itself. As a Double is of higher rank than an ordinary Sunday, which is only a Semidouble, it often happens that the Vespers are not of Sunday, but of some Double that falls on it, or on the ensuing day, and, in that case, a Commemoration is merely made of Sunday.

If you be not provided with a Directory, it may be of use, for finding out the proper Vespers, to attend to the following rules:—

1st, Examine the Calendar to see what Feasts, if any, occur on the same day of the month as the Sunday, or Monday, or both. If on Sunday there should be a Double, and on Monday a Semidouble only, then the Vespers are the *second* Vespers of the Double, with Commemorations of the Sunday, and of the Semidouble on Monday. On the other hand, if the Sunday be a Semidouble, and the Feast on

Monday a Double, the Vespers are then the *first* Vespers of the Double on Monday, with a Commemoration of Sunday only, as Semidoubles falling on Sunday are always transferred to some future vacant day. Should, however, both Sunday and Monday be, each of them, Doubles, then the Vespers on Sunday, as far as the *Little Chapter*, are the *second* Vespers of the first Double; and, from the *Little Chapter* inclusively, the *first* Vespers of the second Double on Monday. But, should a Double of a higher rank fall on Monday, then the first Vespers of it are said in full, with merely a Commemoration of the previous Double, and of the Sunday, if the rank of the Festival occurring on Monday admits of such a Commemoration. If neither Sunday nor Monday be a Double, then the Vespers are of Sunday, supplying what is wanting, as said above, out of the Common of Sunday, with a Commemoration of such Semidouble or Simple as may occur on the following day.

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

3d, On a Holiday of Obligation, the *second* Vespers thereof are always sung, with a Commemoration of the Double, if any should fall on the next day.

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

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

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

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

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

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

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

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

VI.—SICK CALLS.

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

On Saturdays, the Eves of Holidays, and other days which are generally devoted to the Confessional, the Clergyman should not, if possible, be called away from this very important duty. Unless in cases of absolute necessity, sick calls should not be made on Saturdays or Sundays, when the Clergy have so many other duties to attend to.

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

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

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

ANNUAL REPORT OF ST. ANDREW'S SOCIETY,
INSTITUTED
 FOR THE PURPOSE OF ESTABLISHING NEW MISSIONS IN THE
 EASTERN DISTRICT OF SCOTLAND.

Founded 3d July 1850.

Patrons.

The Right Rev. ANDREW CARRUTHERS, D.D., V.A.E.D.S.
 The Right Hon. the EARL of TRAQUAIR.
 Sir WILLIAM D. STEWART of Grantully, Bart.
 MARMADUKE MAXWELL, Esq. of Terregles.
 WILLIAM C. MAXWELL, Esq. of Everingham.
 R. J. MONTEITH, Esq. of Carstairs.

Committee of Management.

The Right Rev. JAMES GILLIS, D.D., Coadj. E.D.S. *President.*
 The Rev. STEPHEN KEENAN, Dundee, *Vice-President.*
 The Rev. PAUL MACLACHLAN, Falkirk, *Treasurer.*
 The Rev. JAMES CLAPPERTON, Peebles, *Secretary.*
 The Rev. GEORGE RIGG, Edinburgh.
 The Rev. JAMES A. STOTHERT, do.

THE friends of Religion had long observed, with much pain, the many Catholics scattered over the Eastern District, who, on account of their being far removed from any place of Catholic worship, and deprived of the superintendence of their Clergy, were left to the imminent danger of losing their Holy Faith themselves, and of bringing up their children in ignorance, indifference, and heresy. To obviate as far as possible so great an evil, and to secure the ministry of vigilant pastors, in localities in which there were a few of the Faithful, but in too small numbers to support a Clergyman, it occurred to many that some new and vigorous efforts should be made, commensurate, in some degree, with the importance of the occasion. It was with this view that, in July 1850, the SOCIETY OF ST. ANDREW was established. Shortly after its institution, the managing Committee issued their "Prospectus." For which see DIRECTORY for 1851, page 63, &c.

This document was forwarded to the Clergy of the Eastern District, with a request that, in each congregation, a collection should be made for the Funds of the Society, and a few copies of it were sent by the Trea-

surer to friends at a distance, soliciting subscriptions. The result was, that, comparatively speaking, a considerable sum was obtained. It was stated by the Treasurer, at the Annual Meeting of the Clergy of the District, held in Edinburgh, on the 2d of last July, that the monies forwarded to him in the course of the year, amounted to the sum £177 0s. 1d., and that after deducting from this sum £5 16s. 1d. for expenses incurred in printing the Prospectus, collecting, &c. &c. there remained at the disposal of the Vicar-Apostolic, for the purposes of the Society, the sum of £171 4s.

Shortly after the Meeting to which we have just alluded, the Bishops informed the Treasurer that, after consulting with the managing Committee, and after mature deliberation, they had resolved to erect (if at all practicable) three New Missions this season, and for the support of these Missions, to draw on the Society's funds to the amount of £160. These Missions are proposed to be, *1st*, Linlithgow, including Bo'ness, Bathgate, and the neighbouring villages. *2d*, Kirkcaldy and its vicinity. *3d*, Kirkcudbright and the surrounding country. To this last named Mission £40 was allotted, and £60 to each of the other two.

At the same time, the Bishops, to show how much they had at heart the success of St. Andrew's Society, and how much they expected to be aided by it in their endeavour to secure the blessings of Religion to all within their District, were pleased to address the following letter to the Treasurer, requesting him to insert it in his printed Report:—

REV. DEAR SIR,—We cannot allow you to publish the first Yearly Report of ST. ANDREW'S SOCIETY, without congratulating you, and the Clergy of the District generally, on the success that has so far attended your pious efforts to assist us, in relieving the spiritual wants of so many of our suffering people. The sums hitherto realized for this purpose cannot as yet, it is true, be called great; but enough has been achieved to give us reason to hope, that, with well-combined energies, a judicious mode of collection, and undaunted perseverance amidst difficulties, we may look forward in time to much more important results, and consequently to a far greater amount of annually afforded relief, than the receipts of the last twelvemonth place it within our power at present to bestow. Our being enabled, however, through the medium of this Society, to open, without far-

ther delay, three new Missions in localities where a resident Clergyman is so very much wanted as in Kirkcudbright, Linlithgow, and Kirkcaldy, we feel to be of itself a boon for which we cannot be too deeply grateful. We accordingly avail ourselves, with unfeigned pleasure, of this early opportunity, to tender our warmest thanks to all who, by their generous offerings, have so readily responded to the appeal made to their charity and to their religious zeal. We intend, ere long, to address ourselves at greater length to our whole flock on the vital importance of this most Christian and Catholic work. Meanwhile, we pray from our inmost heart, that He whose earthly temple we are thus seeking to build up, will look down upon us in mercy from His sanctuary that is above, and confirm the good resolve on which His grace has prompted us to enter. *Confirma hoc Deus, quod operatus es in nobis, a templo sancto tuo quod est in Jerusalem.*

We remain, Rev. Dear Sir, with every kind wish, your affectionate fellow-labourers in Christ,

† ANDREW CARRUTHERS,

Vic. Ap. of the Eastern District in Scotland.

† JAMES GILLIS, *Coadjutor.*

Feast of the Assumption, 1851.

To the Treasurer of
ST. ANDREW'S SOCIETY.

It is the earnest desire of the Bishops and of the managing Committee, that the Collection for the Society should be made in each congregation during the last three months of the year, and according to the instructions given in the Prospectus issued last season.

PAUL MACLACHLAN, *Treasurer.*

Falkirk, August 20, 1851.

WESTERN DISTRICT FUND.

PASTORAL LETTER RELATING TO THE COLLECTION AND ALLOCATION
OF THE WESTERN DISTRICT FUND.

BELOVED BRETHREN AND CHILDREN IN CHRIST,—
At the conclusion of our last year's Pastoral we promised that an account would be given to you, as well of the sums contributed by the various Congregations to the District Fund, as of the allocations of the whole amount collected. We proceed now to fulfil the promise. The

amount of the contributions from the different congregations of the Western District was £465 14s. 3½d. These contributions were thus distributed:—

Dalbeth,	£100	0	0	Brought forward, ..	£319	0	0
Hamilton,	68	0	0	Maryhill,	30	0	0
Houston,	58	0	0	Stranraer,	30	0	0
Kilmarnock,	52	0	0	Port-Glasgow,	30	0	0
Dalry,	30	0	0	Pollockshaws,	28	0	0
Bute,	11	0	0	Dunrother,	20	0	0
Carry forward,	£319	0	0	Total,	£457	0	0

The Clergymen assumed by us, to advise and assist us in the distribution, were the REVDS. WM. GORDON, P. FORBES, CH. M'KENZIE, DAN. GALLAGHER, and PAT. HANLEY.

And now, dear brethren and children, we would not speak with becoming candour, if we did not plainly say that the sum total collected last year fell far short of our expectations. We calculated, and we think not unreasonably, that forty thousand, out of the at least one hundred thousand Catholics spread over the district, were able to afford One Shilling in the year to the Fund. The result has proved, that only about eight thousand individuals had the generosity to part with that trifle, solicited in the name, and for the advancement of the sacred religion of Christ. It is true that £465 contain 9300 shillings, but these last figures greatly overstate the number of contributors, in so far as many good and zealous persons cheerfully gave considerably higher sums than the one requested. We cannot then, with truth, boast that a generous spirit of liberality manifested itself last year, throughout the district, on occasion of the collection in question. And, we confess, we cannot but feel disappointed, when we reflect that only one in five responded to the earnest call we made upon them, in behalf of an object, than which, there ought not to be one dearer to them on earth.

From this reluctant reprehension of the apathy of the many, with grateful hearts we pause to acknowledge the zealous piety of the few, and to assure them that our

fervent prayer in their regard is, that the Almighty may grant them the hundred-fold in this world, and eternal life and eternal recompence in the next.

But, though disappointed, far be it from us to be discouraged by the result of last year's doings. No, we view in it the mustard seed, destined speedily to grow up into the goodly, the branching tree. We have a firm hope that this year will demonstrate a marked increase in the Fund. Yes, dear brethren and children in Christ, we have a firm hope that all over the district, visible proof will be given of a determination that your liberality shall keep pace with the wants of religion, as far as your circumstances permit; and we are far from expecting or asking from you anything beyond your means. What eight thousand of your number did last year, we fondly hope sixteen thousand will do this year; and that, when the time of addressing you next comes round, we will be able to speak to you *good words, comfortable words*, as the prophet says, words of commendation and congratulation.

It is needless for us so soon again to remind you of the many heavy pecuniary embarrassments, and the deplorable spiritual destitution under which the District groans. The account we gave you last year of these evils must still be fresh in your minds; many of you, indeed, are not only the eye-witnesses, but the actual sufferers of them. But the remedy, thanks to Heaven, is not beyond your reach, it lies with yourselves; nor does it require great and extraordinary efforts or sacrifices on your part; you have only to combine, to be unanimous in contributing the insignificant sum asked, and your numbers will do the work, and do it speedily and efficiently, without even the shadow of overburden to any single individual.

Permit us then, with St. Paul, to exhort you, dear children, to bear in mind that, being many, you are one body in Christ, and every one members of one another; and that, if any one member suffer anything, all the members ought to suffer with it; or if any one member glory, all the members ought to rejoice with it. If you

keep these inspired lessons in view, glorious indeed will be the result, and brotherly love, the Queen of Christian virtues, will prove you to be Christians *in deed and in truth*. In the name of God, then, in the first place, we call upon every Congregation to labour strenuously for itself; and, in the second place, we humbly and fervently beseech every Member of every Congregation, cheerfully to give the annual mite to the common Fund. With this Fund in our hand, we will hasten to the relief of those Members of the body that are suffering most severely under spiritual destitution; to the aid of those Missions that are, as it were, staggering and threatening to sink under their burdens. And here we deem it necessary to add, that in the distribution of the Fund among needy Congregations, special regard will ever be had to those distinguishing themselves by their own untiring and energetic efforts; and that, on the contrary, little or no succour will be granted to those that slumber in apathy, or refuse to part with such a portion of their means as their abilities permit, in order to secure to themselves, and to their children, the inestimable blessings of religion.

Rev. and Respected Brethren in the Ministry,—
 Again we commend the District Fund to your anxious attention. To you, it is not necessary to utter even one word on the subject of its importance and necessity, and, we trust, it is equally unnecessary for us to say anything in order to arouse your zeal and energy in the matter. Much, much depends upon you. On your exertions, we may say, all our hopes are placed. We have reason to think—indeed, we have learned the fact from several of yourselves—that last year the notice of the collection was delayed too long. Guarding against a repetition of that error this year, as you see, we address you at an early period. Thus it will be in your power to choose your own time, to mature your plan of operation, and to set to work, as it were, with efficient and powerful machinery.

* * * * *

We cannot, beloved children, conclude, without briefly, at least, alluding to the temper of the times, and the trying and exasperating circumstances in which, particularly in the towns, you are placed. Many years have rolled away since the Catholic religion has been so fiercely assailed in the United Kingdom, as at this juncture. The storm now furiously raging from one extremity of the land to the other, in high as well as in low places, is the more remarkable, in as far as it has, apparently at least, originated in the *bare empty change* of a name. But, be its real cause what it may, its operations are certainly insulting, and wounding, and galling, in the extreme, to your feelings. Were you attacked with no other weapons but those of truth, you would have no cause to complain; but often-exposed misrepresentations, often-refuted calumnious charges and fabrications, as bare as they are bold, are daily pressed into the service, in order to cover you with obloquy and overwhelm you with confusion. But, dear children, persecution, under some shape or other, must, from time to time, be the lot of the true followers of Him who carried his cross, and died upon it on the summit of mount Calvary. Bear in mind that he has said to his disciples—“*Blessed are ye, when men shall revile you, and speak all that is evil against you untruly, for my sake.*” Many of your enemies are undoubtedly labouring under ignorance; in regard of these, often say, in the words of your divine Lord, “*Father, forgive them, for they know not what they do.*” If there be others, in favour of whom the plea of ignorance cannot with truth be adduced, these, without doubt, *have the greater sin*. For such, pitying them, you are to pray. We cannot too highly commend the spirit of forbearance you have hitherto evinced, and we earnestly hope that you will continue to possess your souls in patience till the tempestuous cloud pass over your heads, and sunshine and calm again return. Thus will you prove yourselves to be followers of Him, *who, when he was reviled, reviled not, and was as a dumb man, not opening his mouth*. To silence, and meekness, and

patience, join your frequent and fervent prayers that the Almighty may look down in pity and mercy on this poor country. Unite yourselves to the saintly Father Ignatius, and his band of supplicants, for the restoration of the Faith in Great Britain. It is our most earnest wish that in every congregation a society of pious persons be formed, in order to offer a holy violence to Heaven in favour of Scotland, by daily prayers and multiplied communions. Such, and such only, is the revenge you are to take on your adversaries; and *whereas, they speak of you as evil doers, you will compel them to consider you by your works, and so to give glory to the Most High God, by their own conversion.*

Fellow-labourers in the vineyard of the Lord, at all times, but especially at the present period of trouble and excitement, preach the Gospel of peace to your flocks, and the peace of God, *which surpasseth all understanding*, be with you and them, here and hereafter, for ever and ever.

We are, Beloved Brethren and Children, yours sincerely in Christ.

JOHN MURDOCH, *Vic. Ap., W.D.*

ALEX. SMITH, *Coadjr.*

GLASGOW, 1st May, 1851.

CENSUS OF THE CATHOLIC POPULATION

IN THE LOWLAND DISTRICT OF SCOTLAND,

As taken by BISHOP HAY in the Year 1780.

Dumfries,	308	Mortlach, near Huntly,	372
Munches (Dalbeattie),	168	Strathisla (Keith),	220
Edinburgh,	800	Bellie Parish (Fochabers),	750
Drummond Castle (Crieff),	118	Rathven Parish (Presbome),	1150
Stobhall (Perth) & Dundee,	130	Buchan,	130
Strathavon (Tomintoul),	500	Aberdeen,	470
Glenlivet,	810	Deeside,	247
Shenval (Dufftown),	127		
Huntly,	325	Total,	6625

In the year 1709, Bishop Gordon estimated the number of Catholics in the Highlands at considerably above 8000.

RELIGIOUS ORDERS & SAINTS WHO FOUNDED THEM.

WITH THE DATE OF THEIR INSTITUTION, AND THE ESTABLISHMENTS WHICH THEY HAD IN SCOTLAND.

(For an account of these Orders, see the Lives of their Founders, in the *Lives of the Saints*, by ALBAN BUTLER, on the Days marked in the following Catalogue.)

Date.	Day.
342 S. Paul, first Hermit, Patron of the Eremitical life, or of holy Solitaries,	Jan. 15.
356 S. Antony, Abbot, Patriarch of Cenobitical Monks, or of Monks who live in community,	Jan. 17.
<p>The Canons of S. Antony had only one Monastery in Scotland—that of Leith, now called the South Kirk. The Chapel and Hermitage of S. Antony on Arthur Seat belonged to them.</p>	
365 S. Syncretica, V., Foundress of the Cenobitical Nuns of the East,	Jan. 5.
379 S. Basil the Great, Bp. Doctor, Patriarch of the Eastern Monks,	June 14.
388 The Order of the AUGUSTINIANS, founded by S. Augustine, Bp. Doctor,	Aug. 28.

The Canons Regular of S. Augustine were first brought into Scotland, and established at Scone, near Perth, in 1114, at the desire of King Alexander I. They had twenty-seven Monasteries in Scotland, viz. :—SCONE.—AN ISLAND IN LOCH-TAY, founded in 1122.—INCHCOLME (an island in the Forth), in 1123 dedicated to S. Columba.—S. ANDREWS, the Priory or Cathedral Church was founded in 1140, by King Alexander, and dedicated to S. Andrew.—LOCHLEVEN, founded by the Bishop of St. Andrews, and dedicated to S. Servanus or Serf.—PORTMOAK, in Kinross-shire, dedicated to the B. Virgin.—MONYMUSK, in Aberdeenshire, founded by Gilchrist, Earl of Mar, and dedicated to the B. Virgin.—THE ISLE OF MAY, dedicated to S. Adrian.—PITENWEEM, dedicated to the B. Virgin.—HOLYROOD HOUSE, or *Domus sanctae Crucis*, an Abbey built by S. David, in 1128, and dedicated to the Holy Cross.—ST. MARY'S ISLE, near Kirkcudbright, founded by Pergus, Lord of Galloway.—BLANTYRE, in Clydesdale.—ROWADILL, in Harris, founded by Macleod of Harris.—CRUSAY, ORONSAY, both in the Western Isles, and founded by S. Columba.—COLLONSAY, in the Western Isles, founded by the Lord of the Isles.—CAMBUSKENNETH, near Stirling, founded by S. David, in 1147.—The Island of S. COLMOC, or Colm, and INCHMAHOME, in Menteith, Perthshire.—ROSENEATH, in Dumbartonshire, founded by the old Earls of Lennox, and dedicated to the B. Virgin.—JEDBURGH, founded by S. David.—RESTENNOT, near Forfar.—CANONBY, in Eskdale,

Roxburghshire. — **INCHAFFRAY** (*Insula Missarum*), in Stratherne, Perthshire, founded by Gilbert, Earl of Stratherne, in 1200, and dedicated to S. John the Evangelist. — **STRATHFILLAN**, on the Dochart, Perthshire, founded by King Robert the Bruce, and dedicated to S. Fillan. — **SCARINCHE**, in the Island of Lewis, in honour of S. Cathan. — **ABERNETHY**, near the mouth of the Erne, Perthshire.

The Canonesses of S. Augustine had a Monastery in Icolmkill, dedicated to S. Oranus.

Date.

Day.

543 The Order of the **BENEDICTINES**, founded by S. Benedict or Bennet, Abbot, Patriarch of the Western Monks, Mar. 21.

Their houses in Scotland were—**COLDINGHAM**, in Berwickshire, founded by King Edgar, in 1098, and dedicated to S. Cuthbert.—**DUNFERMLINE**, founded by Malcolm Canmore.—**URQUHART**, in Morayshire, founded by David, in 1124, in honour of the Blessed Trinity.

The Benedictine Nuns established by S. Scholastica, under the rule of her brother S. Benedict, Feb. 10.

They had three Monasteries in Scotland — **LINCLUDEN**, near Dumfries — **HALYSTON**, near Berwick ; and **DALMULIN**, in Ayrshire.

597 S. Columba, Abbot, Patriarch of the Monastic Order in Ireland and Scotland, June 9.

615 S. Columbanus, Abbot, Founder of many Monastic houses in Ireland, France, and Italy, Nov. 21.

All were united under the rule of S. Benedict during the reign of Charlemagne, in the eighth century.

About 640, S. Ebba, Abbess, Foundress of the great Monastery of Coldingham, in Berwickshire, Apr. 2.

909 The **CLUNIACENSES**, or Monks of the Abbey of Cluny, in Burgundy, and first branch of the Order of S. Benedict, founded by S. Odo, Abbot, Nov. 18.

In Scotland they had four Monasteries—**PAISLEY**, founded in 1164.—**FEALE**, in Kyle, dedicated to the B. Virgin.—**CROSSRAGUEL**, in Carrick, founded in 1244, both in Ayrshire.—**ICOLMKILL**, in the Island of Iona.

1009 The Order of **CAMALDOLI**, founded by S. Romuald, Abbot, Feb. 7.

- | Date. | Day. |
|--|----------|
| 1070 The Order of VALLIS UMBROSA, founded
by S. John Gualbert, Abbot, | July 10. |
| 1084 The Order of the CARTHUSIANS, founded
by S. Bruno, C., | Oct. 6. |

The Carthusians came to Scotland in 1429, and had two establishments, the one near Perth, founded by King James I, the other in the Parish of Mackerston in Teviotdale.

- 1098 The Order of the CISTERCIANS following the rule of S. Benedict, founded by S. Robert, Abbot of Molesme, in the Diocese of Langres, in France, Apr. 29.

The Cistercians were divided into thirty provinces, of which Scotland was the twenty-sixth. In this country they had twelve Monasteries. MELROSE, founded by S. David, in 1136, and dedicated to the B. Virgin, as were all the other houses of this Order.—NEW-BATTLE, in Mid-Lothian, founded by S. David, in 1140.—DUNDREN-NAN, on the Solway Firth, in 1142.—KINLOSS, founded by S. David, in 1150.—COUPAR, in Angus, founded by Malcolm IV, in 1164.—GLENLUCE (vallis lucis), in Galloway, founded in 1190.—SANADALE, in Cantyre, Argyleshire.—CULROSS, on the Forth, founded in 1217.—DEER, in Buchan, founded in 1218.—BALMERINO, in Fife, founded by Alexander II., and his mother Ermengarda, in 1229.—SWEET-HEART, in Galloway, founded in the thirteenth century.—MAUCHLINE, in Kyle, Ayrshire, said to be founded by S. David.

- | | |
|---|------------------------------|
| The Bernardine Nuns, of the Order of
Cistercians, who followed the rule of S.
Benedict, but took their name from S.
Bernard, | Day.

Aug. 20. |
|---|------------------------------|

They had thirteen Convents in Scotland:—BERWICK, founded by S. David.—S. BOTHANS, on the Whitader, in Berwickshire.—THREE FOUNTAINS, or *Trefontana*, in Lammermuir, founded by S. David.—ELBOTTLE, and GULANE, founded by S. David, both on the Firth of Forth, in East Lothian.—COLDSTREAM, on the Tweed, dedicated to the B. Virgin.—ECCLES, in Berwickshire, founded in 1155, and dedicated to the B. Virgin.—MANUEL, near Linlithgow, founded by Malcolm IV., in 1156, and dedicated to the B. Virgin.—HADDINGTON, founded in 1178, and dedicated to the B. Virgin.—NORTH BERWICK, founded in 1216 and dedicated to the B. Virgin.—ELCHO, on the Tay.—S. LEONARD, near Perth. In the Chartulary of S. Giles, the Nuns of S. Mary's Wynd are recorded. The Chapel and Convent were dedicated to the B. Virgin, and hence the street still retains the name.

- 1099 The Monastery of FONTEVRAUD, *Fons Ebraldi* in Poitou, France, founded by B. Robert of Arbrissel, Feb. 24.

Date.

Day.

- 1104 The **KNIGHTS OF S. JOHN** of Jerusalem, instituted by certain pious merchants of Amalphi, in the kingdom of Naples, for the purpose of entertaining strangers and, afterwards, for defending the pilgrims of the Holy Land from the insults of the Saracens. On the taking of Jerusalem by Saladin in 1187, they retired to Acre in Palestine, and when it was wrested from the Christians in 1291, they withdrew to Cyprus, and took Rhodes in 1310. After having, on several occasions, gallantly resisted all the efforts of the Mussulmans, they were obliged, in 1522, after prodigies of valour, to seek a new retreat. The Emperor Charles V. gave them, in 1530, the isle of Malta, and hence they have, since that time, been called **Knights of Malta**.—See note in the *Life of S. Pius*, P. May 5.

Their chief house in Scotland was **TORPHICHEN** in Linlithgowshire, founded by S. David, and dedicated to S. John.

- 1109 The **TIRONENSES**, so called from *Tiron*, their first Abbey in France, followed the Rule of S. Benedict. They were founded by B. Robert of Abbeville.

They were introduced into Scotland by S. David, and had six houses:—**KELSO**, founded by S. David in 1128, in honour of the B. Virgin and S. John the Evangelist.—**LESMAHAGOW**, in Clydesdale, founded by S. David in 1140, and dedicated to S. Machute.—**KILWINNING**, in Cunningham, Ayrshire; founded in 1140, and dedicated to S. Winnin.—**ABERBROTHOCK** or **Arbroath**, founded by King William the Lion in 1178, and dedicated to S. Thomas of Canterbury.—**FYVIE**, in Buchan, founded with a parish church in honour of the B. Virgin in 1179.—**LINDORES**, near Newburgh, Fife, in 1178.

- 1118 The **KNIGHTS TEMPLARS**, established on the site of the Temple of Jerusalem to defend the Holy Sepulchre, to protect pilgrims and keep the passes free for such as undertook the journey of the

Date.

Day.

Holy Land.—They were suppressed in 1312.—See Note in the Life of S. Pius. May 5.

They had several residences in Scotland :—The TEMPLE, in Mid-Lothian, founded by S. David.—BALANTRADOCH, now called Arnistoun, in Mid-Lothian.—ABOYNE, in Aberdeenshire.—MARYCULTER, in Kincardineshire.—OGGERSTONE, in Stirlingshire, founded by S. David.—ST. GERMANS, in East-Lothian.—TULLOCH, in Aberdeenshire.—INCHYNAN, in Renfrewshire, with Kilbartha and several other places in Eskdale and towards the Borders.

1120 The Order of PREMONSTRATENSES, or of *Prémontré*, from the name of the place where the first Monastery was erected in France. They were Canons Regular under the Rule of S. Augustine, founded by S. Norbert, B. C. June 6.

Their Monasteries in Scotland were—SOULS-SEAT, *Sedes animarum*—HOLYWOOD, *Monasterium sacri nemoris*.—WHITHORN or *Candida Casa*, afterwards a Bishop's See. These three were in Galloway.—DRYBURGH, on the Tweed.—TUNGLAND, in Galloway.—FERNE, in Ross-shire.

1146 The GILBERTINE Monks, under the Rule of S. Augustine, and the Gilbertine Nuns, who followed the Rule of S. Benedict, both founded by S. Gilbert, Abbot. Feb. 4.

In Scotland, they had one Monastery, that of DALMULLIN in Ayrshire.

1156 The Order of GULIELMITES, under the Rule of S. Benedict, instituted by S. William of Maleval, Hermit, Feb. 10.

1193 The Monks of VALLIS CAULIUM, so named from the place where the first Priory of that Congregation was built, in the Diocese of Langres in France, founded, by Viard on the model of the Carthusians.

They were brought to this country in 1230, and had three Monasteries :—PLUSCARDIN in Morayshire, founded in honour of S. Andrew, by King Alexander II.—BEAULIEU, now Beauly, in Ross-shire.—ARDCHATTAN on Loch Etive in Argyleshire—all founded in 1230.

Date.

Day.

- 1198 The Order of TRINITARIANS, or Mathurins, for the redemption of Captives, founded by S. John of Matha, and S. Felix of Valois, Feb. 8—Nov. 20.

They had in Scotland thirteen houses or *Hospitals*:—**ABERDEEN**, founded by King William the Lion, where the Trinity Church now stands; **DUNBAR**, founded in 1218.—**HOWSTON** or **HOUSTON**, in Renfrewshire, in 1226.—**SCOTLANDWELL**, on the water of Leven, in Kinross-shire—**FAILEFURD**, in Ayrshire, in 1252.—The **MINISTRY** or **CROSS Church of Peebles**, now called the High Church, founded in 1257 by King Alexander III., and dedicated to the B. Virgin.—**DORNOCK**, in Sutherland, founded in 1271.—**BERWICK**.—**DUNDEE**.—**CROMARTY**.—**LOCHFAL**.—**BRECHIN**, and **LUFNESS**, on the Firth of Forth in East Lothian.

- 1209 The Order of Friars Minor, or FRANCISCANS, called also Grey Friars, founded by S. Francis of Assisium, Conf. . . Oct. 4.

They were divided into Conventualists and Observantines, or of the regular observance.

The Conventualists came to Scotland in 1219, and had eight Convents—**BERWICK**—**ROXBURGH**—**DUMFRIES**—**DUNDEE**—**HADDINGTON**—**LANARK**, founded in 1314, by King Robert the Bruce.—**KIRKCUDBRIGHT**, the Church was dedicated to S. Andrew—**INVERKEITHING**, in Fifeshire.

The Observantines were reformed by S. Bernardin of Sienna. May 20.

They had nine Convents in Scotland—**EDINBURGH**, in 1446—**ST. ANDREWS**, begun by Bishop James Kennedy and finished by his successor, Patrick Graham, in 1478, and dedicated to S. Francis.—**GLASGOW**, founded in 1476.—**ABERDEEN**.—**AYR**, 1472.—**PERTH**, in 1460.—**STIRLING**, founded by King James IV., in 1494.—**ELGIN**, in 1479.—**JEDBURGH**, in 1513.

- 1209 The Order of Mount Carmel, or Carmelites (White Friars). It is uncertain when, or by whom, this Order was founded, but it was flourishing in 1209, when Rules or Constitutions for its government were drawn up by B. Albert, Patriarch of Jerusalem, April 8.

The Carmelites were divided into thirty-two provinces, of which Scotland was the thirteenth. They came to this country in 1259, and had ten Convents—**TULLILUM**, near Perth, built in 1262.—**DUNBAR**,

in 1263.—**LINLITHGOW**, in 1290, and dedicated to the B. Virgin.—**QUEENSPERRY**, in 1330, and dedicated to the B. Virgin. **ABERDEEN**, in 1350, in honour of the B. Virgin.—**IRVINE**, in Ayrshire, dedicated to the B. Virgin.—**BANFF**, also to the B. Virgin. (The armorial bearings of this town are the Virgin and Child.)—**ST. ANDREW'S** (doubtful).—**GREENSIDE**, at the foot of the Calton Hill, Edinburgh, founded by the Provost and Council, the Church whereof was dedicated to the Holy Cross.—**INVERBERVIE**, to which the Earl Marischal granted a Charter in 1443.

Date.

Day.

1221 The Third Order of S. Francis, founded for persons of both sexes, married or single, living in the world, and united by certain rules and exercises of piety compatible with a secular state. It was afterwards formed into a strictly Religious Order, bound by the usual vows of religion.—See Note in the Life of St. Francis, Oct. 4.

A Convent of the female branch of this Order, under the title of "Franciscan Sisters of the Immaculate Conception," was founded in **GLASGOW** in 1849, by the Right Rev. Dr. Murdoch.—See Directory for 1851, page 118.

1471 The Order of the **MINIMS**, founded by S. Francis of Paula, Conf., April 2.

1524 The Order of the **THEATINS**, instituted by S. Cajetan, Conf., Aug. 7.

1528 The Congregation of the Regular Clergy of **SOMASCHA**, under the Rule of S. Augustine, founded by S. Jerome **Æmilianus**, Conf., July 20.

1530 The Order of the **BARNABITES** or Regular Clerks, founded at Milan by three pious Noblemen, to supply Preachers for Missions.—See Note in the Life of S. Barnabas, June 11.

1537 The Order of the **URSULINES**, under the patronage of S. Ursula, V. M., for the virtuous education of Young Ladies, founded under the Rule of S. Augustine, by B. Angela of Brescia, Oct 21.

A Convent of this Order, dedicated to S. Margaret, Queen of Scotland, was established near **EDINBURGH**, in 1834, by the Right

Rev. Dr. Gillis, Bishop of Limyra, and the Conventual Church, under the invocation of the same Saint, was opened on the 16th June. 1835. The first Nuns were brought from the Diocese of Lugon in France.

Date.	Day.
1540 The Order of CHARITY, for attending the Sick, founded by S. John of God, Conf.,	July 31.
1540 The Order of the SOCIETY OF JESUS, founded by S. Ignatius of Loyola, Conf.,	July 31.
1551 The Congregation of the ORATORIANS, instituted by S. Philip Neri, Conf.,.....	May 26.
1562 The Discalced CARMELITE NUNS, instituted by S. Teresa, Virg.....	Oct. 15.
1568 The Discalced CARMELITE Friars, instituted by S. John of the Cross, Conf.,...	Nov. 24.
1578 The Congregation of Secular Priests, called OBLATS of S. Ambrose, founded by S. Charles Borromeus, Archbishop of Milan,.....	Nov. 4.
1586 The Congregation of CLERKS REGULAR, for visiting, instructing, and exhorting the Sick, instituted by S. Camillus of Lelli, Conf.,.....	July 14.
1610 The Order of the VISITATION, founded, under the direction of S. Francis of Sales, by S. Jane Frances of Chantal. Wid.,.....	Aug. 21.
1611 The Congregation of the ORATORIANS in France, founded by Cardinal de Berulle.—See Note in the Life of S. Philip Neri,.....	May 26.
1617 The Congregation of the LAZARISTS, or Fathers of the Mission, and the SISTERS OF CHARITY, both instituted by S. Vincent of Paul, Conf.,.....	July 19.
1621 The Congregation of the Poor Regular Clergy of the PIOUS SCHOOLS of the Mother of God, founded by S. Joseph Calasanctius, Conf.,.....	Aug. 27.
1642 The Congregation of Secular Priests of S. SULPICE, for the direction of Semi-	

Date.

Day.

- naries and the Education of Ecclesiastics, instituted by M. Olier.—See Note in the Life of S. Philip Neri, May 26.
- 1651 The Order of our Lady of Charity of the GOOD SHEPHERD, founded by the Rev. Father Eudes, for Female Penitents.—See Note in the Life of S. Philip Neri, May 26.
- A Convent of this Order was established at DALBETH HOUSE, near Glasgow, in March, 1851, by the Right Rev. Dr. Murdoch.—See account of it in the sequel of the Directory.
- 1664 The TRAPPIST MONKS, a Reform of the Cistercians, effected by the Abbé de Rancé.—See Note in the Life of S. Robert, April 29.
- 1732 The Congregation of our most Holy Redeemer, or REDEMPTORS, instituted by S. Alphonsus of Liguori, Aug. 2 or 24.
The Order of the PASSIONISTS, founded by Venerable Paul of the Cross, who died in 1775.
- 1831 The Order of the SISTERS of MERCY, founded in Dublin by Mother Mary Catherine (M'Auley). It was approved in 1832 by Pope Gregory XVI., who confirmed its rule and constitutions on 6th June, 1841.

A Convent of this Order was established in GLASGOW by the Right Rev. Dr. Murdoch, in August, 1849.—See Directory for 1851, page 120.

In the foregoing list might be included several other Religious Institutions and Congregations, both Regular and Secular, which want of space will not, at present, admit of enumerating.

CATHOLIC CLERGY, CHAPELS, AND SCHOOLS,
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, Haddingtonshire, Peebles-shire, Selkirkshire, Berwickshire, Roxburghshire, Dumfries-shire, the Stewartry of Kirkcudbright, Linlithgowshire, Stirlingshire, Clackmannanshire, Fifeshire, Kinross-shire, Perthshire, Forfarshire, and Kincardineshire.

EDINBURGHSHIRE, OR MID-LOTHIAN.

EDINBURGH.

The Right Rev. Dr. GILLIS, Bishop-Coadjutor. *Greenhill.*

	ORDAINED
St. Mary's	1838
Broughton Street, 1814*	1843
	1845

On Sundays and Holidays, Morning Mass at half-past eight o'clock; Forenoon Service, with Sermon, at eleven; 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	1838
Lothian Street, 1834.	1845
	1848

* The date after the name of the Church or Chapel is that of its erection, or of the establishment of the Mission.

On Sundays and Holidays, Morning Mass at eight o'clock and at nine; Forenoon Service, with Sermon, at eleven. On week-days, Mass every Morning, at half-past eight.

St. Patrick's School.—Attached to this Chapel is a large School for Boys, where the daily attendance averages 200 pupils. Six of these have, on due examination, been admitted by the Government Inspector, under the recent Parliamentary Act, as Pupil Teachers. —On Sunday evening, this School is crowded to excess by the numbers who flock to it for religious instruction; nor can too much be said in praise of those Lay Members of the Congregation, forming the Christian Doctrine Society, who assist in imparting it.

Holy Cross Chapel and School, Carfrae's Close, Canongate, 1850.—Average attendance is about 250 boys, of whom six have been admitted as Pupil Teachers.

St. Mary's School, 1845.—The principal Congregational Day School for Girls (formerly the Sessional School of the Established Church, and now so fitted up as occasionally to serve the purposes of a Chapel) numbers 260 scholars, seven of whom have also been admitted as Pupil Teachers.

St. Catherine's School.—Another Female School in the High Street, where the attendance averages 140 children. For this School, three Pupil Teachers have been admitted.

Notwithstanding what has already been achieved, amidst many difficulties, for the education of the children of this congregation, much, very much, yet remains to be done. This will be at once understood and granted on its being here simply observed that, within the last five years, the annual number of Catholic baptisms has more than doubled in Edinburgh alone; Leith and Portobello having now registers of their own.

United Industrial Schools, 1847.—Upwards of a hundred Catholic children of both sexes are also educated, *gratis*, in the Edinburgh United Industrial School.

South Gray's Close, 56, High Street, where, in terms of the statutes of the Institution, one of its two teachers must always be a Catholic, and where the encouragement and support so generously afforded it by its Protestant patrons have ever hitherto bespoken the most straightforward purpose and truly Christian benevolence.

The following are a few interesting extracts from the last yearly Report of the Edinburgh United Industrial School :—

During the last year, several members of Committee have visited different Industrial Schools throughout the country. They trust they have not been slow in availing themselves of whatever they saw deserving of imitation. They believe, and they hope they may be allowed to say so without presumption, that the religious, moral, and intellectual discipline of their own School is second to none in Scotland; while, as regards the instruction of the children in skilled industrial occupations, the School in Gray's Close is, on all hands, admitted to take the lead. In many instances, this part of the scheme has elicited expressions of admiration on the part of the supporters of similar associations in other localities; and an inspection of this department of the working of the School has, it is believed, induced parties to change their opinions, who originally were opposed to giving skilled industrial training so prominent a place in establishments of this kind.

Instruction in the principles and duties of the Christian Religion is communicated to the children by the clergymen and teachers of their own faith, and at the expense solely of their co-religionists, from separate funds specially devoted to that purpose. All the other instruction and benefits of the Institution are afforded to the children in common, out of the aggregate contributions of its friends and supporters. Since the commencement of the Association, not the slightest dispute, not the smallest difficulty or embarrassment, has ever arisen from difference of creed.—The greatest care is taken to prevent the admission of children of a class unsuitable to such Institutions. No child is received without a rigid scrutiny of the circumstances of its parents, its claims for parochial relief, &c.

During the past year, the progress of the children in the elementary branches of education and in industrial work has been very satisfactory. Two of them have been accepted by the Government Inspectors for apprentice teachers in a seminary in Leith.—Fifteen have been sent to service, or put out to trades in the course of the year. It is pleasing to observe that the children thus placed in respectable situations, are generally quite above mixing with their former vicious associates, and, without exception, up to the present time, have conducted themselves to the satisfaction of their employers. They are not lost sight of when they leave the Institution, but every encouragement is given them to visit the School frequently, particularly on Sunday evenings.

The Committee earnestly appeal to the public to enable them, by their liberality, to extend the operation of a system by which so

many children, who otherwise would be pests of society, are converted into useful, self supporting workers. It need scarcely be said that numerous applications, even of the most urgent character, are almost daily refused, for want of sufficient funds. Were adequate means placed at their disposal, the Committee, without materially increasing the expense of the establishment as regards accommodation, staff of teachers, &c., could open their doors to a large additional number of children.

St. Margaret's Convent } Chaplain,
and Chapel, 1835. } Rev. Alex. O'Donnell.

Mass every Morning at eight o'clock, and Benediction of the Blessed Sacrament in the Afternoon of all the Sundays and Holidays throughout the year.

LEITH, } Rev. Thomas Carlyle, 1846.
1847. } Rev. Peter Grant, 1848.

Public Service on Sundays, at half-past eight and eleven o'clock; on Holidays, at nine and ten o'clock.—Mass on week days at nine.—Catechetical Instructions, and Sunday School, every Sunday afternoon, at five o'clock.

In this important town, where there are upwards of two thousand Catholics, 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, which, it is expected, will, in a short time, be commenced. 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.

In Leith there is a Sunday School, and also a Day and Evening School, attended by upwards of 200 children. For the Day School, three Government Pupil Teachers have been appointed.

PORTOBELLO, St. John's, 1835.—Rev. Joseph Mantica, 1848.

Public Service on Sundays at half-past eleven o'clock, and on all Holidays, and Wednesdays, and Fridays, of the year, at nine o'clock.—On the second Sunday of every month there is a controversial lecture in the evening immediately after the chant of Vespers.

PEEBLES-SHIRE.

PEEBLES, 1850.—Rev. James Clapperton, 1836.

Public Service on Sundays at eleven o'clock forenoon, and at half-past two afternoon.—On Holidays, at ten o'clock.

A new Mission has, of late, been established at Peebles. The Catholics of that town, about one hundred in number, as well as those of the surrounding country, about one hundred more, had hitherto attended the private Chapel at Traquair House, seven miles distant. For the better accommodation of these, it was deemed expedient to appoint a Clergyman to take charge of them. Accordingly, a building was rented, and neatly fitted up as a temporary chapel, by the munificence of the Right Honourable the Earl of Traquair; and the altar furniture, vestments, &c. were supplied by Lady Louisa Stuart.

TRAQUAIR HOUSE, 1831.—Rev. William Wallace, 1798.

ROXBURGHSHIRE.

HAWICK, *St. Mary's* and *St. David's*, 1844.—Rev. Patrick Taggart, 1846.

Divine Service at half-past eleven o'clock, and Christian Doctrine at half-past three on every Sunday except the first Sunday of the month—on which the Clergyman attends Galashiels.

By the kind assistance of the venerable Bishop of the District—the Right Rev. Dr. Carruthers—whose delight it is to afford the Catholics the means of practising their holy religion, and by contributions collected from the Faithful during the last five years by the present Pastor, a comfortable but modest house for the Priest was erected a few months ago.

In Hawick, the Catholic children, having no school of their own, are compelled to resort to Protestant schools, where they are induced by bribes, and sometimes forced by threats, and other nefarious means, to learn the Protestant Catechism, whereby their faith, if not wholly destroyed, is at least seriously endangered. To remedy this unhappy state of things, and to provide a school where the children may learn the elementary branches of education, but, above all, where they may learn the principles of their religion, removed from the sneers and scoffs of those who hate their creed, and despise them for their poverty, the present Pastor is collecting contributions, and he hopes that charitable Christians will send him their mite, to enable him to complete this good work.

Galashiels, attended on the first Sunday of each month by the Clergyman from Hawick.

As yet, there is no Chapel. Meanwhile, Mass is celebrated in a hall hired for the purpose, and paid for by the Clergyman out of his very scanty resources.

For further information regarding the Hawick Mission, see Directory for 1851, p. 78, 79.

DUMFRIES-SHIRE.

DUMFRIES, (Rev. Henry Small, 1840.
St. Andrew's, 1813. } Rev. Patrick Macmanus, 1847.

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.

Attached to this Church are two Schools, which were erected in 1843.

Annan, St. Columba, 1839.—Attended on the first Sunday of every month from Dumfries.

Thornhill and Sanquhar.—Stations opened in 1849, and attended from Dumfries.

STEWARTRY OF KIRKCUDBRIGHT.

Terregles House.—Attended every Sunday from Dumfries.

KIRKCONNELL.—Rev. Thomas Witham.

DALBEATTIE, St. Peter's, 1814.—Rev. John Strain, 1833.

Public service on Sundays and Holidays of Obligation at eleven o'clock; Christian doctrine at two, and Evening service at seven.

KIRKCUDBRIGHT, 1845.—Rev. Andrew Smith, 1847.

Owing to the great increase of Catholic population which has taken place of late years in the western division of Stewartry, and the great distances which the clergyman of Dalbeattie was, in consequence, obliged to travel, in order to attend to the spiritual wants of persons scattered over so wide an extent of country, it has been found necessary to erect Kirkcudbright, formerly a Station, into a new Mission, and to appoint to it a resident clergymen who will have under his charge about 500 souls.

In Kirkcudbright, there is a Chapel and a residence for the Priest.

STIRLINGSHIRE.

STIRLING, Church of the Most Holy Trinity, 1838, Rev. John Stuart, 1850.

Public service at eleven o'clock every Sunday, except on the third Sunday of the month, when the service is at half-past eleven. On Holidays, public worship at nine.

The congregation numbers about 1000 souls. Attached to the Chapel is a commodious School, in which the average attendance on week-days is from 70 to 80 children. There is also a Sunday School, which meets at half-past five in summer, and at two in winter.

Alloa.—Attended every third Sunday of the month from Stirling. Public service at nine o'clock, A.M.—Congregation from 500 to 600.

Doune (eight miles from Stirling), where the number of Catholics is from 100 to 130. These attend the Chapel of Stirling.

FALKIRK, St. Francis Xavier's, 1843.—Rev. Paul Maclachlan, 1831.

Public Service on Sundays at eleven o'clock, and on Holidays of obligation at ten; Afternoon Service at two o'clock.

The congregation attending this Church is from 600 to 800 persons.

LENNOXTOWN of Campsie, St. Paul's, 1846.—Rev. John Gillon, 1842.

Public service at twelve o'clock every Sunday, except on that on which the Clergyman attends Balfron, on which Sunday service is at eight o'clock.

The Clergyman of Campsie has to attend four Stations:—

Kirkintilloch, where he officiates once in the month, at nine o'clock.

Kilsyth, he officiates once in the month, at nine o'clock.

Balfron, Mass once a-month, at twelve o'clock.

Strathblane, a station opened in 1850. Mass every fourth Sunday at nine o'clock.

In Lennoxtown, there is a Catholic school kept in a building rented for the purpose, the average attendance at which is 90 children. A new School-house is to be commenced in the spring, on a vacant piece of ground contiguous to the Chapel.

LINLITHGOWSHIRE.

LINLITHGOW.—Rev. Francis Mackerrell, 1851.

This Mission is as yet in its infancy, but it promises to be ere long a very important one. It stretches over a wide range of country, including, besides the county town, the thriving towns of Bo'ness and Bathgate. In this extensive district there is a Catholic population amounting to at least 1200, who, till lately, were dependent for spiritual assistance on the clergyman of Falkirk. As yet, there is no Chapel; but it is hoped that a suitable place of worship will be erected with as little delay as circumstances will permit.

FIFESHIRE.

DUNFERMLINE, 1846.—Rev. Aeneas M'D. Dawson, 1835.

Public Service every Sunday, at eleven o'clock; Catechetical Instructions at three, P.M.

This Mission now includes the western district of Fifeshire. At Dunfermline, a large and elegant room has been lately rented and fitted up for a temporary chapel.

Lochgelly, attended from Dunfermline. Mass occasionally on Sunday, at half-past eight o'clock, A.M.

KIRKCALDY.—Rev. Michael O'Beirne, 1850.

This new Mission comprises the whole of that extensive and populous country—the eastern district of Fife.

Cupar.—The county town attended from Kirkcaldy.

PERTHSHIRE.

PERTH, *St. John's*, 1832.—Rev. John S. Maccory, 1837.

Public Service every Sunday, at eleven o'clock; Vespers and Lecture at three—during winter, at half-past six in the evening. On week days, Mass at eight o'clock.

An extension of this Church is contemplated, as soon as the necessary means can be realized.

Crieff, a Station attended from Perth.

The number of Catholics attached to this old Mission is upwards of 200. There is there a Chapel and Chapel House.

MURTHLY CASTLE, St. Anthony's, 1846.—Rev. Jas. Mackay, 1829.

Public Service on Sundays at eleven o'clock, the first Sunday of the month excepted, on which day the Clergyman attends Grandtully and Tullymet. On Holidays, Mass at nine o'clock, and on week days at eight.

Grandtully and Tullymet.—On the first Sunday of each month, during the summer, two Masses—at eight o'clock in the one Chapel, and at half-past eleven in the other, with sermon after Mass.

The large wing of the ancient Castle of Grandtully, which was set apart in 1851 for Divine worship, has lately received some additions, and been beautifully decorated by Lady Stewart.—At Tullymet the Chapel forms a part of the Mansion-house.

BLAIRGOWRIE, 1837.—Rev. John Carmont, 1847.

Public Service on Sunday, at eleven o'clock; on Holidays at nine.

FORFARSHIRE.

DUNDEE, St. Andrew's, 1836.	}	Rev. Stephen Keenan,	1830.
		Rev. Archibald Macdonald,	1847.
		Rev. James Brown,	1850.
		Rev. David M'Cartney,	1851.

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 Obligations, Mass at nine and ten o'clock, with Benediction at eight in the evening. On week-days, Mass every day at nine.

SCHOOLS.—Connected with this Church are two large School-houses. In the one there is a Day and Evening School for Boys, and in the other a Day and Evening School for Girls. There are, also, two other Day and Evening Schools, situated in different parts of the town. The average attendance at these four schools is about 500. There are, besides, two Sunday Schools, at which about 700 young persons attend.

St. Mary's, our Lady of Victories.—Attended in the meantime by the Clergy of St. Andrew's Church.

Public Service at nine and eleven o'clock.

The venerable Bishop Carruthers, now in his eighty-second year, must feel great consolation on considering the progress Religion has made, and is every day making, under his Pontificate. God has stretched his life over so many years, that he can remember when there was only one Church of any note in all the Lowlands of Scotland—that he has beheld Church after Church rising in every considerable town and many respectable hamlets, and that his joy is, if we may use the expression, “now made full,” by seeing reared under his own direction the most spacious and magnificent Church of his District in the populous town of Dundee.

It has been our venerable Bishop's good fortune and great merit that his Clergy, copying his zeal for the promotion of God's glory, and his devotedness in the cause of God's Church, have ever been ready “to spend and be spent” in so holy and exalted an occupation. We pass over similar and perhaps more remarkable erections made in the other portions of the District and in the other Districts of Scotland. These have been already noticed, and all are deeply thankful to God for such benefits. But of the progress Religion has made in Dundee, we must, on this occasion, say a few words. Forty years ago, a few Catholics were content to assemble in an attic room; twenty-five years ago a small chapel to contain about 350 was purchased; in 1836, a splendid Church, to accommodate 1500, was reared by the Very Rev. John MacPherson, President of Blairs College; and now, in 1851, we see arisen another new Church sufficiently spacious to contain nearly *three thousand*—a Church which, for stateliness and internal architectural beauty, would not be out of place even in a Catholic country.

Besides this magnificent monument of the zeal of Bishop Carruthers, which, after him, owes its splendour, nay, its very existence, to the untiring exertions and devoted energy of the senior Pastor, the Rev. S.

Keenan, seconded by the hearty co-operation of his young colleagues, the neighbourhood of Dundee exhibits other and very substantial proofs of the self-devotion of our excellent Clergy in the cause of Religion—proofs which will yet become matter of history, when the cold and heartlessly calculating worldly spirit which engrosses the public mind shall have passed away, and the reign of truth and charity shall have taken its place.

St. Mary's Church, Dundee, is one of the largest in Scotland—it consists of nave and aisles, divided by massive moulded pillars, in the Saxon style of architecture. The ceiling of the nave is arched and divided by rib mouldings, the ceiling of the aisles is flat, divided by rib arched mouldings. The length of the nave, from the back of the choir loft at the entrance, to the back of the chancel, is 152 feet; the width, $28\frac{1}{2}$; and the height, from floor to ceiling, 40 feet. The length of each aisle is 123 feet, width 15 feet, and height 28 feet, on each side of the nave. The arches, of which there are seven, are 20 feet 6 inches in diameter, semicircular, and springing at a height of 20 feet from the floor. The moulded pillars are 4 feet diameter, they are built of solid blocks of stone, 2 feet 2 inches square, and are 40 feet in height—the height of the nave—and at the top are connected by a beam, 12 inches square, on which the couples of the roof are supported. The chancel has a high Altar of polished marble, in a style in keeping with the architecture of the Church. The front is divided into five compartments by detached pillars and arches of statuary marble; the pannels are filled in with Sicilian marble. The altar is 10 feet in length. There are also two smaller altars at the termination of the aisles—the one on the right dedicated to St. Joseph, the other, on the left, dedicated to SS. Stephen and Lawrence—and all railed in by a massive rail of polished plane-tree wood. The windows in the sides of the Church are divided into three compartments, those in the ends into five compartments, and have borders of stained glass of various colours. The chancel has also an oriel window, 10 feet 6 inches interior diameter, with mouldings radiating from the centre, and the whole filled with stained glass, which throws a peculiar tint over the whole chancel and ceiling of the nave. The choir is over the entrance door, approached by a stair from the lobby, and the front of it has a rail of similar construction with that of the chancel. On entering the Church, one is struck with the immense length of the nave, the fine moulded pillars and arches giving it quite a cathedral appearance. It will contain about 3000 persons and promises to be excellent for sound. The exterior is comparatively plain, the door being the principal architectural part of it; it is 12 feet wide, semi-circular, headed and divided by a clustered pillar in the centre, forming two entrances, each 5 feet wide. In the circular space over the door there is a scroll on which is cut, in raised letters, the words "DEIPARÆ DE VICTORIIS." The door-piece is crowned with an open balustrade and cornice. There are two vestries, one on each side of the Church; one of them has the walls built of additional thickness, with the view of being raised into a tower at some future period. The

whole building was begun and completed within twelve months, from designs by Mr. Mathewson, Architect, Dundee.

WELLBURN, Lochee, } Rev. William Bennett, 1842.
 St. Clement's, 1847. } Rev. John Prendergast, 1849.

Public service on Sundays at half-past eight and at eleven; on Holidays, at nine; and on week-days, at half-past seven. Catechetical Instruction at three o'clock in the afternoon.

One of the buildings attached to Wellburn Academy, having undergone certain repairs and alterations, was converted into the little Chapel now sacred to St. Clement. Though commodious enough at the time of the change, it is now too small and insignificant for the better state of things that is dawning on the flock of Lochee. Then, the Catholics were few, but now the flock numbers about 353 souls; and when circumstances require one of the Priests to give his Sunday services elsewhere, the other, in order to afford Chapel accommodation to all, is compelled to celebrate twice.

This rapid increase, ascribable both to the presence of the Academy, and to the flourishing state of spinning-mills in the village, promises to continue, under the same fostering circumstances. The mills form an attraction to the famishing children of a country which diffuses the light of Faith over the region that gives them hospitality; and Lochee ever and anon welcomes them, as they come, one by one, in poverty, but with religion, to earn a livelihood, and sow the seeds of Faith in this industrious spot.

In order that these converters of nations may not be checked in the diffusion of such a blessing, and that they may be encouraged to settle down, by having at their doors the means of practising what they love, it is proposed to have a convenient but modest Chapel erected without delay on the grounds of the Academy. To promote that object, contributions are on foot, and, as soon as possible, will be laid the foundation of a House to God, under the patronage of "Mary, the Mother of Mercy." As the resources of the flock are too slender to complete such an undertaking, and as the resident Priests are too much occupied with their Academic labours to find much leisure for collecting funds elsewhere, it is fondly hoped that the piety and benevolence of those whose eyes this appeal may meet, will kindly forward assistance. No sum will be too small for acceptance; and the mite sent for so holy a purpose will not be sent unseen by those "Eyes of Mercy," whose delight is to behold Altars rising in the midst of devout adorers, to the glory of her Divine Son in the most Holy Sacrament.

ARBROATH, St. Thomas', 1848.—Rev. Alex. Gordon, 1830.

Public Service every second Sunday, at eleven o'clock. On Holidays, Mass at nine o'clock.

There are a Sunday School, and an Evening School during the week.

Forfar, 1841.—Attended once every six weeks from Arbroath.

Brechin.—Attended once in six weeks from Arbroath.

Montrose.—Attended occasionally from Arbroath.

KINCARDINESHIRE.

BLAIRS, *St. Mary's College*, 1829.—The Superiors. Public Service every Sunday at eleven o'clock, and on Holidays at ten; Vespers at five, and community Mass every morning at seven.

Western District.

The Right Rev. JOHN MURDOCH, D.D., Bishop of Castabala, and Vicar Apostolic; ordained 19th March, 1821; consecrated 20th October, 1833.

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

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

LANARKSHIRE.

GLASGOW.

In the year 1849, Glasgow, the Catholic population of which is computed at upwards of 50,000, was divided (in a Catholic sense) into seven Parishes, each of which has now its own Church and Presbyterium.

The Right Rev. JOHN MURDOCH, D.D., Bishop.

St. Mary's, Abercrombie Street, 1842.	}	Rev. Peter Forbes,	1832.
		Rev. Allan Maclean,	1836.
		Rev. Andrew Black,	1849.
		Rev. Roderick Chisholm,	1851.

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.

Attached to St. Mary's are two Orphan Institutions, the one, for girl's, is under the charge of the Sisters of Mercy, who have their Convent in the Establishment; the other for boys, in a separate building lately erected, is under the same management as formerly. The rest of the ground is used as a cemetery for the Catholic population of Glasgow.

In St. Mary's Parish there are three Sunday Schools, 1st, for boys, superintended by Monitors, attendance 300; 2d, for girls, under the charge of the Sisters of Mercy, attendance, 300. The girls at this School are grown up generally, have all been admitted to first Communion, and are divided into three classes—one class is acquiring a more thorough knowledge of the Christian doctrine, and another is learning the history of the Old and New Testaments, from Reeve's History; the third is taught Church History, also from Reeve. 3d, for younger girls, under Monitors, attendance, 350. These are learning the Catechism, and have not been admitted to first Communion, nor confirmed.

Total number at Sunday Schools, 950.

In this Parish there are two Day and Evening Schools, one for boys, with two Teachers, attendance, 310; the other for girls, under the superintendence of the Sisters of Mercy, attendance, 450.

Total number at Day Schools, 760.

St. Andrew's, Great Clyde Street, 1816.	}	Rev. William Gordon,	1831.
		Rev. Alexander Macrae,	1846.
		Rev. John Maclachlan,	1850.
		Rev. Alexander Reid,	1850.
		Rev. William Allan,	1851.

Public Service at the same hours as at St. Mary's.

In St. Andrew's Parish, there are two Sunday Schools, that for boys, under Monitors, is attended by 450; that for girls, superintended by the Franciscan Nuns, is attended by about 600.—Total, 1050.

Three Day and Evening Schools—1st, for boys, with one Teacher and Monitors, attendance, 250. 2d, for girls, under the Franciscan Nuns, attendance, 250. 3d, for females, at the Franciscan Convent, Charlotte Street, attendance, 76.—Total, 576.

St. John's, Portugal Street, 1846.	}	Rev. John Gray,	1842.
		Rev. John Macdonald,	1847.
		Rev. James Forbes,	1848.

Public Service at the same hours as at St. Mary's.

In St. John's Parish, two Sunday Schools, attendance of boys, 200 ; of girls, 600, under the Franciscan Nuns—total 800.

Two Day and Evening Schools—boys, with teachers and monitors, 150 ; girls, under the Franciscan Nuns, 250—total 400.

St. A. Liguori's, Great Hamilton Street, 1846.	}	Rev. Michael Ryan,	1840.
		Rev. Dugald M'Donald,	1849.

Public Service at the same hours as at St. Mary's, except at ten o'clock on Sundays and Holidays, when there is no Service.

In this Parish, two Sunday Schools ; attendance of boys about 200 ; of girls, superintended by the Sisters of Mercy, 250—total, 450.

One Day and Evening School ;—numbers 400.

St. Joseph's. North Woodside Road, Cowcaddens.—Rev. Daniel Gallagher, 1837.

Public Service on Sundays at nine and twelve ; on Holidays, at nine o'clock ; and on week-days, Mass at the same hour.

This large and elegant Church was opened for Divine Service, under the invocation of St. Joseph, on Sunday, the 22d December, 1850. Pontifical Mass was celebrated by the Right Rev. Dr. Smith, and the dedication sermon was preached by the Right Rev. Dr. Murdoch. This structure is in the Grecian style of architecture, and, both externally and internally, exhibits to the eye of the spectator a very agreeable aspect, and seems to harmonize well in all its parts. The front towards the street displays a lofty facade, intersected, at proper distances, by pilasters, which support a rich entablature. Towards the top, there is a niche, occupied by a statue of the Patron Saint, and the whole is surmounted by a belfry and cross. In the interior, the area presents a nave, from which the aisles are separated by two rows of well proportioned pillars. The High Altar is raised in a large recess, and, in the two smaller recesses in the middle of the aisles, are placed two other Altars. There are also a choir loft and gallery above the entrance. The dimensions of the whole building are considerable ; for although it is seated for only 850 persons, it can, with ease, accommodate 1200.

Attached to the Church on one side is a small but commodious residence for two Clergymen, and behind it are two Day Schools, the one for boys, the other for girls ; attendance at both 250. These also serve for Sunday Schools ; attendance nearly 600.

St. Patrick's, Hill Street, Anderston.—Rev. Patrick Hanly, 1842.

Public Service on Sundays, at nine and twelve o'clock; on Holidays at ten, and on week-days Mass at nine.

This Church was solemnly blessed and opened for Divine service on Sunday the 1st of December, 1850, by the Right Rev. Dr. Murdoch. It is built in the Gothic style of architecture, and has in front a handsome tower surmounted by a spire. Above the entrance, it has a choir loft and gallery. It is seated for 800 persons, but can be made to accommodate 1000.

The Sunday School is held in the Church, at five o'clock, P.M., and is attended by about 400 young people. There is another Sunday School in Partick, a village about a mile to the west of St. Patrick's.—There are two week-day schools, the one in Anderston, the other in Partick. About 250 children attend these schools.

St. Mungo's, } Rev. Archibald Chisholm, 1839.
Stanhope Street } Rev. Eugene Small, 1849.

Public Service on Sundays, at nine and twelve o'clock; on Holidays at ten, and on week-days Mass at nine.

This Church was solemnly dedicated to God under the invocation of St. Mungo or Kentigern, Bishop of Glasgow in the sixth century, on Sunday the 23d March, 1850. Pontifical Mass was celebrated by the Right Rev. Dr. Smith, and the opening sermon was preached by the Right Rev. Dr. Murdoch. The following is a description of the Church, &c. taken from the *Free Press*:—

“The site upon which the buildings are erected is due east and west, and is 128 feet deep, and 75 feet 6 inches wide. The style adopted is the transition, or early decorated period of Gothic architecture. The Church occupies the north side, and consists of a nave and one aisle, and a lady chapel. The nave is 108 by 18 feet, and is divided into eight bays—one bay to the east, being appropriated as the chancel—two bays to the west end are galleried over; and as the Church here is limited to the nave, the general effect is enhanced by it. The nave is lighted by a west window of four divisions and elaborate tracery; two windows to the south, the one of two lights and the other of three, with rich tracery heads, and extending above and below the gallery, and including the clerestory. The clerestory windows are inserted into five bays, and consist of ten double windows, surmounted by a quatrefoil. The east, or chancel window, is divided into five principal compartments and tracery. This window is filled with stained glass—the subjects being as follows:—in the centre compartment, the crucifixion; in one side-light, the Blessed Virgin, and in the other, St. John the Baptist; in one of the outer lights, St. Patrick, the apostle of Ireland, and in the other, St. Mungo, founder of the city of Glasgow, and patron of this Church. In two circular cusped compartments in the tracery are introduced the Resurrection and Ascension; in other compartments,

St. Andrew and St. Columbkil; and in the large centre and circular wheel, divided into six trefoils, are represented the emblems of the four Evangelists, &c. The roof of nave is open, and consists of fifteen whole principals, and two halves, with wall-posts springing from stone-carved corbels; the whole boarded over, and stained. The aisle consists of six bays, one to the west, supporting the bell tower, which is constructed for eight bells. The first floor of tower is appropriated as an organ loft and choir, opening into the nave. The division of nave and aisle is formed by six pointed arches, springing from light octagon pillars, with moulded caps. To the east of the aisle is the lady chapel, with an open stained roof of three principals, supported on stone corbels, and is lit by an arcade of five windows, in which will be introduced, at a future time, in stained glass, the five joyful mysteries of our Blessed Lady. Over the entrance arch-way to lady chapel are two circular cusped windows fitted with stained glass, representing the Annunciation and a dead Christ, with monograms. There are two entrance doorways, one in the west of nave, and another in the aisle. On the north wall of nave are introduced the fourteen stations of the Passion in moulded quatrefoil recesses; stone holy-water stoups are inserted at each door. The chancel will shortly be divided from the church by a light wooden and stained altar rail, with twined pillars and cusped arches. To the south are the sedilia in wood, surmounted by a light screen. East of the nave and directly under the east window, is a sacristy 18 by 12 feet, with a confessional partitioned off. The church is at present seated to accommodate 700, and the accommodation, by further seating, may be increased 300. The boys' and girls' schools, in two storeys, to the south of aisle, and directly opposite the chancel, and connected with the Church by means of stone arcades, which may be closed at pleasure by means of suspended shutters, are 38 feet long by 27 feet wide each, and lighted on both sides. Above the schools is a convent for four of the Sisters of Mercy who take charge of the girls' school. Looking down on the chancel, and occupying two bays over the aisle, is an oratory or private chapel for the use of the Sisters of Mercy. The ascent to girls' school and convent is by means of a circular stone staircase. A very complete and effectual warming apparatus is connected with the church and schools, and means of ventilation are provided by flues carried up in the walls, independent of casements in the several windows. Enclosed courts on either side of the schools serve for separate boys' and girls' play-ground. The presbytery, for the accommodation of three priests, and fronting the street, consists of a kitchen, scullery, waiting-hall, and servants' room, on the basement; a library, parlour, and dining-room, on the first floor; and four bed-rooms on the second floor. The church and presbytery are divided by an arched gate-way, to communicate with the schools. There is also a communication secured from the second floor of the presbytery to the church through the organ loft. The front court, between church and presbytery, is 37 feet wide by 29 feet deep, and is walled and railed off from the street by a large gate-way, communicating with the church, schools, &c. in the centre; and a smaller doorway to the basement of presbytery. The windows of presbytery are square-headed and transomed. The west doorway is moulded and gabled, and projects slightly before the line of the church, and is surmounted by a cross; as is also the gable of nave,

the height of which has been reduced about four feet to lessen the expense, as also other alterations for the same purpose. The tower is at present incomplete, but will be surmounted by a handsome stone balcony and lofty curved pinnacles at each corner."

Attendance at Sunday Schools—Boys, 350 ; Girls, under the charge of the Sisters of Mercy, 350—total, 700.

Attendance at Sunday Schools in the different Parishes in Glasgow,	~	~	~	~	~	4950
Do. at Day and Evening Schools,	~	~				2936
Do. in Private Schools taught by Catholics,						200
Do. in Schools taught by Protestants,						300
						<u>3436</u>

CITY AND BARONY PARISH POOR-HOUSES AND ROYAL INFIRMARY. — *Chaplain*, Rev. Eugene Small.

Public Service in each of the Poor-Houses every Sunday alternately, at nine o'clock, and Religious Instruction in the Afternoon.

Mr. Small attends the Royal Infirmary and Fever Hospital daily.

RUTHERGLEN.—Rev. John Shaw, 1846.

In this burgh a property was bought in 1850, on which there are several buildings, one of which has been converted into a temporary Chapel, till such time as a more suitable edifice can be erected. This Chapel was opened in 1851.

MARYHILL, **Church of the Immaculate Conception**. —Rev. P. E. Kenna, 1847.

Public Service on Sundays, at nine and eleven o'clock. During the winter months, Lecture at seven, P.M.—On days of devotion, Mass at nine, A.M.

The neat and commodious Gothic Church newly erected here was opened for Divine service on Sunday, 9th November, 1851, by the Right Rev. Dr. Murdoch, who celebrated Pontifical Mass. The Sermon was preached by the Rev. William Allan. The Church contains sittings for 400 persons. Adjoining to it is a house for the Clergyman.—At Maryhill, there are a Sunday and Week-day School for the children of the congregation.

AIRDRIE, **St. Margaret's**, 1839.—Rev. Duncan Macnab, 1845.

Public Service on Sundays, at nine and half-past eleven o'clock ; on Holidays at nine, and on week-days Mass at eight, A.M.

Connected with this Church there are Sunday and Day Schools for the children of the congregation.

COATBRIDGE, { Rev. Michael O'Keeffe, 1846.
St. Patrick's. 1848. { Rev. Walter Dixon, 1849.

Divine Service on Sundays, at nine and half-past eleven o'clock. Christian Doctrine at two. Mass on Holidays at nine and ten, and on week-days at nine o'clock.

Connected with the Church is a School, the daily attendance at which averages nearly 200.

HAMILTON, St. Mary's. 1846.—Rev. Michael Condon, 1845. There is a School.

The Clergyman of Hamilton has to extend his services to other places in the vicinity, where the Catholics are numerous.

LANARK, 1849.—Rev. John Black, 1848.

As yet there is no Chapel. Mr. Black also attends, at stated periods, the Catholics at Carluke, Shotts, Newmains, Cambus-Wallace, Auchingray, &c.

RENFREWSHIRE.

GREENOCK,	} Rev. James Danaher,	1845.
St. Mary's, 1816.		} Rev. Francis Danaher,

Public Service on Sundays, at nine o'clock, at half-past eleven, and at three in the afternoon. On Holidays, Mass at nine and eleven o'clock, and on week-days at nine.

In Greenock, there are seven Catholic Schools, imparting education daily to about 500 children; one of these is attached to the Chapel. Another is a *Ragged* School, which was opened two years ago, for the purpose of counteracting the efforts made by the Greenock proselytisers to induce Catholic children to barter their faith and become *soupers*. In this School there is a daily average of 150 poor children, who are taught gratuitously in a large building at the east end of the town, rented for the purpose. The other five Day and Evening Schools, situated in different localities, are self-supporting.

There are also two Sunday Schools for the religious instruction of the younger portion of the congregation.

PAISLEY, St. Merrin's. 1808.—Rev. Charles Mackenzie, 1831.

Public Service on Sundays, at nine and half-past eleven o'clock; Catechism and instruction on Christian doctrine at half-past two afternoon; during the winter months, Vespers and Lecture at six o'clock in the evening.

Connected with the Church is a Day and Sunday School.

PORT-GLASGOW.—Rev. John Carolan, 1842.

As yet there is no Chapel; ground for this purpose has been bought, and operations are expected to commence in spring. There is a Day and Sunday School.

HOUSTON, *St. Fillan's*. 1841.—Rev. William Paterson, 1848.

Public Service every Sunday, at half-past eleven.

Johnstone.—Attended from Houston. Mass every Sunday at nine o'clock.—There is a School.

BARRHEAD, *St. John's*. 1842.—Rev. John Sheedy, 1844.

There are Day and Evening and Sunday Schools.

POLLOCKSHAW, *St. Mary's*, 1849.—Rev. Joseph Galletti, 1847.

Public Service every Sunday and Holiday at ten o'clock.

This Mission comprises all the adjacent villages—Crossmyloof, Langa de, Netherlee, Old and New Cathcart, Clarkston Toll, Commonough, Cowglen, and Millhall. The following large villages are also attached to it:—Thornliebank, Bushby, and Eaglesham, eight miles distant, each having its Sunday School. In these places, the clergyman gives occasional attendance.

AYRSHIRE.

AYR, *St. Margaret's*. 1827.—Rev. William Thomson, 1807.

Dalmellington, a Station attended from Ayr every fourth Sunday.

KILMARNOCK, *St. Joseph's*. 1847.—Rev. Thomas Wallace, 1838.

DALRY.—Rev. William Burke, 1847.

The new Chapel here, though not yet finished, was opened for Divine service in November, 1851. It is built in the Gothic style, and has accommodation for about 500.

Saltcoats and Kilbirnie.—Stations attended from Dalry.

OLD CUMNOCK, 1850.—Rev. William M'Cabe, 1847.

No Chapel.—Catholics about 1200.

GIRVAN, 1850.—Rev. William Casey, 1848.

No Chapel.—Catholics about 900.

Maybole.—Attended from Girvan.

Largs.—A Station attended once every month by the clergyman from the Isle of Bute.

WIGTONSHIRE.

NEWTON-STEWART, *St. Ninian's*, 1831.—Rev. Jeremiah Buckley, 1847.

STRANRAER, 1845.—Rev. Thomas Moore, 1845.

A new Chapel, for which an eligible site has been already secured, and funds collected by the Incumbent, is to be commenced early in spring. There is a Sunday School.

Port-Nessock and *Glenluce*.—Stations attended from Stranraer.

DUMBARTONSHIRE.

DUMBARTON, *St. Patrick's*, 1830. — Rev. Thomas Cody, 1844.—There is a School.

DUNTOCHER.—Rev. Alexander Munro, 1849.

The new Chapel was opened for Divine Service by the Right Rev. Dr. Murdoch, on Sunday the 15th of December, 1850. It is in the Gothic style of architecture, and has an open roof. It contains 500 sitters. Under the same roof, there is a House for the Clergyman.

BUTESHIRE.

KAMES BAY, *St. Mary's, Stella maris*, 1849.—Rev. John Kerr, 1836.

ARGYLESHIRE.

CAMPBELTON, *St. Kieran's*, 1850. — Rev. Charles Reid, 1846.

Southend, attended from Campbeltown.

DRIMNIN, in Morven, *St. Columba's*, 1838.—Rev. Neil Macdonald, 1824.

GLENCOE, *St. Mun's*, 1836.—Attended from Fort-William every third and fourth Sunday of the month, alternately.

INVERNESS-SHIRE.

FORT-WILLIAM, 1794.—Rev. Donald MacEachen, 1846.

Divine Service at half-past eleven o'clock ; catechising the children and instructions in the Christian doctrine at three o'clock in the afternoon.

Glenfinnan.—Besides Glencoe, Mr. MacEachen officiates also every seventh Sunday in Glenfinnan, about twenty miles distant, where a Chapel is much wanted, as the congregation is considerable.

BUNROY, in Lochaber, 1826.—Rev. Donald Forbes, 1815.

FORT-AUGUSTUS, *St. Peter's*, 1842. — Rev. Valentine Chisholm, 1842.

BADENOCH, *St. Michael's*, 1846. — Rev. Alexander Campbell, 1847.

MOIDART, 1826.—Rev. Ranald Rankin. 1828.

There are two Chapels in Moidart. The one, at which the Clergyman resides, is a plain slated building, forty feet long, by twenty wide, and by far too small for the congregation. It was erected in 1826, by Mr. Archibald Macdonald of Rhue, father of the present proprietor of Lochsheil estate. The congregation contributed a small share of the expenses. Being in an unfinished state, it did not receive the name of any Patron Saint ; but, from its situation near *Castle Tirrim*, it is designated the *Castle Chapel*. The other is a thatched building, sixty feet by fifteen, called *Langal Chapel*. It was built by the congregation in 1834.

The Catholic faith was planted in Moidart by St. Columba, in the sixth century. A Protestant place of worship was never erected within its boundaries ; and it is within the memory of several persons still living, that there was not more than one Protestant in all Moidart.

A Church, dedicated to St. Finan, existed, in ancient times, in a small island in Lochsheil. This was the old Church of Moidart, and is said to be one of the seven Churches built by Allan Cameron of Lochiel, commonly called *Alain nan creach*. According to tradition, Divine Service has not been performed in it for upwards of a hundred years. It is now a complete ruin, but the burying-ground of Moidart remains still attached to it. When public worship ceased to be celebrated at St. Finan's, the Catholics assembled for that purpose in large thatched buildings.

As to the succession of Missionaries in Moidart, but few records are known to exist from which a list of them could be made out. The following, however, have been handed down as having been Missionaries in this country before and after the year 1700 :—

About the end of the 17th century Mr. Colgan, Mr. Conan, and Mr. Kelly were successively Missionaries in Moidart. These three came from Ireland.

Mr. Colin Campbell, of the family of Lochnell, when an officer in the Duke of Argyle's army, was converted to the faith in Aberdeen, about the year 1716. Soon after, he went to the Scot's College in Paris, which he left on the 11th September, 1722, and arrived in Scotland on the 26th October of the same year. He was Priest in Moidart in 1728. He went to Rome in 1735, with Mr. John Tyrie, whence both returned to Paris in 1738. Mr. Campbell soon came to Edinburgh, and remained in the Lowlands till August, 1739, when he repaired with Bishop Hugh Macdonald to the Highlands. He was present at the Battle of Culloden, and was never heard of afterwards; it is supposed that he was killed there.

Mr. Neil Macphee, of the Hebrides, entered the Scot's College, Rome, in 1717, left it in Orders, in 1727, for the Mission, and was placed in Uist, in 1728, and was in the Braes of Arisaig in 1731, 1733, and 1736. Some part of this time he was in Moidart, and also in Knoydart. He removed to Barra, in 1737, and was banished, in 1759, by the Justiciary Court at Inverness as "a Popish Priest, never to return, under pain of death."—(Scot's Magazine, vol. 21, p. 329).

Mr. William Harrison, of the Diocese of Moray, studied first at Ratisbon, then, in 1733, went to Rome, and was there ordained, in 1737—returned to Scotland and was sent to the Highlands in 1738. He was for some time in Moidart, and served also in other Highland Missions. He was a most zealous and active Missionary, and was of great assistance to the Catholics in 1746 and 1747. The caves are still shown where he was wont to celebrate Mass, &c. in the times of persecution.

Mr. Austin Macdonald, of the family of Glenaladale, came from Rome in the summer of 1769, and was placed in Moidart, where, for many years, he was a most zealous Missionary Priest. He afterwards went to America.

Mr. John Macdonald, for five years, was Missionary in Moidart.—(See notice of him in Directory for 1835, p. 36).

Mr. Norman Macdonald, a native of Moidart, was educated in Rome. After serving as Missionary in Uist, and Braes of Arisaig for about five years, he came to Moidart, where he resided forty-five years. Being disabled by old age and infirmity, he resigned the charge of his Mission in 1829, and died in 1834. He was buried in the Chapel of Dorlin, near Castle Tirrim.

Mr. Alexander Macdonald was a native of Lochaber. After studying a few years at Lismore, he went, in November, 1816, to the Scot's College at Valladolid, where he remained till June, 1822. On leaving that College, he returned to Lismore, where he was ordained Priest, in spring, 1824, by Bishop Ranald Macdonald. After a few years spent as teacher at Lismore, and assistant, for some time in Arisaig, he came, in 1829, to the Mission of Moidart, where he remained till 1838, when he was succeeded by the present incumbent.

A census was taken, six years ago, of the population of Moidart, which was found to amount to 1000 Catholics and 150 Protestants. From 1837, to 1850, 122 had emigrated to Australia, and 250 to America—in all 372.

KERPOCH, Arisaig, **St. Mary's**, 1849. — Very Rev. William Macintosh, 1831. — Another Chapel as a Station.

NORTH MORAR, 1837. — Rev. Donald Mackay, 1833.

KNOYDART, **St. Anthony's**, 1850. — Rev. Coll Macdonald, 1850.

ISLE OF EIGG, 1844. — Rev. Alexander Gillis, 1839.

Canna Island — Attended from Eigg.

BORNISH, 1837. and DALIBORG, 1827, South Uist. — Rev. John Chisholm, 1814.

ARDKENNETH, 1829, KILVANAN, 1820, and BENBECULA, 1790. — Rev. James Macgregor, 1816.

Messrs. Chisholm and Macgregor are assisted alternately in their pastoral duties by the Rev. William Macdonell, 1843.

For details regarding the state of religion in South Uist, see Directory for 1851, pp. 98-100.

BARRA ISLAND,	{ Rev. Donald Macdonald,	1826.
St. Barr.	{ Rev. Colin Macpherson,	1850.

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 Invernesshire, Ross-shire, Cromartyshire, Sutherlandshire, and Caithness-shire, along with the Orkney and Shetland Islands.

ABERDEENSHIRE.

ABERDEEN,	{	Rev. Charles Gordon,	1795.
St Peter's, 1804,		Rev. John Reid,	1842.
		Rev. John Ritchie,	1846.

Public Service, on Sundays, at eight, nine, and eleven o'clock; 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 eight, half-past eight, and ten. On week-days, Mass, in summer, at eight o'clock; in winter, half-past eight.

In the year 1832, a large and elegant building was erected in Constitution Street for Schools; it contains two Schools, the one for boys, the other for girls, with accommodation for the teachers. There are, also, two Sunday Schools. Some years afterwards, to this building were added two wings, in which are two Orphanages for boys and girls respectively.

Woodside, 1842.—A station attended from Aberdeen.

Here there is a Chapel, which, on Sundays, is employed as a Sunday School, and, during the week, as a Day School.

BALLOGIE, 1812.—Rev. William Mann, 1844.

Public Service every Sunday, except the first Sunday of the month.

Dee Castle, 1797.—A station where Divine Service is celebrated on the first Sunday of every month, by the Clergyman from Ballogie.

GLENGAIRN, 1785.—Rev. Andrew Fleming, 1850.

Corgarff, 1802.—Attended at stated times from Glengairn.

BRAEMAR, 1839.—Rev. Peter J. Grant, 1848.

In this congregation 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 are also used as Sunday Schools.

INVERURY.—Rev. Charles Tochetti, 1848.

Divine Service, every Sunday and Holiday, is celebrated in the domestic Chapel of Fetternear House.

In this town, a Chapel is now in progress, and is expected to be soon completed, provided the necessary funds, which are still, to a great extent, deficient, can be procured.

“The architecture and furniture of this church will be in *strict mediæval style*, so far as circumstances will permit; and, in course of time, we may hope to see restored to Scotland, a Parish Church, as it was in the *Goode Olde Catholick Tymes*. A Rood Loft will not be forgotten.”—*Communicated*.

HUNTLY, St. Margaret's, 1834.—Rev. Terence Macguire, 1827.

Adjoining the Chapel is a very handsome School-house.

Warehouse.—Divine Service every Sunday and Holiday while the family of P. C. Gordon, Esq., the proprietor, is resident there.

A very elegant Chapel has been fitted up in a wing of the Mansion House.

STRICHEN.—Rev. John Thomson, 1846.

Public Service every third Sunday at eleven o'clock.

New Byth, 1815.—Attended every third Sunday.

Foggyloan, 1801.—Mass is celebrated here every third Sunday.

Fraserburgh.—Attended occasionally from Strichen.

PETERHEAD, St. Mary's. Rev. William Loggie, 1846.

Public Service every Sunday and Holiday forenoon, at eleven o'clock. Catechetical Instruction and Lecture on the evenings of Sunday, at six o'clock.

Since the last publication of the Directory, this Mission has been blessed with a Chapel, which was solemnly blessed and opened for Divine service, under the invocation of the Blessed Virgin, by the Right Rev. Dr. Kyle, on Thursday the 22d May, 1851. It is a handsome little edifice, in the pointed style of Gothic architecture, and is seated for about 200 persons. Attached to it is a commodious Chapel House.

BANFFSHIRE.

The Right Rev. Dr. KYLE, Bishop.

PRESHOME, { Rev. John Sutherland, 1846.
St. Gregory's, 1788. { Rev. John Maceachron, 1848.

Public Service, on Sundays and Holidays, at eleven o'clock, followed by Sermon, Catechising of the children, and instruction in the Christian doctrine. On week-days, Mass at nine o'clock. On Wednesdays and Fridays in Advent and Lent, Mass at ten o'clock, preceded by an exhortation.

BUCKIE.—Attended every Sunday and Holiday by one of the clergymen from Preshome, and Service at the same hours.

In this populous village, in which there is a numerous body of Catholics, a temporary Chapel was provided, and opened on Trinity Sunday, 1832. This is now being replaced by a new Church which is in progress of erection; but it is feared that the funds in hand will fall far short of the sum necessary to finish it properly. A description of it will be given on a future occasion.

ACHINHALRIG, 1772.—Rev. William Caven, 1816.

PORTSOY, 1829.—Rev. John Gall, 1847.

BANFF, 1797.—Rev. William Dawson, 1845.

Collections and Subscriptions are still making for the building of a new Church in this town, as the building now used for a Chapel is in a ruinous state, and is besides utterly inadequate for the wants of the congregation.

KEITH, 1831.—Rev. James O'Connor, 1844.

DUFFTOWN,	}	Rev. John Kemp,	1850.
St. Bean's, 1825.		Rev. George Gordon,	1797.

TOMBAE, Glenlivet, **Church of the Incarnation**, 1829.—Rev. Robert Stuart, 1825.

Attached to this Church is a cemetery for the use of the congregation.

CHAPELTOWN, Glenlivet, **St. Mary's**, 1829.—Rev. James Glennie, 1837.

Public Service at eleven o'clock; Christian doctrine and Lecture at four, P.M.

Adjoining this Church is a Catholic cemetery; and near it are two Schools under the same roof—the one for boys, the other for girls, with accommodation for the teachers.

TOMINTOUL, **St. Michael's**, 1837.—Rev. James Russell, 1839.

The vacant ground on three sides of this Church is laid out and used as a cemetery.

MORAYSHIRE.

ELGIN, **St. Sylvester**, 1844.—Rev. John Forbes, 1815.

FOCHABERS, 1828.—Rev. William Clapperton, 1844.

INVERNESS-SHIRE.

INVERNESS, *St. Mary's*, 1837.—Rev. John Maclachlan, 1829.

In this town there is a School connected with the Chapel.

Fort-George.—The Catholic soldiers in garrison there are attended from Inverness.

BEAULY, 1843.—Rev. James Gordon, 1849.

ESKADALE, *St. Mary's*, 1826.—Rev. Angus Mackenzie, 1836.

Contiguous to this Church is a Catholic cemetery, and, at a short distance, a School was lately erected.

FASKNAKYLE, *St. Bean's*, 1802.—Rev. John Macdonald, 1841.

Glenmorrison, 1841.—Supplied occasionally.

Stratherrick.—Attended occasionally.

ROSS SHIRE.

DORNIE, in Kintail, 1790.—Rev. James Lamont, 1843.

Dingwall, a Station attended occasionally,

CAITHNESS-SHIRE.

WICK, 1838.—Attended in the fishing season.

ECCLESIASTICAL STATISTICS OF SCOTLAND.

	Bishops and Clergy.	Churches and Chapels.
Eastern District	36	24
Western District	60	44
Northern District	29	32
Blair's College	6	..
Foreign Colleges	4	..
	135	100

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

- Allan, William ; 34, Great Clyde Street, Glasgow.
Bennett, William ; Rector of St. Clement's Academy,
Wellburn, Lochee, by Dundee
Black, Andrew ; Abercrombie Street, Glasgow
Black, John ; Cartland Cottage, by Lanark
Brown, James ; Dundee
Buckley, Jeremiah ; Newton Stewart
Burke, William ; Dalry, Ayrshire
CARRUTHERS, Right Rev. ANDREW, D.D., Bishop of
Ceramis, and Vicar-Apostolic of the Eastern Dis-
trict ; Dundee
Campbell, Alexander ; Laggan, by Kingussie
Carlyle, Thomas ; 47, Constitution Street, Leith
Carmichael, Donald ; St. Mary's College, Blairs, by
Aberdeen
Carmont, John ; Blairgowrie
Carolan, John ; Port-Glasgow
Casey, William ; Girvan
Caven, William ; Achinhalrig, by Fochabers
Caven, William ; St. Mary's College, Blairs, by Aber-
deen
Chisholm, Archibald ; Stanhope Street, Glasgow
Chisholm, John ; Bornish, South Uist, by Dunvegan
Chisholm, Roderick ; St. Mary's
Chisholm, Thomas ; Beauly
Chisholm, Valentine ; Fort-Augustus
Clapperton, James ; Peebles
Clapperton, William ; Preshome, Enzie, by Fochabers

- Cody, Thomas; Dumbarton
 Condon, Michael; Hamilton
 Danaher, Francis; Greenock
 Danaher, James; Greenock
 Dawson, Aeneas M'D.; Viewfield House, Dunfermline
 Dawson, William; Banff
 Dixon, Walter; Coatbridge, by Glasgow
 Downie, William; St. Mary's, Broughton Street, Edinburgh
 Fleming, Andrew; Ardoch, Glengairn, by Ballater
 Forbes, Donald; Bunroy, Lochaber, by Fort-William
 Forbes, James; Portugal Street, Glasgow
 Forbes, John; Elgin
 Forbes, Peter; Abercrombie Street, Glasgow
 GILLIS, Right Rev. JAMES, D.D., Bishop of Limyra,
 Coadjutor of the Eastern District; Greenhill,
 Bruntsfield Links, Edinburgh
 Gall, John; Portsoy
 Gallagher, Daniel; North Woodside Road, Cowcaddens,
 Glasgow
 Galletti, Joseph; Pollockshaws, by Glasgow
 Gillis, Alex.; Isle of Eigg, Arisaig, by Fort-William
 Gillon, John; Lennoxton of Campsie, by Glasgow
 Glennie, James; Chapelton, Glenlivet, by Ballindal-
 loch
 Gordon, Alexander; Arbroath
 Gordon, Charles; Constitution Street, Aberdeen
 Gordon, Charles; Tombae, by Ballindalloch
 Gordon, George; Dufftown, by Craigellachie
 Gordon, James; Beauly
 Gordon, William; 34, Great Clyde Street, Glasgow
 Grant, Peter; 47, Constitution Street, Leith
 Grant, Peter J.; Braemar, by Ballater
 Gray, John; Portugal Street, Glasgow
 Griffin, George A.; St. Mary's College, Blairs, by
 Aberdeen
 Hanly, Patrick; Hill Street, Anderston, Glasgow
 KYLE, Right Rev. JAMES, D.D., Bishop of Germanicia,
 and Vicar-Apostolic of the Northern District;
 Preshome, Enzie, by Fochabers

- Keenan, Stephen ; Dundee
 Kemp, John ; Dufftown, by Craigellachie
 Kenna, P. E. ; Maryhill, by Glasgow
 Kerr, John ; Kames Bay, by Rothesay
 Lamont, James ; Fort-Augustus
 Loggie, William ; Peterhead
 MURDOCH, Right Rev. JOHN, D.D., Bishop of Casta-
 bala, and Vicar Apostolic of the Western District ;
 Abercrombie Street, Glasgow
 M'Cabe, William ; Old Cumnock
 M'Cartney, David ; Dundee
 M'Corry, John S. ; Perth
 Macdonald, Archibald ; Dundee
 Macdonald, Coll ; Knoydart, by Fort-William
 Macdonald, Donald ; Barra, by Dunvegan
 Macdonald, Dugald ; Great Hamilton, Street, Glasgow
 Macdonald, John ; 17, Brown Square, Edinburgh
 Macdonald, John ; Glassburn, by Beauly
 Macdonald, John ; Portugal Street, Glasgow
 Macdonald, Neil ; Drimnin, by Oban
 Macdonnell, William ; South Uist, by Dunvegan
 Maceachen, Donald ; Fort-William
 Maceachron, John ; Preshome, Enzie, by Fochabers
 Macgregor, James ; Ardkenneth, South Uist, by Dunve-
 gan
 Maguire, 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, Broughton Street, Edin-
 burgh
 Mackenzie, Angus ; Eskadale, by Beauly
 Mackenzie, Charles ; Paisley
 Mackerrell, Francis ; Linlithgow
 Maclachlan, John ; Inverness
 Maclachlan, John ; 34, Great Clyde Street, Glasgow
 Machlaclan, Paul ; Falkirk
 Maclean, Allan ; Abercrombie Street, Glasgow
 Macmanus, Patrick ; Dumfries
 Macnab, Duncan ; Airdrie

- Macpherson, Colin; Barra, by Dunvegan
 Macpherson, John; President of St. Mary's College,
 Blairs, by Aberdeen
 Macrae, Alexander; 34, Great Clyde Street, Glasgow
 Malcolm, John; Stirling
 Mann, William; Ballogie, by Aboyne
 Mantica, Joseph; Portobello
 Monaghan, James; St. Mary's, Broughton Street, Edin-
 burgh
 Moore, Thomas; Stranraer
 Munro, Alexander; Duntocher, by Glasgow
 O'Beirne, Michael; Kirkcaldy
 O'Connor, James; Keith
 O'Donnell, Alexander; 17, Brown Square, Edinburgh
 O'Keefe, Michael; Coatbridge, by Glasgow
 Paterson, William; Houston, by Glasgow
 Prendergast, John; Wellburn Academy, Lochee, by
 Dundee
 Rankin, Ranald; Moidart, by Strontian
 Reid, Alexander; 34, Great Clyde Street, Glasgow
 Reid, Charles; Campbelton
 Reid, John; Chapel Court, Aberdeen
 Rigg, George; St. Mary's, Broughton Street, Edinburgh
 Ritchie, John; Chapel Court, Aberdeen
 Russell, James; Tomintoul, by Ballindalloch
 Ryan, Michael; Great Hamilton Street, Glasgow
 SMITH, Right Rev. ALEXANDER, D.D., Bishop of Parium,
 Coadjutor of the Western District; 34, Great Clyde
 Street, Glasgow
 Sharp, John; St. Mary's College, Blairs, by Aberdeen
 Shaw, John; Rutherglen, by Glasgow
 Sheedy, John; Barrhead, by Glasgow
 Small, Eugene; Stanhope Street, Glasgow
 Small, Henry; Dumfries
 Smith, Andrew; Kirkcudbright
 Smith, William; St. Mary's College, Blairs, by Aber-
 deen
 Stothert, James A.; 17, Brown Square, Edinburgh
 Strain, John; Dalbeattie, by Dumfries
 Stuart, John; Stirling

Stuart, Robert ; Tombae, by Ballindalloch
 Sutherland, John ; Preshome, Enzie, by Fochabers
 Taggart, Patrick ; Hawick
 Thomson, John ; Woodside of Strachan, by Mintlaw
 Thomson, William ; Ayr
 Tochetti, Charles ; Inverury, by Keith-hall
 Wallace, Thomas ; Kilmarnock
 Wallace, William ; Traquair House, by Peebles
 Witham, Thomas ; Kirkconnell, by Dumfries

ORDINATIONS AND APPOINTMENTS.

EASTERN DISTRICT.

THE Rev. Francis Mackerrell was born in Paisley on 13th April, 1825, entered St. Mary's College, Blairs, on 24th July, 1838, and thence was sent to the Scots College, Rome, on 27th July, 1839. Having returned home in bad health in the autumn of 1848, he was again admitted to Blair's College on the 27th December of that year, and was there ordained Subdeacon by the Right Rev. Dr. Kyle on the 11th April, 1850. Having finished the usual course of studies, he was promoted to the order of Deacon on the 2d, and to the Priesthood on the 3d May, 1851, by the Right Rev. Dr. Carruthers. On the 13th May he set out for Campsie, where he remained till November, when he was appointed to the new Mission of Linlithgow.

The Rev. David M'Cartney was born in Edinburgh on the 18th June, 1826, and entered Blairs College on the 6th July, 1841, whence he was, on 10th June, 1846, sent to the Scots College of Valladolid. Having left that College in November, 1847, he was readmitted to Blairs on the 14th of December following. On completing his theological studies, he was there ordained Subdeacon on the 1st, Deacon on the 2d, and Priest on the 3d May, 1851, by the Right Rev. Dr. Carruthers. On the 11th May he set out for Dundee, where he is now stationed.

The Rev. William Downie, born in the parish of Inverleithen, Peeblesshire, on the 5th of June, 1825, was received into Blairs College on 25th July, 1838, and thence proceeded to the Scots College, Rome, on the 24th July, 1841. He was there ordained Subdeacon on the 15th, Deacon on the 23d, and Priest on the 30th March, 1851, by the Archbishop of Iconium, Vicegerent of Rome, and returned to Scotland in September following.

The Rev. Michael O'Beirne was born in the parish of Loughglyn, county Roscommon, in 1824, and having gone through the lower studies in the Diocesan Seminary of Achonry, was sent to Maynooth College in 1842, by the Right Rev. Dr. Burke, then Bishop of Elphin. After completing the usual course there, he was ordained Subdeacon on the 16th, Deacon on the 17th, and Priest on the 18th of July, 1850, at the village of Clontarf, near Dublin, by the Right Rev. Dr. Browne, present Bishop of Elphin. He came to the Eastern District on the 3d November, 1851, and is now stationed in the new Mission of Kirkcaldy.

WESTERN DISTRICT.

The Rev. Roderick Chisholm was born at Balnahaun in Strathglass, Inverness-shire, on the 11th February, 1825, and was admitted into St. Mary's College, Blairs, on 1st July, 1837. Thence he was sent to the Scots College, Rome, on 27th July, 1839, where he was ordained Subdeacon on Holy Saturday, Deacon on Easter-Monday, and Priest on the second Sunday after Easter, 22d April, 1849. Having remained two years longer in Rome, he returned to Scotland in June, 1851, and, after being for some months in Badenoch, has been appointed to St. Mary's Parish, Glasgow.

The Rev. Alexander Reid was born in Aberdeen on the 15th February, 1828, and was sent in June, 1838, to the Benedictine Seminary of Ratisbon. Having returned from Germany in 1844, he was admitted to Blairs College on the 25th August of that year, and on completing his theology, was called on the 20th December, 1849, to Glasgow, where he was ordained Subdeacon in January, and Deacon in February, 1850. A dispensation, for want of the canonical age, having been obtained from Rome, he was raised to the Priesthood by the Right Rev. Dr. Smith on the 3d December, 1850, and attached to St. Andrew's Parish. Soon after he was sent to Stranraer, to perform Missionary duty during the absence of the regular incumbent from his charge.

The Rev. William Allan was born in Edinburgh on the 8th December, 1825, was received into the Catholic Church by the Rev. William Gordon at St. Andrew's Church, Glasgow, on the 20th August, 1848, and confirmed by the Right Rev. Dr. Murdoch on the 23d of the same month. He entered the Seminary of St. Sulpice, Paris, on the 7th of September of the same year, and received the clerical Tonsure and all the orders from Monseigneur Sibour, present Archbishop of Paris, being ordained Priest on the 14th June, 1851. Soon after he returned to Scotland, and entered on Missionary duties at St. Andrew's, Glasgow, on the 23d August of the same year.

CLERICAL CHANGES IN 1850-51.

Rev. Jeremiah Buckley, from Airdrie to Newton Stewart.
 Rev. James Gordon from St. Mary's College, Blairs to Beauly.
 Rev. Coll Macdonald, from Canna Island to Knoydart.
 Rev. Allan Maclean, from South Uist to St. Mary's, Glasgow.
 Rev. John Stuart, from Campsie to Stirling.

CONFIRMATIONS IN 1850-51.

EASTERN DISTRICT.

CONFIRMED.

Dundee—29th June—by the Right Rev. Dr. Carruthers, .. 350
 Dundee—14th September—by the Right Rev. Dr. Carruthers, .. 394

Leith—25th May—by the Right Rev. Dr. Gillis,	90
Edinburgh—1st June—by the Right Rev. Dr. Gillis,	242

WESTERN DISTRICT.

Lanark—10th Nov., 1850—by the Right Rev. Dr. Murdoch, ..	70
Paisley—29th Dec., 1850—by the Right Rev. Dr. Murdoch, ..	113
Hamilton—23d Feb., 1851—by the Right Rev. Dr. Murdoch, ..	130
North Morar—29th May—by the Right Rev. Dr. Murdoch, ..	55
Moidart—1st June—by the Right Rev. Dr. Murdoch,	110
Arisaig—8th June—by the Right Rev. Dr. Murdoch,	54
Houston—29th June—by the Right Rev. Dr. Murdoch,	164
Glasgow, at St. Mary's—6th July—by the Right Rev. Dr. Murdoch,	437
Kilmarnock—20th July—by the Right Rev. Dr. Murdoch, ..	229
Glasgow, at St. Joseph's—28th Sept.—by the Right Rev. Dr. Murdoch,	189
Glasgow, at St. Patrick's—19th Oct.—by the Right Rev. Dr. Murdoch,	106
Pollockshaws—26th Oct.—by the Right Rev. Dr. Murdoch, ..	127
Glasgow, at St. John's—16th Feb.—by the Right Rev. Dr. Smith, about	200
Greenock—6th July—by the Right Rev. Dr. Smith, about ..	400
of whom 50 converts, and 90 from Port-Glasgow.	
Dumbarton—by the Right Rev. Dr. Smith, about	122
Glasgow, at St. Andrew's—by the Right Rev. Dr. Smith, about	250
Coatbridge—by the Right Rev. Dr. Smith, about	300

NORTHERN DISTRICT.

Tombae—23d March—by the Right Rev. Dr. Kyle,	29
Chapeltown—25th March—by the Right Rev. Dr. Kyle, ..	37
Tomintoul—30th March—by the Right Rev. Dr. Kyle, ..	42
Glengairn—4th May—by the Right Rev. Dr. Kyle,	30
Braemar—11th May—by the Right Rev. Dr. Kyle,	53
Eskadale—18th May—by the Right Rev. Dr. Kyle,	68
Preshome—8th June—by the Right Rev. Dr. Kyle,	108
Aberdeen—22d June—by the Right Rev. Dr. Kyle,	82

OBITUARY FOR 1851.

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.

It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins.—2d Machab. xii. 46.

Died, at Antigonish, Nova Scotia, Oct. 4, the Right Rev. William Fraser, D.D., Bishop of Arichat, in the 72d year of his age, and 27th of his Episcopacy.

Of your charity pray for the repose of the soul of Mrs. Ann Scanlan, who died at No. 4, Bank Street, Edinburgh, on 3d Dec., 1850, aged 78.

Died, at Inverness, on 1st April, Jane Mary, eldest daughter of Colin Chisholm, Esq.

Died at Airtully, Perthshire, on 21st May, Mr. Neil Macdonald.

Died, at No. 5, Ainslie Place, Edinburgh, on 26th August, Harriet Eugenia, wife of Angus Fletcher of Dunans.

Died, at 1, St. Vincent Street, Edinburgh, on 12th Oct., Miss Anne Arnott.

May they rest in peace.

Colleges.

ST. MARY'S COLLEGE, BLAIRS.

	ORDAINED.
<i>President</i>	Rev. John Macpherson, 1827.
<i>Emeritus</i>	Rev. John Sharp,..... 1795.
<i>Procurator</i>	Rev. Donald Carmichael,..... 1808.
<i>Professors</i>	{ Rev. George A. Griffin,..... 1834.
	{ Rev. William Smith,..... 1843.
	{ Rev. William Caven,..... 1848.

N.B.—For the course of studies, terms of admission, &c. see Advertisement at the end of Directory.

FOREIGN COLLEGES CONNECTED WITH THE SCOTTISH MISSION.

ROME, 1600.—The Rev. Alexander Grant, D.D., *Rector*, 1834.

PARIS, 1326.—The College house in Paris is not occupied by the Scottish students, who are educated in the French ecclesiastical establishments.

VALLADOLID, { Rev. John Cameron, *Rector*, 1814.
St. Ambrose's, 1773. { Rev. John Cowie, *Vice-Rector*, 1832.

RATISBON, { Father Benedict Deason, *Prior*.
St. James'. { Father Anselm Robertson.
 { Rev. Lewis Ferguson, 1841.

Besides the above, there are Students for the Scottish Mission in the Seminary of Propaganda, Rome; also, at Cambrai, Arras and Douay, in France.

ST. CLEMENT'S ACADEMY, WELLBURN,

NEAR DUNDEE.

Rector—Rev. William Bennett.

Vice-Rector and Prefect of Studies—Rev. John Prendergast.

N.B.—For course of studies, terms of board, and other particulars, see Advertisement at the end of the Directory.

Convents and Conventual Schools.

ST. MARGARET'S CONVENT,

EDINBURGH.

Chaplain—Rev. Alexander O'Donnell.

The terms of board and education may be learned on application to the Reverend Mother Superioress of the Convent.

CATHOLIC BOARDING SCHOOL,

14, GEORGE'S SQUARE, EDINBURGH.

(Conducted by the Religious of St. Margaret's Convent.)

The terms, &c. may be learned from the Superiors.

CONVENT OF THE IMMACULATE CONCEPTION,

58, CHARLOTTE STREET, GLASGOW.

(For an account of this Convent, see Directory for 1851, pp. 118-119.)

The Convent School is attended by upwards of seventy Scholars, besides a number of Pupil Boarders. The Sisters also take charge of three Female Day and Evening Schools, with an average of from 200 to 300 Scholars each, viz. :—St. Andrew's Parish School, St. Andrew's Square ; St. John's School, Portugal Street ; and St. Joseph's School, Woodside Road, Cowcaddens. In these the pupils are taught Reading, Writing, Arithmetic, Plain Sewing, and the Christian Doctrine. They also superintend the Sunday Female Schools of these Parishes, which are attended by about 2000 girls.

During the course of last year, nine young Ladies received the habit of the Order, and on the 16th July, 1851, eight Novices made their religious profession.

N.B.—See Advertisement at the end of Directory.

CONVENT OF THE SISTERS OF MERCY.

ABERCROMBY STREET, GLASGOW.

(For an account of this Convent, see Directory for 1851, pp. 120-121.)

These Religious have the immediate charge of the Female Orphan Institution, and of St. Mary's Day and Evening Female School (about 400 girls). They also superintend St. Mary's Female Sunday Schools, which, on an average, number 600 girls.

During last year five young Ladies received the white veil in this Order.

CONVENT OF THE GOOD SHEPHERD,

DALBETH HOUSE, NEAR GLASGOW.

Vivat Jesus † et Maria!

And Jesus answering, said to him : Simon, I have somewhat to say to thee. But he said, Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which, therefore, of the two loveth him most? Simon answering, said : I suppose that he to whom he forgave most. And he said to him : thou hast judged rightly.—Luke vii. 40-43.

The ORDER of OUR LADY OF CHARITY of the GOOD SHEPHERD was founded in 1651, by the Rev. Father Endes, whose life will shortly be published, among those of the modern Saints, by the Fathers of the Oratory. The first Mothers were Nuns of the Visitation, who undertook to form to the religious life the infant community which he established, and which has since spread into every quarter of the globe. Wherever sin and suffering exist, wherever shame and remorse are found, there is the province of the Nun of our Lady of Charity of the Good Shepherd, there is the home of the lost child.

Till very lately, the only House of the Order in this country was at Hammersmith ; now happily there are Branch foundations of it in Glasgow and Bristol ; not that, alas ! Britain has less need of such establishments than France, Italy, Belgium, America, or Africa ; on the contrary, the need is much greater ; but we believe the Order is scarcely understood by those who, in this country, could help to extend it. Bishops and Priests set the highest value upon the Institute, and many wish to introduce it into their Diocesses ; but for this, labourers in the good work are necessary, before so great a blessing can be widely diffused.

We think the prevailing feeling in this country, on the part of those who wish to embrace a religious life, is a dread of undertaking the charge of Penitents, and a complete ignorance and misconception of a Convent of this Order. It is supposed by many that the Nuns and the Penitents are living together as friends and companions under the same roof. Indeed, with some a still greater confusion of ideas exists. They consider the words "Nun of the Good Shepherd" and "Penitent" synonymous ; whereas the truth is, the utmost reserve and most formal distinction separate the *Convent* and the *Asylum*. It is an article of the Rule that no person, whatever her qualities, fortune, rank, or influence might be, who had fallen into sin, or been suspected, with any reasonable foundation, of having led a depraved life, could ever be admitted into any of our Convents in any country, though she might be perfectly converted, and had led a good life for many years—in no capacity could she serve the Community. The same Rule exists for the Lay Sisters as for the Choir Nuns, and for the *Tourières* or *Out-door Sisters*, as for the Lay Sisters. The Nuns have their own Refectory, Community-room, Cells, and all other apartments exclusively belonging to them, as in any other Convent into which the Penitents have no entrance. Those appointed to be with them (and they are never left without a Religious in every department of their labours), go with them at stated hours, relieving each other according to the arrangement of their

Superioress ; so that the *home* of the Religious is her Convent, and she goes to the adjoining Asylum, as any Nun of the Order of Mercy would visit the sick, consoling them with kind and cheering words and serious advice ; but the Nun of the Good Shepherd, no more than the Nun of Mercy, lives with the object of her care.

Another mistake is, the groundless misapprehension some people have that a young and modest person may be injured or contaminated by intercourse with the Penitents. How far this danger is imaginary and unfounded can, perhaps, be known only by those who are so happy as to experience the contrary ; but even those who visit the house are and must be struck with the downcast eye and humble bearing of those poor souls for which Christ died. It is a sight to rejoice the Angels, and to gladden the heart of the beholder to see the change which grace has wrought in those poor forlorn ones. Many of them have become weekly communicants, others are far advanced in a spiritual life, all are grateful and happy. What a change from the reckless and sinful life they had hitherto led ! Where can we now see a trace of that degradation which followed, in many instances, the betrayal of confiding innocence ? Many, ere the years of childhood are well past, crave the guidance of the Nuns of the Good Shepherd.

The Rule for the Penitents, that no allusion be ever made to their past life, is most imperative, and even the First Mistress, who gives them instructions on moral and religious duties, is forbidden ever to allude in any way to the vice contrary to chastity. An abhorrence of sin in general is all she endeavours to inculcate ; but, by no insinuation or direct word does she imply her knowledge of their previous life. In fact, as St. Mary Magdalen is never alluded to in Holy Scripture as looking back to her sinful life, so the Nun of the Good Shepherd aims at drawing forth the better traits of character in the abandoned ; and they, in imitation of their great Patroness, should weep over, but never speak of their previous unhappy life.

The days of the Penitent of the Good Shepherd are spent alternately in prayer, work, and the innocent amusements, we may almost say, of children. No one, without seeing it, could believe how interested they are about trifles—no one, without seeing it, could understand the spirit of “the class”—none, but those who are with them, can tell how happy they are in their little gardens and plots of ground, on which they bestow the greatest care, devoting their flowers to deck out little Altars of the Blessed Virgin which are placed in all their apartments. There are those among them who seem to have perfectly recovered the *innocence of character* which one is apt to believe irretrievably lost. We assert, and can prove, that the fallen *Catholic* who enters upon a life of penance becomes “a new creature,” and that there *is* hope where persons are accustomed to think all is desperate. One cannot bear to think that Jesus our Blessed Lord should receive again, after Confession and Absolution, these, his strayed and lost sheep, and that we, his erring creatures, should frown upon and scorn them. When once within the door of the Asylum, a new life opens upon these desolate victims of the world’s contempt. Many had never, since their fall, till that moment, known the sweetness of a kind and compassionate word ; bitter remorse, shame, and desperation, following a first fault, have urged the wretched sinner to deeper guilt ; the scorn of the world, and the

taunting of bad companions have many times hardened the heart; dried up every bitter feeling, and driven almost to despair many who were meant for better things.

The regularity of discipline in the Asylum, the absence of all excitement, the hours of prayer and those of silence, but, above all, the grace of God, soon make an evident change in the very demeanour of the Penitent newly entered. But if, as it may happen, she continue insensible to such impressions, and fall into such faults as evil conversations, after several admonitions and such punishments as separation from her companions, deprivation of her tea, or the like, she is dismissed from the shelter and protection of the Convent for the sake of the others whom she might injure. This, thank God, is not of frequent occurrence; for it is a fact, that the manner in which the Penitents are permitted to address the Religious, calling them "mother," and the endearing word of "child" in reply, has more power than the most severe measures.

The Penitents, in part, support themselves by their labour; but were it not for the never-tiring generosity of our charitable Annual Subscribers, and the kindness of those Visitors to the Establishment who bestow an alms, and, above all, our confidence in our Father in Heaven, upon whom we have cast our care, and whom we have never found wanting, we should find it an anxious undertaking to feed and clothe so many, almost all of whom come to us utterly destitute, and are totally dependent upon us. We also hope that, ere long, other Houses may be founded, to spread the good tidings of great joy to the forlorn outcast, to the houseless wanderer. The blessing which Almighty God seems to have bestowed on our Noviciate in England (granted by his Vicar upon earth in 1849), is to us another manifestation of his Divine will, that this country also should participate in the good which this Order has effected in others. Seventeen novices are now wearing the Holy Habit; two of them will be professed ere this paper meet the eyes of the public; almost as many more have, after trial, been found unsuited to the Religious life.

Who would shrink from this holy work? Who would fear for those near and dear to them, when they find that, moved by an interior grace, they are called to join "the Order of our Lady of Charity of the Good Shepherd?" Is it a little thing to save one soul? Is it a slight consolation at the hour of death to reflect on a life so passed? It is a glorious and wonderful work, and the hand of God is there. We could fill pages with histories of the most wonderful conversions which appear almost miraculous; but this would be imprudent. We entreat all who read this, if they cannot give help in money, and, by this means, co-operate in the salvation of souls, to say at least a prayer for those whose happy privilege it is to rest continually at the feet of Jesus, with Mary and Martha, praying and working in the House of God.

Laudetur Deus!

The Convent of the Good Shepherd, Dalbeth, is a Branch of that at Hammersmith. For some time back, that community had thought of extending the Institute to Scotland. A visit made by R. I. J. Monteith, Esq. of Carstairs, and Mrs. Monteith to that Establishment determined them to request at once the Vicars Apostolic to for-

ward the views of the good Religious, who accordingly purchased the Mansion-house of Dalbeth, near Glasgow, took possession of it on the 19th of March, 1851, and shortly afterwards received their first Penitent. The number of these is at present about thirty, many of whom have now become pious and edifying.

The Religious Community consists of three Choir Religious, two Lay Sisters, and one Tourière, who, as it may well be imagined, are by far too few for the heavy duties devolving upon them. Meanwhile, the Catholics of Scotland are earnestly requested to consider their position. A heavy debt exists upon their Convent, the interest of which these poor Religious must pay. Thirty poor fellow-beings, once degraded and lost, now found and reclaimed, have to be supported; their work cannot do more than half feed and clothe them. This Asylum is National as well as Catholic. From every part of the Kingdom, the poor lost child receives a cordial welcome, while the Religious of the Good Shepherd possesses a bed whereon to place her, and a morsel of bread wherewith to feed her. The Religious, therefore, appeal to every Catholic in Scotland (and surely they will not appeal in vain) to aid them in this great cause, and, by their charitable efforts, to procure for the most helpless and friendless of God's creatures a *home*, where they may complete their reconciliation with their Heavenly Father and save their souls.

Subscriptions will be received and forwarded to them by the Right Rev. the Bishops in Scotland; by any of the Clergymen in or near Glasgow; by the Very Rev. John Macpherson, President of Blairs College; by the Rev. Angus Mackenzie, Eskdale, near Beauly; or by any the Catholic Clergymen in Scotland.

The Prayers of the Community will be constantly offered for their Benefactors. The Rule obliges to the following:—

- 1.—The Holy Sacrifice, twice in the month, for living Benefactors.
- 2.—In the months of March and September, a *Requiem* Mass is said for the Dead.
- 3.—Twice in the day, the *De Profundis* is said by the Community for the same; and Once, after Matins, the *Hail Mary* is said for the Living.
- 4.—A general Communion is offered every Month, for the Benefactors, and two Sisters communicate every Saturday for their "Intentions."

ASSOCIATION OF ST. MARGARET.

THIS Association was constituted on 10th June, 1848, for the Protection of the Catholic Poor and Labouring Classes in Scotland, and for the Improvement of their Social and Physical Condition.

The views of the Promoters are explained in a Prospectus which was issued in January, 1849, after having been submitted to the Bishops and many of the Clergy and influential Laity in the different Districts.

The first General Meeting was held in Edinburgh in February, 1849—the Right Reverend Bishop Murdoch presiding. At this Meeting a General Committee was appointed, composed of the influential names among the Catholics of Scotland, with authority to nominate an Acting Council.

The Acting Council submitted their First Report at a General Meeting held at Edinburgh on the 4th February, 1851. This Meeting was presided over by the Venerable President of the Association, the Right Rev. Bishop Carruthers, the Right Rev. Bishop Gillis also assisting at it; and the proceedings, which have since been published, along with the Report of the Acting Council, exhibit a view of the Society's operations, during the first two years of its existence.

The following Excerpt from the Prospectus and Report will serve to explain the objects and aim of the Association, and to elucidate its spirit. After referring to several examples of the hardships and oppressions to which our poor Catholics are frequently exposed, and particularly to the case of our Orphan Children in Workhouses, the Prospectus proceeds—

It is for the remedy of such oppressions that it is now desired to form a ready and efficient organ, and one that shall address itself to the various causes bearing hard upon the economical condition of the Catholic poor of the whole of Scotland.

With this view, and having at the same time a special regard to the intellectual and moral results which, it is hoped, will accompany their rescue from external misery and degradation, it has been proposed to found a Scottish Catholic Association.

But, before entering into any further mention of objects and plans, it is well to state that there are several conditions under which alone such an Institution seems desirable to the proposers.

1st, It is scarcely necessary to say that such an enterprise must shun all that is commonly called politics. As a standing rule, it must not permit itself to be named in connexion with the watchwords or doings of parties, lest energies should be wasted by a variety of outlets, and a pretext be given for the reproaches or misconstructions of any man.

2d, Not hoping to bring about a better time for all, except by working under the influences of the One Holy Catholic and Apostolic Church, they would endeavour to engrain upon their humble beginnings a character frankly and thoroughly Catholic.

They consider that the Association should start emphatically as a Catholic Benevolent Institution; therefore, not without the sanc-

tion and Apostolic Benediction of our Bishops, nor without arranging to sanctify its labours by united supplication for Divine guidance, at stated periods, in the House of God. It should commence with a determination neither to encroach on fields more peculiarly ecclesiastical, nor, on the other hand, to fall into a more secular character than is necessary for the charitable purposes aimed at.

It is, therefore, proposed to solicit their Lordships, the Bishops of Scotland, to become members of the directing council of the Association; to have it provided that the Holy Sacrifice be specially offered up for its well being on the Commemorations of St. Andrew, St. Patrick, and St. Margaret, and also, on the Festival of our Blessed Lady, Help of Christians.

It is also wished to place the labours of the Association under the special invocation of one most eminent in her time for devotion to this country, and to the poor of Christ—to wit, the glorious St. Margaret, Queen of Scotland. The objects of the Association are, doubtless, the same as those she was wont so strenuously to promote while the crown of this ancient kingdom rested on her brows. Recalling her ardent patriotism, her queenly wisdom, her humble charity, and, in short, taking her in some sort as the representative of the old spirit of Catholic government, the loss of which has increased so many of the evils of our time—the proposers of this design desire to see it established under some such title as the following:—

“The Association of St. Margaret, for the Protection of the Catholic Poor and Labouring Classes in Scotland, and for the Improvement of their Social and Physical Condition.”

Thus the Association—if it shall be sanctioned—will bear upon it the stamp of devotion to the Church, of loyal patriotism, and of practical charity, while every germ of future embarrassment will have been excluded, so far as ordinary prudence can foresee.

These preliminary conditions having been laid down, the general scheme of action may be briefly sketched as follows:—

The Association will present a body, officers, and funds, by which cases of harshness or illegality in the treatment of the poor may be made known and redressed; their place of business will be, at all times, a centre to which information about such cases may be communicated. Legal steps will be taken, at the discretion of the Managers, subordinate of course to professional advice, and with a scrupulous regard to their financial resources. The Association will cause its existence to be as widely known as possible among the poor; so that there may be a tolerable security felt that few cases of a very gross description will escape attention.

The Association will endeavour to obtain for Catholic soldiers, sailors, pensioners, invalids in hospitals, poor in workhouses, and prisoners in jails, the benefits of religion, and all due protection in other respects.

It is also earnestly hoped, as before mentioned, that it will be found a powerful aid to the spiritual authorities for the protection of our orphan poor.

The redress, then, of such grievances, and resistance to the oppressions before spoken of, whether by remonstrances more or less private, or by exposure through the press, or through public meet-

ings, or by legal proceedings, form the first business which the Association would undertake.

Should the Association, however, receive the support which its promoters confidently anticipate, many other objects of importance may be advantageously undertaken by it, although it may tend to its greater efficiency to restrict its operations till such time as its stability and strength shall warrant their extension.

The Prospectus then proceeds to indicate a few measures, which would naturally fall within the range of the Society's operations as an Institution for the Improvement of the condition of the humbler classes of Catholics, such as the establishment of a Loan Fund, Increase of Confraternities, Lectures, &c. The following Excerpt from the Report gives some account of its operations in reference to the important matter of Catholic Education :—

It appeared to the promoters of the Association that one important field of labour in which their assistance might be beneficial, was supplied in the case of the Catholic Schools. The instances in which the Association have hitherto been asked to interfere, are those of Leith, Airdrie, and Dunfermline; and the plan which it is proposed to follow in other cases may perhaps be best understood by an explanation of what has actually been done in the case of Leith.

As already stated, the mission there was opened only in 1846. No Catholic school existed for some time afterwards. So great was the necessity for a school on the one hand, and the difficulty in the way of its establishment on the other, from the want of an efficient teacher, and other causes, that the rev. gentlemen in charge of the mission had to choose the alternative of leaving the children wholly without instruction, or of undertaking, in addition to their ordinary arduous duties, the actual discharge of those of the teacher;—and visitors to the Leith school have been at once edified and pained in witnessing the exertions which the Rev. Mr. Carlyle, and the Rev. Mr. Grant, have successively had to make, in communicating to the poorest of the children the benefit of a religious education. Such a state of things could not well be permitted to continue, and the Association took an active interest in applying the only remedy of which the case admitted, by endeavouring to procure, in the first instance, an efficient teacher. In the circumstances of the case, this was a matter of some difficulty, by reason both of the comparatively limited number of persons really well qualified to conduct the business of a school, and of the poverty at that time of the Leith mission, which rendered it difficult, if not impossible, for the clergymen there to hold out a sufficient inducement to a competent person, had any such existed. In these circumstances, the Council of the Association were fortunate in meeting with a young person whose just and moderate expectations it appeared possible to satisfy, while his character and talents seemed to recommend him peculiarly for the situation of teacher, provided he were afforded the means and opportun-

ity of entering upon the necessary course of study. The Association felt that a small sum could not be applied in a way more in harmony with its objects than in furnishing the pecuniary aid necessary to enable this young person to qualify himself. They accordingly advanced a small sum, by way of loan, by which he was enabled to attend the Edinburgh Normal School, in which he studied for several months; and thus, at a very trifling, or rather at no sacrifice, the Association accomplished the twofold purpose of supplying to the Catholic Community an efficient teacher, and, at the same time, contributing to the advancement of a very excellent young man in the walk of life most suited to his particular gifts—fulfilling, in one act, two principal objects named in the original prospectus. The benefits resulting from the measure will soon become more apparent in our future reports; but, to furnish some idea of their extent, it may, for the present, be sufficient to state, that the number of children attending the school has not only been raised from FORTY or FIFTY—at which they stood at the date of his taking charge of the school—to upwards of TWO HUNDRED, but that the discipline of the school, as well as the progress of the children, is now such, that the rev. gentlemen who have charge of the Leith mission have applied for a share of the Government aid to schools, and three pupil teachers having already passed their examination by her Majesty's Inspector, and under the direction of the Master, giving their assistance in conducting the active duties of the school.

The Association has also entertained applications for maps, and other school requisites, as well as for school prizes, in the three instances already mentioned, and they have availed themselves of the services of a gentleman possessing a practical acquaintance with the management of schools, and a member of the Educational Institute of Scotland, to assist in giving effect to their views generally. His visits to the Leith school have been acknowledged by the Rev. Mr. Grant, and others interested, to have already been productive of the most beneficial results, while his reports to the Council afford the best guidance as to the particular form in which its assistance can be made most useful. The gentleman alluded to is Mr. L. Harkin, Hill Street, Edinburgh.

The Council concludes by observing, that they have given the foregoing sketch of their proceedings, with regard to schools, as furnishing the basis of a scheme of future action, and in the hope that even the little which has yet been attempted may afford sufficient evidence of their anxiety to take every means in their power to promote an object of such surpassing interest as that of the education of our poor children.

In regard to the education of Catholic children, it is considered desirable that the Association of St. Margaret should take up in Scotland a position somewhat similar to that which the Catholic Poor School Committee occupy in England, and that their aim should be to bring the schools to such a state of efficiency, as will ultimately secure for them the highest possible advantage to be derived under the Government Schemes for promoting National Education. With this view, it is proposed to appoint a Committee to take a special interest in this branch of the Association's labours, the members of such Committee to be nominated, and the nature and limits of its duties defined, by the Bishops.

In consequence of the passing of the Act of last session of Parliament, known as "the Ecclesiastical Titles Act," and the numerous instances of individual oppression which have recently been reported in so many quarters, the promoters of St. Margaret's Association, after taking pains to collect the views which prevailed throughout the Catholic body, have deemed it necessary, for a time at least, to introduce some modification of one of the Rules on which they had heretofore acted, and to adopt a Resolution which, without sacrificing its independence as a distinct national Association, or seriously abandoning its first principles, may serve to establish such a connexion with our Catholic brethren in Ireland and England as may be hoped to prove advantageous to all, and afford an opportunity of co-operating with them by every means within the Constitution, which the circumstances of our Holy Religion in this country, or in any part of it, may seem to recommend, as alike prudent and available.

All communications, on subjects connected with the Association, to be addressed to J. F. Gordon, Esq. No. 53, George Street, Edinburgh.

Subscriptions and Donations in aid of the objects of the Association will be received by the Treasurer, Secretary, or any of the Members of the Acting Council.

For a List of the Council, see Advertisement at end of Directory.

CATHOLIC HIERARCHY IN 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—55 parishes. Most Rev. Dr. PAUL CULLEN, Archbishop of Armagh, and Primate of all Ireland, *Armagh*.
- II. Diocess of Derry—35 parishes. Right Rev. Dr. John M'Laughlin, Bishop, *Londonderry*.
Right Rev. Dr. Patrick Kelly, Coadjutor, *Londonderry*.
- III. Diocess of Clogher—38 parishes. Right Rev. Dr. Chas. M'Nally, Bishop, *Clogher*.
- IV. Diocess of Raphoe—26 parishes. Right Rev. Dr. Pat. M'Gettigan, Bishop, *Letterkenny*.

- V. Diocese of Down and Connor—41 parishes. Right Rev. Dr. Cornelius Denvir, Bishop, *Donegal Street, Belfast.*
- VI. Diocese of Kilmore—43 parishes. Right Rev. Dr. Jas. Browne, Bishop, *Cavan.*
- VII. Diocese of Ardagh—41 parishes. Right Rev. Dr. Wm. Higgins, Bishop, *Ballymahon.*
- VIII. Diocese of Meath—68 parishes. Right Rev. Dr. John Cantwell, Bishop, *Mullingar.*
- IX. Diocese of Down and Connor—17 parishes. Right Rev. Dr. Michael Blake, Bishop, *Newry.*

PROVINCE OF LEINSTER.

In this Province there are four Dioceses ; DUBLIN—the Archdiocese, Kildare and Leighlin, Ossory, Ferns.

- X. Archdiocese of Dublin—48 parishes—9 in the city and 39 in the county. Most Rev. Dr. DANIEL MURRAY, Archbishop of Dublin and Primate of Ireland, 9, *Mountjoy Square, Dublin.*
- XI. Diocese of Kildare and Leighlin—47 parishes. Right Rev. Dr. Francis Heally, Bishop, *Braganza House, Curlew.*
- XII. Diocese of Ossory—39 parishes. Right Rev. Dr. Edward Welsh, Bishop, *Kilkenny.*
- XIII. Diocese of Ferns—38 parishes. Right Rev. Dr. Milesius Murphy, Bishop, *Enniscorthy.*

PROVINCE OF MUNSTER.

In this Province there are eight Dioceses ; CASHEL and EMLY—the Archdiocese, Cork, Killaloe, Kerry, Limerick, Waterford and Lismore, Cloyne and Ross.

- XIV. Archdiocese of Cashel and Emlý—47 parishes. Most Rev. Dr. MICHAEL SLATTERY, Archbishop, *Thurles.*
- XV. Diocese of Cork—35 parishes. Right Rev. Dr. William Delany, Bishop, *Cork.*
- XVI. Diocese of Killaloe—53 parishes.
- XVII. Diocese of Kerry—45 parishes. Right Rev. Dr. Cornelius Egan, Bishop, *Killarney.*
- XVIII. Diocese of Limerick—44 parishes. Right Rev. Dr. John Ryan, Bishop, *Limerick.*
- XIX. Diocese of Waterford and Lismore—38 parishes. Right Rev. Dr. Nicholas Foran, Bishop, *Waterford.*
- XX. Diocese of Cloyne. Right Rev. Dr. Timothy Murphy, *Fermoy.*
- XXI. Diocese of Ross. Right Rev. Dr. Keane, Bishop ———

PROVINCE OF CONNAUGHT.

In this Province there are seven Dioceses ; TUAM—the Archdiocese, Clonfert, Achonry, Elphin, Kilmacduagh and Kilfenora, Galway, Killala.

- XXII. Archdiocese of Tuam—54 parishes. Most Rev. Dr. JOHN M'HALE, Archbishop, *Tuam.*
- XXIII. Diocese of Clonfert—23 parishes. Right Rev. Dr. J. Derry, Bishop, *Loughrea.*
- XXIV. Diocese of Achonry—23 parishes. Right Rev. Dr. Pat. M'Nicholas, Bishop, *Achonry, Ballaghaderin.*

- XXV. Diocese of Elphin—40 parishes. Right Rev. Dr. George J. P. Browne, Bishop, *Sligo*.
- XXVI. Diocese of Kilmacduagh and Kilfenora—19 parishes. Right Rev. Dr. Edmund French, Bishop, *Gort*.
- XXVII. Diocese of Galway—13 parishes. Right Rev. Dr. L. O'Donnell, Bishop, *Galway*.
- XXVIII. Diocese of Killala—22 parishes. Right Rev. Dr. Feeny, Bishop, *Killala*.

CATHOLIC HIERARCHY IN ENGLAND.

- I. Archdiocese of WESTMINSTER. His EMINENCE the Most Rev. NICHOLAS WISEMAN, Cardinal Priest of the Holy Roman Church, by the title of St. Pudentiana, Archbishop, 25, *Golden Square, London*.
- II. Diocese of SOUTHWARK. Right Rev. Dr. Thomas GRANT, Bishop.
- III. Diocese of HEXHAM. Right Rev. Dr. William HOGARTH, Bishop.
- IV. Diocese of BEVERLY. Right Rev. Dr. John BRIGGS, Bishop.
- V. Diocese of LIVERPOOL. Right Rev. Dr. George BROWN, Bishop.
- VI. Diocese of SALFORD. Right Rev. Dr. William TURNER, Bishop.
- VII. Diocese of SHREWSBURY. Right Rev. Dr. James BROWN, Bishop.
- VIII. Diocese of MINEVIA and NEWPORT. Right Rev. Dr. Thomas Joseph BROWN, O. S. B., Bishop.
- IX. Diocese of CLIFTON. Right Rev. Dr. Thomas BURGESS, Bishop.
- X. Diocese of PLYMOUTH. Right Rev. Dr. George ERRINGTON, Bishop.
- XI. Diocese of Birmingham. Right Rev. Dr. William B. UL-LATHORNE, Bishop.
- XII. Diocese of NOTTINGHAM. Right Rev. Dr. Joseph William HENDREN, O. S. F., Bishop.
- XIII. Diocese of NORTHAMPTON. Right Rev. Dr. William WAREING, Bishop.

CATHOLIC BISHOPS AND VICARS APOSTOLIC IN THE BRITISH COLONIES AND POSSESSIONS.

- Most Rev. John Bede Polding, Archbishop of Sidney.
- Right Rev. Charles H. Davis, Bishop of Maitland, Coadjutor.
- R. W. Willson, Bishop of Hobart Town, Van Diemen's Land.
- Francis Murphy, Bishop of Adelaide, Southern Australia.
- J. M. B. Serra, Bishop of Perth, Western Australia.
- James M. B. Goold, Bishop of Melbourne.
- Most Rev. Patrick Carew, Archbishop of Edessa, V. A. of Bengal.

CHANGES OF THE MOON IN 1852.

JANUARY begins on Thursday—31 days.

Full Moon, 7th, 9m. past 6, M. | New Moon, 21st, 27m. past 7, M.
Last Quar., 14th, 18m. past 1, M. | Sec. Quar., 29th, 34m. past 10, M.

FEBRUARY begins on Sunday—29 days.

Full Moon, 5th, 53m. past 6, A. | New Moon, 20th, 54m. past 0, M.
Last Quar., 12th, 3m. past 10, M. | Sec. Quar., 28th, 31m. past 5, M.

MARCH begins on Monday—31 days.

Full Moon, 6th, 30m. past 5, M. | New Moon, 20th, 43m. past 6, A.
Last Quar., 12th, 29m. past 8, A. | Sec. Quar., 28th, 50m. past 8, A.

APRIL begins on Thursday—30 days.

Full Moon, 4th, 24m. past 2, A. | New Moon, 19th, 45m. past 11, M.
Last Quar., 11th, 59m. past 8, M. | Sec. Quar., 27th, 3m. past 8, M.

MAY begins on Saturday—31 days.

Full Moon, 3d, 23m. past 10, A. | New Moon, 19th, 15m. past 3, M.
Last Quar., 10th, 23m. past 11, A. | Sec. Quar., 26th, 38m. past 3, A.

JUNE begins on Tuesday—30 days.

Full Moon, 2d, 26m. past 6, M. | New Moon, 17th, 47m. past 4, A.
Last Quar., 9th, 15m. past 3, A. | Sec. Quar., 24th, 47m. past 8, A.

JULY begins on Thursday—31 days.

Full Moon, 1st, 28m. past 3, A. | Sec. Quar., 24th, 2m. past 1, M.
Last Quar., 9th, 6m. past 8, M. | Full Moon, 31st, 12m. past 2, M.
New Moon, 17th, 15m. past 4, M.

AUGUST begins on Sunday—31 days.

Last Quar., 8th, 27m. past 1, M. | Sec. Quar., 22d, 2m. past 6, M.
New Moon, 15th, 58m. past 1, A. | Full Moon, 29th, 6m. past 3, A.

SEPTEMBER begins on Wednesday—30 days.

Last Quar., 6th, 34m. past 6, A. | Sec. Quar., 20th, 17m. past 1, A.
New Moon, 13th, 38m. past 10, A. | Full Moon, 28th, 25m. past 6, M.

OCTOBER begins on Friday—31 days.

Last Quar., 6th, 36m. past 10, M. | Sec. Quar., 19th, 56m. past 11, A.
New Moon, 13th, 14m. past 7, M. | Full Moon, 27th, 54m. past 11, A.

NOVEMBER begins on Monday—30 days.

Last Quar., 5th, 41m. past 0, M. | Sec. Quar., 18th, 27m. past 2, A.
New Moon, 11th, 41m. past 4, A. | Full Moon, 26th, 41m. past 6, A.

DECEMBER begins on Wednesday—31 days.

Last Quar., 4th, 22m. past 0, A. | Sec. Quar., 18th, 39m. past 8, M.
New Moon, 11th, 32m. past 3, M. | Full Moon, 26th, 10m. past 1, 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 Charles II. May 29.
Beheading of Charles I. Jan. 30. | Queen's Accession, June 20.
Queen's Marriage, Feb. 10. | Queen's Coronation, June 28.
Good Friday, April 9. | Christmas Day, Dec. 25.
Queen's Birthday, May 24.

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Advertisements.

ST. MARY'S COLLEGE, BLAIRS.

POST TOWN, ABERDEEN.

President—Very Rev. JOHN MACPHERSON.

Professors—Rev. GEORGE A. GRIFFIN, Rev. WILLIAM SMITH,
and Rev. WILLIAM CAVEN.

Procurator—Rev. DONALD CARMICHAEL.

THIS COLLEGE is the only Ecclesiastical Establishment in Scotland. Its main object is to Educate and Train for the Priesthood those who may feel themselves called to enter the Church, and to dedicate themselves to God and the salvation of souls as Clergymen on the Scottish Mission. To this object are all its funds applied, and each of the three Districts is entitled to an equal share of its benefits.

Young Gentlemen not intended for the Church are also received for their education, and the strictest attention is paid to their intellectual improvement, their religious instruction, and their moral training.

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 play-grounds are extensive.

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.

The terms for Board and Education, for Boarders, are *Thirty Pounds* per annum, paid half-yearly in advance. Clothes, &c. are extra charges. Every Pupil must bring along with him, on entering, two suits of dark-coloured clothes, and all other necessary articles of apparel.

Pupils are admitted from Eleven to Seventeen years of age. The time of entry is fixed for the last fortnight of July, and Parents and others interested in them are requested to send them at that period only. The greatest care is taken of their health, strict attention is paid to their comforts, and they are attended by a Medical Gentleman as often as occasion may require.

Further particulars concerning the plan of education, &c. may be learned by making application to any of the Right Rev. the Vicars Apostolic, or to the Superiors of the College.

ST. CLEMENT'S ACADEMY, WELLBURN,

NEAR DUNDEE.

Rector—Rev. WILLIAM BENNETT.*Vice-Rector and Prefect of Studies*—Rev. JOHN PRENDERGAST.

ON the 20TH AUGUST, this Establishment is annually RE-OPENED for the Admission of Pupils. Parents desirous of availing themselves of it are particularly requested to send their Children on that or one of the three following days, as studies will commence on Monday the 25th August.

Wellburn House lies west from the village of Lochee, about two and a half miles from Dundee, and within two miles of the Tay. The immediate objects of this Academy is to give a religious and commercial education to the Catholic youth of Scotland, while it has the ulterior object of supplying funds for the support of an Orphan Institution.

Parents in easy circumstances will find that they may here afford their children such a general and solid education as will qualify them for entering on any branch of business, and such religious instruction and moral training as will make them good Christians and valuable members of society.

The situation of this Academy is very retired, and at the same time so pleasant and salubrious, that serious sickness may be said to be a thing unknown in it. To this natural advantage are added plain, abundant, and wholesome food, domestic comfort, and out-door exercise, which have given the young gentlemen that healthy complexion which visitors never fail to remark. The lawn surrounding the house, containing above five acres of green sward, forms the play-ground on which they take exercise in manly sports five times a-day.

The Course of Studies at this Academy comprises Reading, Writing, English Grammar, and Composition, in Prose and Poetry; Geography, the Use of the Globes, History, Arithmetic, Geometry, Navigation, Algebra, Book-Keeping; the Latin, Greek, French, and Italian Languages; also the Rudiments of German, Spanish, and Hebrew, if required. A Class of Logic and Metaphysics will be opened as soon as the pupils in sufficient number offer themselves for those sciences. Drawing is also encouraged. All these branches are taught without any extra charge.

As there is an extensive Farm attached to the Orphanage, situated at about half-a-mile from the Academy, parents desirous of having their children instructed in Agriculture, will find this an opportunity rarely to be met with in similar establishments.

THE TERMS OF BOARD, &C. ARE AS FOLLOWS:—

Pupils under twelve years of age, per annum,	£17	0	0
Do. under sixteen years of age,	do.	21	0
Do. above sixteen years of age,	do.	26	5
Washing,	do.	1	5

N.B.—These fees are payable half-yearly, or quarterly, in advance.

Medical Attendance, Dancing, School-Books, and Slates, form a separate charge.

Pupils must bring along with them two suits of dark-coloured wearing clothes, and a blue suit for Sunday, consisting of jacket, or frock coat,

trousers, and cap, and must be always kept provided with every article of dress.

The annual vacation will commence on the 20th July, and terminate on the 20th August. Parents must remember that no reduction of the Board will be made if a boy be removed before the end of his quarterly term, or for the vacation.

No Pupil admitted unless recommended by his Pastor.

Visiting friends are requested to come only on Tuesdays and Fridays, and between the hours of Two and Four, P. M.

Pupils are admitted at as early a period of boyhood as they can be withdrawn from their homes. Provision is made for their tender years by the care taken of them, and the indulgences afforded them.

All further information may be obtained from the Superiors of the Academy, or from any of the Catholic Clergymen of Dundee.

CONVENT OF THE IMMACULATE CONCEPTION,
58, CHARLOTTE STREET, GLASGOW.

THE FRANCISCAN NUNS of the CONVENT OF THE IMMACULATE CONCEPTION, having completed their New Buildings, have now additional accommodation for Pupil Boarders. As they are anxious to extend the blessing of a sound education, they submit the following Prospectus for the consideration of the Catholics of the Western District, trusting that, from their very moderate Terms, many may avail themselves of the benefits which are here offered to their daughters:—

Terms per Quarter (Payable in Advance).

For Board and General Education, and Plain and Ornamental Sewing,	£4 10 0
„ Washing,	0 10 0
„ Day Scholars—Reading, Writing, Arithmetic, and Plain Sewing,	0 7 6
„ Do. do. with Geography, History, Grammar, and Ornamental Sewing,	0 10 6

Extras.

French Language,	£0 16 0
Italian do.	1 0 0
Drawing,	1 0 0
Music,	1 0 0
Singing,	0 10 0

N.B.—Two or more of the same family, for the Extras, will be entitled to 5s. reduction for each; and two or more of the same family, as Day Scholars, will each be entitled to 2s. of reduction on their Fees for the ordinary Branches.

References for further information may be made to the Superior Madame VERONICA CORRIER, 58, Charlotte Street, or to any of the Bishops or Clergymen of Glasgow.

THE ASSOCIATION OF ST. MARGARET.

COUNCIL FOR 1852.

President.

The Right Rev. Bishop CARRUTHERS.

Vice-Presidents.

The Right Hon. the Earl of TRAUQUAIR

The Right Rev. Bishop MURDOCH.

The Right Rev. Bishop GILLIS.

*Honorary Councillors.*The Right Rev. the Bishops of Scotland, *ex officio*.

The Right Hon. Lord Lovat.

Sir William Gordon of Letterfourie, Bart.

Sir William Drummond Stewart of Grandtully, Bart.

W. Constable Maxwell, Esq. of Everingham.

Captain Kyle of Binghill, Aberdeen.

The Very Rev. John Macpherson, President of St. Mary's College, Blairs.

The Rev. Stephen Keenan, Dundee.

M. Marmaduke Maxwell, Esq. of Terregles.

James Vaughan Allan, Esq. of Inchmartine.

Æneas R. Macdonell, Esq., Advocate.

The Rev. D. Macdonald, Borodale, Arisaig.

George Milner, Esq., Perth.

The Rev. Eneas M'D. Dawson, Dunfermline.

The Rev. Paul Maclachlan, Falkirk.

The Rev. D. Macnab, Airdrie.

Archibald Gerard, Esq. of Rochsoles.

William Robert Gordon, Esq., Solicitor, Banff.

Ordinary Councillors.

The Rev. William Gordon, Glasgow.	George Fenwick, Esq., Edinburgh.
The Rev. George Rigg, Edinburgh.	George M'Caul, Esq., do.
R. J. I. Monteith, Esq. of Carstairs.	J. Burns Bryson, Esq., Glasgow.
The Rev. J. Macdonald, Edinburgh.	J. Arnott, Esq., W.S., Edinburgh.
The Rev. J. A. Stothert, Edinburgh.	D. C. Yule, Esq., do.
Robert Gordon, Esq., Letterfourie.	John Forrester, Esq., do.
Charles Hargitt, Esq., Edinburgh.	Charles A. Boyle, Esq., do.

Honorary Secretary—Stodart Macdonald, Esq., 25, Heriot Row, Edinburgh.

Secretaries— $\left\{ \begin{array}{l} \text{Clerical—Rev. Joseph G. Manticha, Portobello.} \\ \text{James Fraser Gordon, Esq., 37, Broughton Street, Edinburgh.} \end{array} \right.$

Treasurer—Robert Gordon, Esq., 6, Clarence Street, Edinburgh.*Inspector of Schools*—Lewis Harkin, Esq., 7, Hill Street, Edinburgh.*Chaplain*—Rev. Alex. O'Donnell, Edinburgh.*Bankers*—The National Bank of Scotland.

CATHOLIC EDUCATION.

SELECT BOARDING SCHOOL FOR YOUNG GENTLEMEN,

7, HILL STREET, EDINBURGH,

MR. LEWIS HARKIN, F.E.I.S., PRINCIPAL.

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
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