



THE

Catholic Directory,

FOR THE

CLERGY AND LAITY IN SCOTLAND.

1853.

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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THE
DIRECTORY

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

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THE RIGHT REVEREND THE VICARS APOSTOLIC.

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TABLES

FOR THE YEAR 1853.

Golden Number..... 11	Dominical Letter..... B.
Epact..... XX	Letter of Martyrology..... A.
Solar Cycle..... 14	Julian Period..... 6566
Roman Indiction..... 11	

EMBER DAYS.

Spring..... Feb. 16, 18, 19	Autumn..... Sept. 21, 23, 24
Summer..... May 18, 20, 21	Winter..... Dec. 14, 16, 17

MOVEABLE FEASTS.

Septuagesima..... Jan. 23	Pentecost..... May 15
Ash-Wednesday..... Feb. 9	Corpus Christi..... May 26
EASTER SUNDAY..... March 27	Sundays after Pentecost..... 27
Ascension Day..... May 5	1st Sunday of Advent..... Nov. 27

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 5	S. Andrew..... Nov. 30
Corpus Christi..... May 25	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 dei celebritas non obstat. *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. Colten. 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; *juxta 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 omitenda 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 inclinat: quod etiam facit, cum nominatur in Epistola;

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

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

12mo, In Paramentis nigris non administretur communicio 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, Missae in Oratoriis privatis celebrari nequeunt in Nativitate et Epiphania Dni, Fer V. in Coena 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.*

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 Oraciones Missae variabuntur, suo loco notabuntur.

THE
CATHOLIC DIRECTORY

FOR THE

YEAR 1853.

Day of
Month

JANUARY HAS XXXI DAYS.

- 1 SATURDAY. *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.
- Cras annuntiab Epiph. Dni pro fer 5, et Solemn Nuptiar pro fer 6 seq.
- 2 SUNDAY. *Red.* Octave day of S. Stephen: doub. Lesson, Acts vi. 8-10, vii. 54-59; Gosp., Matth. xxiii. 34-39.—2d Vespers of S. Stephen; from the little Chapter, of Octave day of S. John, *White*: commem. of S. Stephen and of Holy Innocents.
- (Hæc Dom vacat). 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, 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 Mond. *White.* Octave day of S. John: doub.
- Off ut in festo. Lect prop. Com Oct SS. Innocent in L et M, Cred et Praef App.—Vesp de eod festo, Pss ut in 2 Vesp App; rel prop: com diei Oct SS. Innocent ut in 1 Vesp festi.
- 4 Tuesd. *Red.* Octave day of Holy Innocents: doub.
- Off ut in festo. Lect prop; pro 2 ant 3 Noct dic *Isti sunt.* In 8 R. addit *Gloria Patri*, et ommisso 9 R., dic *Te Deum.* In Miss Glor, et loca Tract, dic *Alleluia* et V. *Laudate* sine Cred, Praef de Nativ.—Vesp de ead Oct, ant e Laud, Pss de 2 Vesp plur Mart; com Vigil Epiph.

- 5 Wedn. *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 THURSDAY. *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 dic *Qui apparuisti hodie.* In Miss Cred, Praef et *Communic* prop per tot Oct.—Vesp de eod festo.

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

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

Abstinence.

Off incheat 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. Miss 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 Sat. *White.* 3d day within Octave : sem.

Off et Missa ut heri et prop loco.—In 2 Vesp, a cap de Dom infr Oct; com Oct per ant *Lux de luce*, V *Oes de Saba.*

- 9 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.* Rel 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.

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

Off et Miss ut in prop et Sabb praec.—Vesp de Oct.

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

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

- 12 Wedn. *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 Thursd. *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 Frid. *White.* S. Hilary, B. Conf and Doct : doub.
 Abstinence.
 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 Sat. *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 prop de seq ; com praec
 et Dom seq per ant et V. e Psalt in Sabb.—Ad Complet et per
 Horas in fine Hymnor dic *Jesu, &c. Qui natus, &c.*
 De S. Marcello fit translatus in diem 28 Feb.
- 16 SUNDAY II. after Epiph. *White.* The Most Holy
 NAME of JESUS : doub of 2d class. Less., Acts iv.
 8-12 ; Gosp., Luke ii. 21. At end of Mass, Gosp., John
 ii. 1-11.—2d Vespers of the Feast ; com of S. Antony
 and of Sunday.
 Off prop. 9 lect et com Dom in L et M, Praef tant de
 Nativ, et Ev Dom in fine. Ad Prim in R. br *Qui natus, &c.*—
 In 2 Vesp com seq et Dom praec.
- 17 Mond. *White.* S. Antony, Abb : doub.
 Off C. non P. Lect 1 Noct e Dom praec.—Vesp prop de
 seq ; com S. Pauli, et praec, ac S. Priscae, V. M.
- 18 Tuesd. *White.* S. Peter's Chair at Rome : great doub.
 Off C. P. et prop loco. 9 lect S. Mart. Com S. Pauli et S.
 Mart in L et M, Cred et Praef App.—In 2 Vesp com S. Pauli,
 et seq, ac SS. Marii et Soc. MM.
- 19 Wedn. *Red.* S. Canute, King, Mart : sem *ad libit.*
 Off un Mart et prop loco. 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 Thursd. *Red.* SS. Fabian, P. and Sebastian, MM. :
 doub.
 Off plur Mart et prop loco. Vesp a cap de seq prop ; com
 praec.
- 21 Frid. *Red.* S. Agnes, Virg. M : doub. Abstinence.
 Off prop.—Vesp a cap de seq ; com praec, ant prop.

- 22 Sat. *Red.* SS. Vincent and Anastatius, MM : doub.
 Off plur Mart et prop loco. Lect 1 Noct et 9 lect et com
 Dom 3 post Epiph in L et M, Ev ejusd Dom in fine.—In 2 Vesp
 com Dom seq et S. Emerentianae, V. M.—Ad. V. *Benedicamus*
Dno dupl addit *Alleluia* quod deinceps reticet usq ad Sabb
 Sanct ; sed ej loco, in initio Horar, dic *Laus tibi Dne, &c.*
 De Desponsat B. M. V. fit transl at in diem 19 Feb.
- 23 SEPTUAGESIMA SUNDAY of 2d cl. *Purple.* Office
 and Mass of Sunday : sem. Ep., 1 Cor. ix. 24—x.
 1-5 ; Gosp., Matth. xx. 1-16.—2d Vespers of Sunday ;
 com of S. Timothy. Suffrages.
 Off nt 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 *Confitemini* dic *Dnus regnavit.*) Com (sine lect) S.
 Mart in L et M sine Glor, 3 Or *Deus qui salutis*, Praef de Trinit,
 qua semper die in Dom, nisi aliter notet.—In 2 Vesp com seq.
 Suffrag.
- 24 Mond. *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 praec.
 De Convers S. Pauli fit transl at in diem 21 Feb.
- 25 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.
- 26 Wedn. *Red.* S. Polycarp, B. Mart : doub.
 Off un Mart et prop loco. Vesp a cap de seq* ; com praec.
- 27 Thursd. *White.* S. Vitalian, P. Conf : doub.
 Off C. P. et prop loco.—Vesp a cap de seq †, ant ad *Mag-*
nif in utrisq Vesp *O Doctor* ; com praec et S. Agnetis *secundo*,
 ant prop.
- 28 Frid. *White.* S. John Chrysostom, B. Conf and Doct :
 doub. Abstinance.
 (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 Sat. *White.* S. Francis of Sales, B. Conf : doub.
 Off C. P. et prop loco. In 2 Vesp com Dom seq.
 De S. Felice fit transl at in diem 1 Mart.
 Cras annuntiab Fest Purificat B. M. et benedictio Cande-
 lar pro fer 4 seq.
- 30 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. Peter. *White* :
com of Sunday.

Off ut in Psalt et prop loco. Suffrag. In Miss sine Glor
2 Or *Deus qui salutis 3 Eccles*, vel pro Papa. Vesp de seq + ;
com Dom praec.

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

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

FEBRUARY HAS XXVIII DAYS.

De S. Ignatio fit translal in diem 3 Mart.

1 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.—Vesp prop deseque ; com praec.
—In Hym *Jesu*, &c. *Qui natus*, &c.

2 Wedn. *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 dis-
tribut Candelar in parament viol.) In Miss Cred et Praef de
Nativ.—In 2 Vesp com seq* et S. Blasii, Ep. M.—Post Com-
plet dic ant *Ave Regina*, &c. usq. ad Fer 5 in Coena Dni.

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

Abstinence.

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

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

Off prop.—In 2 Vesp com Dom seq et S. Dorotheæ, V. M.
De S. Hyacintha fit translal in diem 14 Mart.

Cras annuntiab termin Solemn Nuptiar pro fer 3 seq, Dies
Ciner et Jejun Quadrages, et Dispensat super esum carniun, ac
Incip Indulgent pro fer 4 seq.

6 QUINQUAGESIMA SUNDAY. *Purple*. Office and
Mass of Sunday : sem. Ep., 1 Cor. xiii. 1-13 ; Gosp.,

Luke xviii. 31-43.—1st Vespers of S. Romuald, *White*: com of Sunday.

Off ut in Psalt et prop loco. Com S. Virg in L (Suffrag) et M sine Glor, 3 Or *A cunctis*.—Vesp de seq +; com Dom praec.

7 Mond. *White*. S. Romuald, Abb: doub.

Off C. non F.—Vesp a cap de seq +; com praec.

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

Off C. non P.—In 2 Vesp com S. Apolloniae, V. M.

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

The Indulgence begins.

De S. Zosimo fit translatus in diem 16 Mart.

9 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.

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 on Sundays, unless a dispensation be granted.—See *Dispensation* at the end of the Kalendar.

N.B.—For the EASTER DUTIES and 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.) Com S. Mart in L et M prop sine Glor, 3 Or *A cunctis*, Tract, Praef Quadrages, quae dic quotid usq ad Dom Pass etiam in festis, nisi aliter notet.—Vesp de seq; com fer.

Hodie prohib Missae votiv privat, et Defunctor, nisi praesente cadavere.

10 Thursday. *White*. S. Scholastica, Virg: doub.

Off de Comm Virg tant. Lect 1 Noct *De Virginib*. 9 lect et com fer in L et M, Glor, Ev fer in fine.—Vesp prop de seq*; com praec et fer.

De S. Anthero fit translatus in diem 9 April.

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

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

- 12 Sat. *Red.* S. Telesphorus, P. Mart: doub.
 Off un Mart. Lect 1 Noct *A Mileto*. 9 lect et com fer in L et M, Ev fer in fine.—In 2 Vesp com Dom seq.
 Hodie et deinceps usq ad Sabb Sanct inclus, etiam in dieb festis, Vesp dic ante comestion, Domin dieb tant exceptis.
 Cras annuntiab Quat Tempora pro fer iv, vi, et Sabb seq.
 De S. Gregorio fit translata in diem 14 April.
- 13 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. Agatho, *White*: Com of Sunday and of S. Valentine, Priest, Mart.
 Off ut in Psalt et prop de Temp Quadrages. Suffrag. In Miss sine Glor Orr assignatae.—Vesp de seq* †; com Dom praec et S. Valentini, Presb. M.
- 14 Mond. *White.* S. Agatho, P. Conf: doub. Abstinence.
 Off C. P. Lect 1 Noct *Fidelis*. 9 lect et com fer et S. Mart in L et M, Ev fer in fine.—Vesp a cap de seq, hym prop; com praec et fer, ac SS. Faustini, &c. MM.
- 15 Tuesd. *Red.* S. Martina, Virg. Mart: doub.
 (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 ac SS. Mart in L et M, Ev fer in fine.—Vesp a cap de seq* ; com praec et fer.
- 16 Wedn. Ember-day. *White.* S. Gregory X, P. Conf; doub. Abstinence.
 Off C. P. Lect 1 Noct *Laudemus viros*. 9 lect et com fer in L et M, Ev fer in fine.—Vesp a cap de seq* ; com praec et fer.
- 17 Thursd. *Red.* S. Hyginus, 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, ac S. Simeonis, Ep. M.—In Hymn *Clavis forato*, &c.
 De S. Raymundo de Pennaf fit translata in diem 12 Oct.
- 18 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 ac S. Mart in L et M, Cred, Praef de Cruce et Ev fer in fine. Ad Prim *Qui vulneratus es*, &c.—In 2 Vesp com seq ut in prop, et S. Joseph, ac fer.—In Hymn *Jesu*, &c. *Qui natus*, &c.
- 19 Sat. Ember-day. *White.* Espousals of B. V. Mary: great doub. (from 23d Jan.). Abstinence.
 Off prop et in Off parvo. 9 lect fer. Com S. Joseph et fer in L et M, Cred, Praef B. M. et *Te in Desponsat* et Ev fer in

fine. Ad Prim *Qui natus*, &c.—In 2 Vesp com S. Joseph et Dom seq.

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

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

The Indulgence ends.

- 21 Mond. *White*. Conversion of S. Paul, Ap: great doub. (from 25th Jan.). Abstinence.

Off de Comm App et prop loco. 9 lect fer. Com S. Petri et fer in L et M, Cred, Praef App et Ev fer in fine.—Vesp prop de seq; com praec ut in prop, et fer.

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

Off C. P. et prop loco. Lect 1 Noct prop. 9 lect fer. Com S. Pauli, et fer in L et M, Cred, Praef App et Ev fer in fine.—In 2 Vesp com S. Pauli et seq*, ant *O Doctor*, ac fer.

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

Off C. P. Lect 1 Noct *Fidelis*. 9 lect et com fer in L et M *In medio*, 3 Or Vigil S. Matthiae (de qua nil in Off), Cred et Ev fer in fine.—Vesp de seq; com praec et fer.

- 24 Thursd. *Red*. S. Matthias, Ap: doub of 2d cl. 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 seq ut in prop*, et fer.

De S. Felice fit translatus in diem 15 April.

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

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

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

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. Suffrag.

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

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

- 28 Mond. *Red.* S. Marcellus, P. M.: doub. (from 16th Jan.) Abstinence.

Off un Mart. Lect 1 Noct *A Mileto.* 8 R. *Dne praevenisti.* 9 lect et com fer in L et M, Ev fer in fine.—Vesp a cap de seq, *, +; com praec et fer.

MARCH HAS XXXI DAYS.

- 1 Tuesd. *White.* S. Felix IV, P. Conf: doub. (from 30th Jan.)

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.

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

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 Thursd. *Red.* S. Ignatius, B. Mart: doub. (from 1st Feb.)

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.

De S. Lucio fit translat in diem 16 April.

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

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

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

(In Brev beri.) 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 Dom seq; com praec. Suffrag.

- 6 SUNDAY IV of Lent. *Purple.* Office and Mass of Sunday: sem. Ep., Gal. iv. 22-31; Gosp., John vi. 1-15.—1st Vespers of S. Thomas, *White.* Com of Sunday and of SS. Perpetua, &c. MM.

Off ut in Psalt et prop de Temp. Suffrag. In Miss sine Glor Orr assign.—Vesp de seq, ant *O Doctor;* com Dom praec et SS. Perpetuæ et Soc. MM.

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

Off C. non P. Lect 1 Noct *Sapientiam.* 9 lect et com fer

SS. Mart in L et M, Cred et Ev fer in fine.—Vesp a cap de seq ; com praec et fer.

Tuesd. *White.* S. John of God, Conf : doub.

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

9 Wedn. *White.* S. Frances, Wid : doub.

Abstinence.

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 Thursd. *Red.* The Forty Martyrs : sem.

Off plur Mart. Lect 1 Noct *Frates.* 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.

11 Frid. *Red.* Feast of the Most Precious Blood of our Lord : great doub. Abstinence.

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

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

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

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 R. R. Horar et Lect, et in fine Ps *Venite exultemus.*

13 PASSION SUNDAY of 1st cl. *Purple.* Office and Mass of Sunday : sem. Ep., Heb. ix. 11-15 ; Gosp., John viii. 46-59.—1st Vespers of S. Hyacintha, *White.* Com of Sunday.

Off ut in Psalt et prop de Temp Pass. In Miss sine Glor 2 tant Or *Eccles,* vel pro Papa, 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.*

14 Mond. *White.* S. Hyacintha of Mariscotti, Virg : doub. (from 6th Feb) Abstinence.

Off de Comm Virg tant. Lect 1 Noct *De Virginibus.* 9 lect et com fer in L et M *Dilexisti,* Ev fer in fine.—Vesp a cap de seq * ; com praec et fer.

15 Tuesd. *White.* S. Zachary, P. Conf : doub.

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

- 16 Wedn. *White.* S. Zosimus, P. Conf: doub. (from 9th Feb.) 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 seq et fer.
- 17 Thursd. *White.* S. Patrick, B. Conf, Apostle and Patron of Ireland: sem.
 Off C. P. Lect 1 Noct *Fidelis.* 9 lect et com fer in L et M, 3 Or *A cunctis,* Ev fer in fine.—Vesp prop de seq; com praec et fer.—In Hym *Jesu,* &c. *Qui natus,* &c.
 De S. Gabriele fit translatus in diem 8 April.
- 18 Frid. *White.* The Seven Sorrows of 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.—Vesp prop de seq; com praec et fer.
- 19 Sat. *White.* S. Joseph, Conf; Spouse of B. V. Mary: doub. of 2d cl. Day of Devotion.
 Off prop. 9 lect et com fer in L et M sine Cred, Ev fer in fine.—In 2 Vesp com Dom seq.
 Cras annuntiatus Fer v in Coena Dni, et Fer vi in Parasceve, et abstinencia ab esu Carn in Fer v et Sabb seq.
- 20 PALM SUNDAY of 1st cl. *Purple.* Office and Mass of Sund: sem.—Before Mass the Palms are blessed and distributed to the people. Gosp. at blessing of Palms, Matth. xxi. 1-9. At Mass, Ep., Philip. ii. 5-11; Passion, Matth. xxvi. and xxvii.—2d Vespers of Sunday.
 Off ut in Psalt et prop loco. Ad Miss sine Glor unic Or et, post Tract, dic absolute *Passio*; anteq dicatur *Altera die,* dic *Munda cor* et *Jube, Domne,* et in fine, osculatur Textus Evang; (et ita fiet in seq fer 3tia et 4ta.) Praef de Cruce, et in fine Missae 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. Benedicto fit translatus in diem 18 April.
- 21 Mond. in Holy Week. *Purple.* Of the Feria. Abstinance.
 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.
- 22 Tuesd. *Purple.* Of the Feria. Passion, Mark xiv. xv. Off et Miss fer ut supra et prop loco. Vesp fer.

- 23 Wedn. *Purple*. Of the Feria. Passion, Luke xxii. xxiii. In the Evening *Tenebrae*. Abstinance.
 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.
- 24 Maundy Thursday. *White* at Mass. Office and Mass of the day : doub of first cl.—Day of devotion. *Tenebrae*. Abstinance.
 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.
 De Annuntiat B. M. V. fit translata in diem 4 April.
- 25 Good Friday. *Black*. Office of the day : doub of 1st cl. Passion, John xviii. xix. Mass of the Pre-sanctified. Day of devotion. *Tenebrae*. Abstinance.
 In Parasceve Off prop. Legitur Passio. Post Miss Prae-sanctificator, Vesp dupl ut heri.
- 26 Holy Saturday. *White*. Office of the day : doub of 1st cl. Abstinance.
 Off prop. Horae ut supra.—Ad Vesp, dict *Pater et Ave*, incip absolute nb 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.

HERE THE PASCHAL TIME BEGINS.

- 27 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 omn prop. In Miss, *Sequentia*, Praef, *Communic* et *Hanc igitur* prop per Oct.—Vesp de ead Dom. Complet ut ibi.
 De S. Sixto fit translata in diem 20 April.
- 28 Easter Monday. *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.

29 Easter Tuesday. *White.* Doub of 1st cl. Day of devotion.

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

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

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

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

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

APRIL HAS XXX DAYS.

1 Frid. *White.* Of the Octave : sem. Abstinence.

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

De S. Francisco de Paula fit translāt in diem 28 April.

2 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.

3 LOW SUNDAY, I after Easter, of 1st cl. *White.* Office and Mass of Sunday : doub. Ep., 1 John v. 4-9 ; Gosp., John xx. 19-31.—1st Vespers of the Annunciation : com of Sunday.

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 prop de seq : com Dom praec.—In Hymn *Jesu*, &c. *Qui natus*, &c.

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

De S. Isidoro fit translāt in diem 23 Maii.

- 4 Mond. *White.* Annunciation of B. V. Mary : doub of 2d cl. (from 25th March.) Day of Devotion.
Off prop et in Off parvo temp Pasch. Ad Prim *Qui natus.* &c. In Miss Cred et Praef B. M. *et Te in Annuntiat.* In 2 Vesp com seq.
- On this day the solemnizing of Marriage begins.
- 5 Tuesd. *White.* S. Vincent Ferrier, Conf: doub.
Off C. non P. Lect 1 Noct e fer praec.—Vesp a cap de seq* ; com praec.
- 6 Wedn. *Red.* S. Sixtus I, P. Mart : doub.
Off un Mart temp Pasch. Missa *Protexisti.*—Vesp a cap de seq* ; com praec.
- 7 Thursd. *White.* S. Celestine, P. Conf: doub.
Off C. P. Missa *Statuit.*—Vesp prop de seq : com praec.
- 8 Frid. *White.* S. Gabriel, Archangel : great doub. (from 18th March.) Abstinence.
Off prop. 9 lect *Quod etiam de B. M.* In Miss Cred. In 2 Vesp com seq*.
- 9 Sat. *Red.* S. Antherus, P. Mart : doub. (from 11th Feb.)
Off un Mart temp Pasch. Lect 3 Noct in Ev *Ego sum vitis.* Missa *Protexisti.*—In 2 Vesp com Dom seq.
- 10 SUNDAY II after Easter. *White.* Office and Mass of Sunday : sem. Ep., 1 Pet. ii. 21-25 ; Gosp., John x. 11-16.—1st Vespers of S. Leo ; com of Sunday.
Off ut in Psalt et prop de temp Pasch. In Laud com de Cruce. In Miss 2 Or *Concede*, 3 *Eccles*, vel pro Papa. Ad Prim tres tant Pss cum Symb *Quicumque.*—Vesp de seq, ad *Magnif ant O Doctor* ; com Dom praec.
- 11 Mond. *White.* S. Leo the Great, P. Conf and Doct : doub.
Off C. P. Lect 1 Noct prop. In Miss Cred.—Vesp a cap de seq* ; com praec.
- 12 Tuesd. *White.* S. Julius, P. Conf: doub.
Off C. P. Miss *Statuit.*—In 2 Vesp com seq.
- 13 Wedn. *Red.* S. Hermenegild, Mart : sem.
Off un Mart temp Pasch. Ad Matut et Laud hymn prop et com de Cruce. Missa *Protexisti*, 2 Or *Concede*, 3 *Eccles*, vel pro Papa, Ev *Si quis venit.*—Vesp de seq*, † ; com praec et SS. Tiburtii et Soc. MM.
- 14 Thursd. *White.* S. Gregory II, P. Conf : doub. (from 13th Feb.)

- Off C. P. 9 lect e duab et com SS. Mart in L et M *Statuit*.
—Vesp a cap de seq*, +; com praec, Or *Exaudi*.
- 15 Frid. *White*. S. Felix III, P. Conf: doub. (from 25th Feb.)
Abstinence.
Off C. P. *Missa Statuit*.—Vesp a cap de seq* ; com praec.
- 16 Sat. *Red*. S. Lucius, P. Mart: doub. (from 4th March.)
Off un Mart temp Pasch. Lect 3 Noct in Ev *Ego sum vitis*.
Missa Protexisti.—Vesp prop de seq ; com praec et Dom seq.
De S. Aniceto fit translatus in diem 8 Jun.
- 17 SUNDAY III after Easter. *White*. Ep., 1 Pet. ii. 11-18 ; Gosp., John xvi. 16-22.
Patronage of S. Joseph, Conf. Spouse of B. V. Mary: doub of 2d cl.—2d Vespers of the Feast ; com of S. Benedict and of Sunday.
Off prop. 9 lect et com Dom in L et M, Praef Pasch, Ev Dom in fine.—In 2 Vesp com seq et Dom praec.
- 18 Mond. *White*. S. Benedict, Abb: doub. (from 21st March.)
Off C non P.+. Lect 1 Noct *Laudemus viros*.—Vesp a cap de seq* ; com praec.
- 19 Tuesd. *White*. S. Leo IX, P. Conf: doub.
Off C. P. Lect 1 Noct e Dom praec. *Missa Statuit*.—Vesp a cap de seq* +; com praec, Or *Exaudi*.
- 20 Wedn. *White*. S. Sixtus III, P. Conf: doub. (from 28th March.)
Off C. P. *Missa Statuit*.—Vesp a cap de seq, ant *O Doctor* ; com praec.
- 21 Thursd. *White*. S. Anselm, B. Conf and Doct: doub.
Off C. P. Lect 1 Noct *Sapientiam*. In Miss Cred.—Vesp a cap de seq ; com praec.
- 22 Frid. *Red*. SS. Soter and Caius, PP, MM: doub.
Abstinence.
Off plur Mart temp Pasch.—In 2 Vesp com seq.
- 23 Sat. *Red*. S. George, Mart: sem.
Off un Mart temp Pasch. In Laud com de Cruce. In Miss 2 Or *Concede*, 3 *Eccles*, vel pro Papa. Vesp de seq ; com Dom seq et praec.
- 24 SUNDAY IV after Easter. *Red*. Ep., James i. 17-21 ; Gosp., John xvi. 5-13.
S. Fidelis of Sigmaringa, Mart: doub.—1st Vespers of S. Mark, *Red*. Com of S. Fidelis and of Sunday.

Off un Mart temp Pasch. 9 lect et com Dom in L et M, Ev Dom in fine.—Vesp de seq ; com praec et Dom praec.

- 25 Mond. *Red.* 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.

Off de Com App et Evang temp Pasch. Post Laud dic flexis genib Litan Sanctor com Precib et Orr, quae pridie de sero nequeunt anticipari. In Miss Cred et Praef App.—In 2 Vesp com seq.

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

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

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

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

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

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

- 29 Frid. *Red.* S. Peter, Mart : doub. Abstinence.

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

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

Off de Com Virg tant.—Vesp prop de seq ; com praec et Dom seq.

MAY HAS XXXI DAYS.

Cras annuntiab triduum Rogat pro fer II, III, et IV, et Ascensio Dni pro fer V seq.

- 1 SUNDAY V after Easter. *Red.* Ep., James i. 22-27 ; Gosp., John xvi. 23-30.

SS. Philip and James, App : doub of 2d cl.—2d Vespers of the Feast ; com of S. Athanasius and of Sunday.

Off de comm App temp Pasch. Lect 1 Noct e Dom 4 post Pasch. 9 lect et com Dom in L et M, Praef App et Ev Dom in fine.—In 2 Vesp com seq, ant *O Doctor*, et Dom praec.

- 2 Mond of Rogations. *White.* S. Athanasius B. Conf and Doct : doub.—On this day is recited the Litany

of the Saints, with Versicles and Prayers. *Purple* during Litany.

Off C. P. Lect 1 Noct e Dom praec. 9 lect et com fer 2 Rogat in L et M, Cred, Ev fer in fine. (Hoc triduo post Laud die Litaniae majores cum Precib et Orr, quae pridie nequeunt anticipari.)—Vesp prop de seq; com praec tant.

- 3 Tuesd of Rogations. *Red.* Finding of the Holy Cross: doub of 2d cl. Day of devotion. Litany as yesterday.

Off prop. Pro 9 lect divid 8, et incip *Intendat.* Com SS. Eventii et Soc. MM. in L et M, 3 Or Rogat de quib nil in Off, Cred et Praef de Cruce.—In 2 Vesp com seq.

- 4 Wedn of Rogations. *White.* S. Monica, Wid: doub. Litany as above.

Off de Comm nec V. nec M. Lect 1 Noct *Mulierem.* 9 lect et com Vigil Ascens in L et M, 3 Or Rogat et Ev Vigil in fine.—Vesp prop de seq sine com.—In Hymn usq ad Pent *Jesu, &c. Qui Victor, &c.*

De S. Pio fit translat in diem 9 Jun.

- 5 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. John.

Off prop. Ad Prim *Qui scandis, &c.* usq ad Pent. In Miss Cred, Praef et *Communic* prop per tot Oct nisi aliter notet.—In 2 Vesp com seq, ant prop in utriusq Vesp.

Hodie prohib Missae Defunct, etiam praesente cadavere.

- 6 Frid. *Red.* S. John before the Latin gate: great doub. Abstinence.

Off de Comm App temp Pasch et prop loco. Lect 1 Noct e Dom seq infr Oct Ascens. Com Oct in L et M, Praef App.—In 2 Vesp com seq * et Oct.

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

Off C. P. Lect 1 Noct e fer 6 praec. Com Oct in L et M *Statuit.*—Vesp prop de seq; com praec, ac Dom seq, et Oct.

Cras annuntiab Jejun in Vigil Pentecost.

- 8 SUNDAY within Octave of Ascension. *White.* Ep., 1 Pet. iv. 7-12; Gosp., John xv. 26, xvi. 1-4.

Apparition of S. Michael, Archang: great doub.—2d Vespers of the Feast; com of S. Gregory, of Sunday, and of Octave.

Off prop. 8 Bened, *Quorum festum, &c.* 9 lect et com Dom et Oct in L et M, Ev Dom in fine.—In 2 Vesp com seq, ant *O Doctor, ac Dom, et Oct.*

- 9 Mond. *White.* S. Gregory Nazianzen, B. Conf and Doct : doub.
Off C. P. Lect I Noct e Dom praec. Com Oct in L et M.
—Vesp a cap de seq + ; com praec, et Oct, ac SS. Gordiani et Soc, MM.
- 10 Tuesd. *White.* S. Antoninus, B. Conf : doub.
Off C. P. 9 lect SS. MM. Com Oct et SS. Mart in L et M.—Vesp a cap de seq * ; com praec et Oct.
- 11 Wedn. *Red.* S. Alexander, P. Mart : doub.
Off un Mart temp Pasch. Com Oct in L et M *Protecxisti.*
—Vesp de seq ut in 1 Vesp festi ; com praec.
De SS. Nereo, &c. fit translal in diem 21 Oct.
- 12 Thursd. *White.* Octave day of Ascension : doub.
Off ut in festo et prop loco.—In 2 Vesp com seq.
- 13 Frid. *Red.* Stanislaus, B. Mart : doub. Abstinence.
(In Brev 7 huj.) 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 et S. Bonifacii, M.
De S. Paschali fit translal in diem 16 Jun.
- 14 Sat. *Red.* Vigil of Pentecost : sem.
Fast and Abstinence.
Off ut in Dom praec et prop loco. 9 lect e duab et com S. Mart in Laud tant. Ad Prim non dic Preces. In Miss privat Introit, Glor, unic Or sine Cred, Praef, *Communic et Hanc igitur* prop.—Vesp de Dom Pent. In Hym dic *Deo Patri*, &c. *Et Filio qui a mortuis*, &c., usq ad Non Sabb seq.

The Indulgence begins.

De S. Isidoro Agric fit translal in diem 17 Jun.

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

- 15 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 Pas 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, *Communic et Hanc igitur* prop per tot Oct.—Vesp de ead Dom.

Hodie et per tot Hebdom prohib Missae tam Votiv quam Defunct, nisi praesente Cadav, quae tant hac die prohib.

De S. Ubaldo fit translal in diem 22 Oct.

- 16 Pentecost Monday. *Red*: doub of 1st cl. Office and Mass of the day. Day of devotion.
Off ut heri et prop loco. In Miss prop omn ut heri.—Vesp de eod die.
De S. Joanne Nepom fit translāt in diem 18 Jun.
- 17 Pentecost Tuesday. *Red*: doub of 1st cl. Day of devotion.
Off et Miss ut heri et prop loco.—Vesp de eod die.
De S. Venantio fit translāt in diem 22 Jun.
- 18 Wedn. Ember-day. *Red*. Of the Octave: sem.
Fast and Abstinence.
Off ut supra et prop loco. In Miss prop post *Kyrie* Prophet, 2 tant Or *Eccles*, vel pro Papa. In 2 Vesp com S. Pudentianae, Virg.
De S. Petro Coelest fit translāt in diem 23 Jun.
- 19 Thursd. *Red*. Of the Octave: sem.
Off ut supra. Com S. Virg in L. et M.—Vesp de Oct.
De S. Bernardino Senens fit translāt in diem 27 Oct.
- 20 Frid. Ember-day. *Red*. Of the Octave: sem.
Fast and Abstinence.
Off et Miss prop ut supra.—Vesp de eod die.
De S. Felice a Cantal fit translāt in diem 29 Oct.
- 21 Sat. Ember-day. *Red*. Of the Octave: sem.
Fast and Abstinence.
Off ut supra. In Miss prop post *Kyrie* Prophet, Glor, 2 Or *Eccles*, vel pro Papa, Sequent sine *Alleluia* in fine.—Post Nonam termin temp Pasch.—Vesp prop de seq; com tant Dom 1 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. Paschali Baylon fit translāt in diem 5 Jul.

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

- 22 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. Isidore, 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, ant *O Doctor*, et Dom praec.

- 23 Mond. *White*. S. Isidore, B. Conf and Doct : doub.
(from 4th April.)
Off C. P. †. Lect 1 Noct *Sapientiam*. In Miss Cred.—
Vesp de seq *, hym et ant ad *Magnif* prop; com praec.—In
Hym *Jesu*, &c. *Qui natus*, &c.
- 24 Tuesd. *White*. Feast of B. V. Mary, called *Help of
Christians* : great doub.
Off prop et in Off parvo. Ad Matut et Laud hym prop.
Lect 1 Noct *Ego sapientia*. In fine 7 R. dic *tuum sanctum
Auxilium*. Ad Prim *Qui natus*, &c. In Miss Cred et Praef
B. M. et *Te in Festiv*.—In 2 Vesp com seq.
- 25 Wedn. *White*. S. Gregory VII., P. Conf : doub.
Off C. P. Lect 1 Noct ut in fer 2 praec.—Vesp prop de seq
sine com.—In Hymn *Jesu*, &c. *Qui natus*, &c.
De S. Philippo Nerio fit translat in diem 7 Jun.
- 26 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. John.
Off prop. Ad Prim per tot Oct *Qui natus*, &c. In Miss
dic *Sequentia*, Cred et Praef de *Nativ* per tot Oct.—In 2 Vesp
com seq *.
Infra hanc Oct, dici nequeunt Missae Votiv, nisi pro re
gravi, nec Defunct or, nisi Solemn praesente cadav, quae hodie
tant prohibentur, sicut et Missae in Orat privat.
- 27 Frid. *Red*. S. John I., P. Mart : doub. Abstinence.
Off un Mart extra temp Pasch. Lect 3 Noct in Ev *Si quis
vult*, 8 R. *Dne praevenisti*. Com Oct in L et M *Sacerdotes*.—
Vesp a cap de seq * ; com praec et Oct.
- 28 Sat. *Red*. S. Urban I., P. Mart : doub.
Off un Mart extra temp Pasch. Lect 3 Noct in Ev *Homo
Peregre* de Comm C. P., RR de Comm un Mart. Com Oct in
L et M prop.—Vesp a cap de seq * † ; com praec, ac Dom seq,
et Oct.
- 29 SUNDAY within Octave, II after Pent. *White*. Ep.,
1 John iii. 13-18 ; Gosp., Luke xiv. 16-24.
S. Boniface IV, P. Conf : doub.—2d Vespers of S.
Boniface : from little Chapt, of S. Felix, *Red* : Com
of S. Boniface, of Sunday, and of Octave.
Off C. P. 9 lect et com Dom et Oct in L et M, Praef de
Nativ, Ev Dom in fine.—Vesp a cap de seq* ; com praec, ac
Dom praec et Oct.

- 30 Mond. *Red.* S. Felix I, P. Mart: doub.
 Off un Mart extra temp Pasch. Lect 3 Noct in Ev *Si quis venit.* Com Oct in L et M *Statuit.*—Vesp a cap de seq*; com praec, et Oct, ac S. Petronillae, Virg., ant et V. ex Laud.
- 31 Tuesd. *White.* S. Angela Merici, Virg: doub.
 Off un Virg. Com Oct et S. Petronillae in L et M.—Vesp a cap de seq*; com praec et Oct.

JUNE HAS XXX DAYS.

- 1 Wedn. *Red.* S. Eleutherius, P. Mart: doub.
 Off un Mart extra temp Pasch. Lect 3 Noct in Ev *Si quis venit.* Com Oct in L et M *Statuit.*—Vesp de seq ut in 1 Vesp festi; com praec et SS. Marcellini et Soc, MM.
 De S. Eugenio fit translát in diem 3 Sept.
- 2 Thursd. *White.* Octave day of Corpus Christi: doub.
 Off ut in festo et prop loco. Com sine lect SS. Mart in L et M.—Vesp de eod festo sine com.—In Hymn *Jesus, &c. Qui natus, &c.*
 De S. M. Magdal de Pazzis fit translát in diem 6 Sept.
- 3 Frid. *White.* Feast of the SACRED HEART of JESUS: great doub. Abstinance.
 Off prop. In Miss Cred et Praef de Cruce.—In 2 Vesp com seq².
- 4 Sat. *White.* S. Francis Caracciolo, Conf: doub.
 Off C. non P. Miss prop.—In 2 Vesp com Dom seq.
 De S. Ferdinando fit translát in diem 23 Dec.
- 5 SUNDAY III after Pent. *Green.* Office and Mass of Sunday: sem. Ep., 1 Pet. v. 6-11; Gosp., Luke xv. 1-10.—1st Vespers of S. Norbert, *White.* Com of Sunday.
 Off ut in Psalt et prop loco. Suffrag. In Miss 2 Or .1 *cunctis*, 3 ad libit, Praef de Trinit.—Vesp de seq; com Dom praec.
- 6 Mond. *White.* S. Norbert, B. Conf: doub.
 Off C. P.—Vesp de seq†; com praec.
- 7 Tuesd. *White.* S. Philip Neri, Conf: doub of 2d cl. (from 26th May.)
 Off C. non P. Lect 1 Noct *Beatus.*—In 2 Vesp com seq*.

- 8 Wedn. *Red.* S. Anicetus, P. Mart: doub. (from 17th April)
 Off un Mart extra temp Pasch. Lect 3 Noct in Ev *Si quis vult.* Miss *Sacerdotes.*—Vesp a cap de seq †; com praec et SS. Primi, &c. MM.
- 9 Thursd. *White.* S. Pius V, P. Conf: doub. (from 5th May.)
 Off C. P. 9 lect e duab et com SS. Mart in L et M.—Vesp de seq; com praec.
- 10 Frid. *White.* S. Margaret, Queen and Patroness of Scotland, Widow: doub of 2d cl. Day of devotion.
 Abstinence.
 Off de Comm nec V. nec M. Lect 1 Noct *Mulierem* de eod Comm.—In 2 Vesp com seq.
- 11 Sat. *Red.* S. Barnabas, Ap: great doub.
 Off de Comm App et prop loco. Lect 1 Noct prop. In Miss Cred et Praef App.—In 2 Vesp com seq*, et Dom seq, ac SS. Basilidis et Soc. MM.
- 12 SUNDAY IV after Pent. *White.* Ep., Rom. viii. 18-23; Gosp., Luke v. 1-11.
 S. Leo III, P. Conf: doub.—2d Vespers of S. Leo; from little Chapt, of S. Antony; com of S. Leo and of Sunday.
 Off C. P. 9 lect et com Dom et SS. Mart in L et M. *Statuit*, Praef de Trinit et Ev Dom in fine.—Vesp a cap de seq; com praec et Dom praec.
- 13 Mond. *White.* S. Antony of Padua, Conf: doub.
 Off C. non P.—Vesp a cap de seq †, ant *O Doctor*; com praec.
- 14 Tuesd. *White.* S. Basil the Great, B. Conf and Doct: doub.
 Off C. P. In Miss Cred.—Vesp a cap de seq †; com praec et SS. Viti et Soc. MM.
- 15 Wedn. *White.* S. John of S. Fagondez, Conf: doub.
 (In Brev 12 Jun.) Off C. non P. 9 lect e duab et com SS. Mart in L et M.—Vesp a cap de seq*, †; com praec.
- 16 Thursd. *White.* S. Paschal I, P. Conf: doub. (from 14th May.)
 Off C. P. Miss *Statuit.*—Vesp a cap de seq*, †; com praec.
- 17 Frid. *White.* S. Isidore the Labourer, Conf: doub. (from 15th May.)
 Abstinence.

Off C. non P. In Miss prop 2 Or *Deus omnium Fidelium* ob Anniv Creation SS. D. N. Pii, Div Provid, Papae IX.—Vesp a cap de seq; com praec et SS. Marci et Soc. MM.

- 18 Sat. *Red.* S. John Nepomucen, Mart: doub. (from 17th May.)

Off un Mart extra temp Pasch. Lect 3 Noct in Ev *Nihil est opertum.* 9 lect et com SS. Mart in L et M *Laetabitur*, tres Orr prop.—Vesp a cap de seq, hym prop; com praec, et Dom seq, ac SS. Gervasii, &c. MM.

- 19 SUNDAY V after Pent. *White.* Ep., 1 Pet. iii. 8-15; Gosp., Matth. v. 20-24.

S. Juliana of Falconieri, Virg: doub.—2d Vespers of S. Juliana; from little Chapt, of S. Silverius, *Red:* com of S. Juliana and of Sunday.

Off un Virg. Ad Matut hym prop. 9 lect et com Dom et SS. Mart in L et M, Praef de Trinitat et Ev Dom in fine.—Vesp a cap de seq*; com praec, et Dom praec.

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

Off un Mart. 8 R. *Dne praevenisti.* Missa *Statuit.*—Vesp a cap de seq; com praec.

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

Off C. non P.—Vesp a cap de seq, hym prop; com praec et S. Paulini, Ep. C.

- 22 Wedn. *Red.* S. Venantius, Mart: doub. (from 18th May.)

Off un Mart extra temp Pasch. Ad Matut et Laud hym prop. Lect 3 Noct in Ev *Si quis venit.* 9 lect e duab et com S. Paulini in L et M *In virtute*, Ev *Si quis venit.*—Vesp a cap de seq +; com praec.

- 23 Thursd. *White.* S. Peter Celestine, P. Conf: doub. (from 19th May.)

Off C. P. 9 lect et com Vigil S. Joannis Bapt in L (ant et V. e fer curr) et M.—Vesp prop de seq sine com.

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

Abstinence.

Off prop. Missa sine Cred. In 2 Vesp com seq*.

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

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

The Indulgence begins.

Cras annuntiab Jejun in Vigil pro fer 3, et Fest SS. Petri et Pauli pro fer 4 seq.

- 26 SUNDAY VI after Pent. *Red.* Ep., Rom. vi. 3-11; Gosp., Mark viii. 1-9.
SS. John and Paul, MM: doub.—2d Vespers of SS. John, &c.; from little Chapt, of S. William, *White*: com of SS. John, &c., of Sunday and of Octave.
Off prop. 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, ant prop, ac Dom praec, et Oct.
- 27 Mond. *White.* S. William, Abb: doub.
(In Brev 25 Jun.) Off C. non P. Com Oct in L et M.—Vesp a cap de seq; com praec et Oct.
- 28 Tuesd. *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 WEDNESDAY. *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, nisi aliter notet.—Vesp de eod festo.—Nil de S. Joanne.
Hodie prohib Missae Defunct etiam praesente cadavere.
- 30 Thursd. *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 Frid. *White.* Octave day of S. John, Baptist: doub. Abstinence.
Off ut in festo et prop loco. Com Oct SS. App in L et M.—Vesp prop de seq; com praec tant.—In Hymn *Jesu, &c. Qui natus, &c.*
- 2 Sat. *White.* Visitation of B. V. Mary: doub of 2d cl. Day of devotion.
(Fit hoc ritu ex decreto S. R. C.) Off prop et in Off parvo. 9 lect et com SS. Processi et Soc, MM in L et M privat, Praef B. M. et Te in *Visitat.* Ad Prim *Qui natus, &c.*—Vesp prop

de seq *, ut in Fer VI post Dom IV Quadrag; com praec et Dom seq tant. De Oct nihil.

De S. Paulo fit translatus in diem 7 Sept.

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

Feast of the Most PRECIOUS BLOOD of our Lord: doub of 2d cl. (See Friday after 4th Sunday of Lent.)—2d Vespers of the Feast; com of S. Ireneus and of Sunday.

(Ex Decreto S. R. C.) Off prop extra temp Quadrag. 9 lect et com Dom in L et M prop, loco Tract die *Allucina*, Praef de Cruce et Ev Dom in fine. Ad Prim *Qui tuo nos*, &c.—In 2 Vesp com seq **, et Dom praec tant.

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

Off un Mart. Lect 1 Noct prop. Com Oct in L et M prop.—Vesp a cap de seq †; com praec et Oct.

- 5 Tuesd. *White.* S. Paschal Baylon, Conf: doub. (from 22d May.)

Off C. non 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 Wedn. *Red.* Octave day of SS. Peter and Paul, App: doub.

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

The Indulgence ends.

- 7 Thursd. *White.* S. Benedict XI, P. Conf; doub.

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

- 8 Frid. *White.* S. Elizabeth, Wid: sem. Abstinence.

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 Sat. *White.* Feast of the Prodiges wrought through the intercession of B. V. Mary: great doub.

Off ut in die B. M. *ad Nives* et in Off parvo. Lect 1 et 3 Noct ut in die *ad Nives*, 2 Noct vero ut in die 5 inf Oct Nativ ejusd. In fine 7 R. die *tuum sanctum Patrocinium*. In Loud et per Hor ant ut in die *ad Nives* ita et Missa in qua Cred et Praef B. M. *et Te in Festivitat*.—In 2 Vesp com seq ut in prop *, et Dom seq, et SS. Sept Fratr MM.

- 10 SUNDAY VIII after Pent. *Red.* Ep., Rom. viii. 12-17; Gosp., Luke xvi. 1-9.

Commemoration of all the Holy Pontiffs: doub.—
2d Vespers of the Pontiffs; from little Chapt, of S.
Pius; com of the Pontiffs, of Sunday, and of the
Seven Brothers, MM.

Off prop et de Comm App. 9 lect et com Dom et SS. Mart
in L et M prop, Praef Trinit et Ev Dom in fine.—Vesp a cap
de seq*; com praec, et Dom praec, ac SS. Mart.

11 Mond. *Red.* S. Pius I, P. Mart: doub.

Off un Mart. Missa *Statuit*.—Vesp a cap de seq; com
praec et SS. Naboris et Soc. MM.

12 Tuesd. *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 Wedn. *Red.* S. Anaclete, 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 Missionis Scotiae Benefactore de praecepto
est celebranda.

14 Thursd. *White.* S. Bonaventure, B. C. and Doct:
doub.

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

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

Abstinence.

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

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*,
et Dom seq.

17 SUNDAY IX after Pent. *White.* Ep., 1 Cor. x.
6-13; Gosp., Luke xix. 41-47.

S. Leo IV, P. Conf: doub.—2d Vespers of S. Leo;
from little Chapt, of S. Camillus; com of S. Leo, of
Sunday and of SS. Symphorosa, &c. MM.

Off C. P. 9 lect et com Dom in L et M *Statuit*, Praef Tri-
nit et Ev Dom in fine.—Vesp a cap de seq†; com praec, et
Dom praec ac SS. Symphorosae et Filior, MM.

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

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

- 19 Tuesd. *White.* S. Symmachus, P. Conf: doub.
Off C. P.—Vesp a cap de seq †; com praec et S. Margaritae, V. M.
- 20 Wedn. *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 Thursd. *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 Frid. *White.* S. Mary Magdalen, Penitent: doub.
Abstinence.
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 Sat. *Red.* S. Apollinaris, B. Mart: doub.
Off un Mart. 9 lect et com Vigil S. Jacobi per ant et V. fer curr, et S. Liborii in L et M, Ev Vigil in fine.—Vesp a cap de seq †; com praec, et Dom seq, ac S. Christinae, V. M.
- 24 SUNDAY X after Pent. *White.* Ep., 1 Cor. xii. 2-11; Gosp., Luke xviii. 9-14.
S. Vincent of Paul, Conf: doub.—1st Vespers of S. James, *Red:* com of S. Vincent only.
(In Brev 19 huj.) Off C. non P. Lect 3 Noct in Ev *Designavit* de Comm Evang. 9 lect et com Dom et S. Mart in L et M *Justus*, Ev *Designavit*, Praef Trinit et Ev Dom in fine.—Vesp de seq; com praec tant.
- 25 Mond. *Red.* S. James, Ap: doub of 2d cl. Day of devotion.
Off de Comm App et prop loco. Lect 1 Noct prop. Com S. Christophori M in L et M, Cred et Praef App.—In 2 Vesp com seq.
- 26 Tuesd. *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 Wedn. *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 Thursd. *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 Frid. *Red.* S. Felix II, P. Mart: doub. Abstinence.
 Off un Mart. Com SS. Mart in L et M.—In 2 Vesp com seq, ac SS. Abdon et Sennen, MM.
- 30 Sat. *White.* S. Martha, Virg: sem.
 (In Brev heri.) Off de Comm Virg. 9 lect et com SS. Mart in L (Suffrag) et M, 3 Or *A cunctis*.—Vesp de seq; com Dom 1 Aug, ant *Sapientia*, et praec.
- 31 SUNDAY XI after Pent. (1st of Aug.) *White.* Ep., 1 Cor. xv. 1-10; Gosp., Mark vii. 31-37.
 S. Ignatius of Loyola, Conf: doub.—1st Vespers of S. Peter's Chains; com of S. Paul, of Sunday, and of the Machabees, MM.
 Off C. non P. Lect 1 Noct *Incip Paralip.* 9 lect et com Dom in L et M, Praef de Trinit et Ev Dom in fine.—Vesp prop de seq: com S. Pauli, et Dom praec, ac SS. Machabaeor, MM.

AUGUST HAS XXXI DAYS.

- 1 Mond. *White.* S. Peter's Chains: great doub.
 Off prop et de Comm App. 9 lect SS. Mart. Com S. Pauli et SS. Mart in L et M, Cred et Praef App.—In 2 Vesp com S. Pauli et seq*.
- 2 Tuesd. *White.* S. Stephen I, P. Mart: doub.
 Off un Mart. Miss *Sacerdotes*.—In 2 Vesp com seq, ant prop.
- 3 Wedn. *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 Thursd. *White.* S. Dominic, Conf: doub.
 Off C. non P.—Vesp de seq; com praec.—In Hymn *Jesu*, &c. *Qui natus*, &c.
- 5 Frid. *White.* Dedication of our Blessed Lady ad *Nives*: great doub. Abstinence.
 Off prop et in Off parvo. In Miss Cred et Praef B. M., et *Te in Festivitat.*—Vesp de seq* sine com. In Hym per Oct *Jesu*, &c. *Qui te revelas*, &c.
- 6 Sat. *White.* Transfiguration of our Lord: doub of 1st cl, with Octave. Day of Devotion.

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

Cras annuntiab Jejun in Vigil Assumpt pro Sabb seq.

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

S. Cajetan, Conf: doub.—2d Vespers of S. Cajetan; com of Sunday, of SS. Cyriacus, &c. and of Octave.

Off C. P. 9 lect Dom. Ad *Benedict* ant prop. Com Dom et Oct ac S. Donati Ep. M, in L et M, Praef de Oct et Ev Dom in fine. In 2 Vesp com Dom praec, et seq, necnon Oct.

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

Off plur Mart. Com Oct in L et M, 3 Or *Concede*.—Vesp prop de seq *; com praec, et Oct, ac S. Romani, M.

- 9 Tuesd. *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 Wedn. *Red*. S. Lawrence, Mart: doub of 2d cl, with Octave. Day of devotion.

Off prop. In Miss Praef Oct.—In 2 Vesp com seq *, et SS. Tiburtii et Soc. MM. tant. Nil de Oct Transfig.

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

Off un Mart. 9 lect SS. Mart. Com duar Oct et SS. Mart in L et M.—Vesp a cap de seq; com praec et duar Oct.

- 12 Frid. *White*. S. Clare, Virg: doub. Abstinance.

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. Hippoliti et Soc. MM.

- 13 Sat. *White*. Octave day of the Transfiguration: doub. Vigil of Assumption.

Fast and Abstinance.

Off ut in festo et in prop *. 9 lect Vigil Assumpt. Com Oct S. Laurent et Vigil (ant et V. fer curr) ac SS. Mart in L et M, Ev Vigil in fine.—In 2 Vesp com seq *, ac Dom seq, et Oct S. Laurent, necnon S. Eusebii, Conf. (V. ex Laud.)

The Indulgence begins.

Cras annuntiab Fest Assumpt B. M. pro fer II seq.

- 14 SUNDAY XIII after Pent. (3d of Aug.) *White.* Ep., Gal. iii. 16-22; Gosp., Luke xvii. 11-19.
S. Hormisdas, P. Conf: doub.—1st Vespers of the Assumption, without commem.
Off C. P. + 9 lect et com Dom et Oct ac S. Eusebii in L et M *Statuit*, Praef Trinit et Ev Dom in fine.—Vesp de seq sine ulla com.—In Hymn *Jesu*, &c. *Qui natus*, &c.
- 15 MONDAY. *White.* ASSUMPTION of BLESSED VIRGIN MARY: doub of 1st cl, with Octave. Less. Eccles. xxiv. 11-20; Gosp., Luke x. 38-42.—2d Vespers of the Feast; com of S. Roch.
Off prop. Ad Prim *Qui natus*, &c. per tot Oct. In Miss Cred et Praef B. M. et *Te in Assumpt* per tot Oct.—In 2 Vesp com seq tant *. Nil de S. Laurentio.
Hodie prohib Missae Defunct etiam praesente cadavere.
- 16 Tuesd. *White.* S. Roch, Conf: doub.
Off C. non P. 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 Wedn. *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 Thursd. *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 Frid. *Red.* S. Philumena, Virg. Mart: doub.
Abstinence.
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 Sat. *White.* S. Bernard, Conf and Doct: doub.
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 de seq †, V. et ant ad *Magnif* prop; com praec, et Dom seq, necnon Oct.
De S. Francisca de Chantal fit translat in diem 12 Sept.
- 21 SUNDAY XIV after Pent. (4th of Aug.) *White.* Ep., Gal. v. 16-24; Gosp., Matth. vi. 24-33.
S. Joachim, Conf. Father of B. V. Mary: great doub.—2d Vespers of the Feast; com of Octave day of Assumption, of Sunday and of SS. Timothy, &c. MM.

Off C. non P. et prop loco. Lect 1 Noct *Beatus*. 9 lect et com Dom et Oct in L et M, Praef B. M., et Ev Dom in fine.—In 2 Vesp com seq ut in 1 Vesp festi, et Dom praec, ac SS. Timothei et Soc. MM.

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

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

The Indulgence ends.

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

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

- 24 Wedn. *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 Thursd. *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 Frid. *Red*. S. Zephyrinus, P. M : doub.

Abstinence.

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

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

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

- 28 SUNDAY XV after Pent. (5th of Aug.) *White*. Ep., Gal. v. 25, vi. 1-10 ; Gosp., Luke vii. 11-16.

S. Augustine, B. Conf. and Doct : doub.—1st Vespers of Decollation, *Red* : com of S. Augustine, of Sunday and of S. Sabina, Mart.

Off C. P. Lect 1 Noct *Sapientiam*. 9 lect et com Dom et S. Mart in L et M, Praef Trinit et Ev Dom in fine.—Vesp prop de seq ; com praec, et Dom praec, ac S. Sabinae, M.

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

Off un Mart et prop loco. Lect 1 Noct prop. 9 lect et com S. Mart in L et M sine Cred.—In 2 Vesp com seq et SS. Felicis, &c. MM.

- 30 Tuesd. *White.* S. Rose of Lima, Virg: doub.
Off un Virg. 9 lect et com SS. Mart in L et M.—Vesp a cap de seq †; com praec.
- 31 Wedn. *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 Thursd. *White.* S. Lewis, King, Conf: sem.
(In Brev 25 Aug.) Off C. non P. †. 9 lect et com S. Ægidii (ant et V. e 1 Vesp) et SS. Mart in L et M. Suffrag.—Vesp a cap de seq †; com praec. Suffrag.
- 2 Frid. *White.* S. Stephen, King, Conf: sem.
Abstinence.
Off C. non P. Suffrag. In Miss 2 or *A cunctis* 3 ad libit.—Vesp de seq *, †; com praec.
- 3 Sat. *White.* S. Eugenius, P. Conf: doub. (from 2d June.)
Off C. P.—Vesp a cap de seq; com praec et Dom 1 Sept. ant *Cum audisset Job*.
- 4 SUNDAY XVI after Pent. (1st of Sept.) *White.* Ep., Ephes. iii. 13-21; Gosp., Luke xiv. 1-11.
S. Rose of Viterbo, Virg: doub.—2d Vespers of the feast; com of Sunday and of S. Lawrence.
Off un Virg. 9 lect et com Dom in L et M, Praef Trinit et Ev Dom in fine.—In 2 Vesp com Dom praec et seq.
- 5 Mond. *White.* S. Lawrence Justinian, B. Conf: sem.
Off C: P. †. Suffrag. In Miss 2 or *A cunctis*, 3 ad libit.—Vesp de seq; com praec.
- 6 Tuesd. *White.* S. Mary Magdalen of Pazzi, Virg: doub. (from 3d June.)
(In Brev 27 Maii.) Off un Virg.—Vesp a cap de seq *, †; com praec.
- 7 Wedn. *White.* S. Paul, P. Conf: doub. (from 3d July.)
Off C. P.—Vesp prop de seq; com praec.—In Hym *Jesu*, &c. *Qui natus*, &c.

- 8 Thursd. *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 (privat tant), Cred, Praef B. M. *et Te in Nativit per tot Oct*, et ad Prim *Qui natus*, &c.—In 2 Vesp com seq * et S. Gorgonii, M.

- 9 Frid. *White*. S. Sergius, P. Conf: doub.

Abstinence.

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 Sat. *White*. S. Hilary, P. Conf: doub.

Off C. P. Com Oct in L et M.—Vesp de seq; com praec et Dom seq, ac SS. Proti et Soc. MM. tant.

De S. Nicolai de Tolent fit translat in diem 13 Sept.

- 11 SUNDAY XVII after Pent. (2d of Sept.) *White*. Ep., Ephes. iv. 1-6; Gosp., Matth. xxii. 35-46.

The Holy Name of Mary: great doub.—2d Vespers of the Feast; com of S. Jane Frances and of Sunday.

Off prop et in Off parvo. 9 lect et com Dom et SS. MM. 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.

- 12 Mond. *White*. S. Jane Frances of Chantal, Wid: doub. (from 21st Aug.)

Off nec V. nec M. Com Oct in L et M.—Vesp a cap de seq †; com praec et Oct.

- 13 Tuesd. *White*. S. Nicholas of Tolentinum, Conf: doub. (from 11th Sept.)

(In Brev 10 huj.) Off C. non P. Com Oct in L et M.—Vesp prop de seq; com praec et Oct.

- 14 Wedn. *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 Thursd. *White*. Octave day of Nativity of B. V. Mary: doub.

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

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

Abstinence.

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

- 17 Sat. *White*. Impression of the Stigmas of S. Francis: doub.

Off C. non P. Lect 1 Noct prop: 8 R. prop. In 3tia strophe Hym Laud dic *in corpore, Xti recepit stigmata*.—Vesp prop de seq*; com praec et Dom seq.—In Hym *Jesu, &c. Qui passus, &c.*

De S. Joseph a Cupert fit translatus in diem 11 Oct.

Cras annuntiatur Quatuor Tempora pro feria IV, VI, et Sabbato sequenti.

- 18 SUNDAY XVIII after Pent. (3d of Sept.) *White*. Ep., 1 Cor. i 4-8; Gosp., Matth. ix. 1-8.

Seven Sorrows of B. V. Mary: great doub.—2d Vespers of the Feast; com of SS. Januarius, &c. and of Sunday.

Off prop. 9 lect et com Dom in L et M, Sequentia, Praef B. M. *et Te in Transfixa*, Ev Dom in fine.—In 2 Vesp com seq et Dom praec.

- 19 Mond. *Red*. SS. Januarius and Companions, MM: doub.

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

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

Off C. P. 9 lect et com Vigil S. Matthaei in L (ant et V. e feria) et M, Ev Vigil in fine.—Vesp de seq; com praec.

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

Fast and Abstinence.

Off de Comm App et Evang ac prop loco. 9 lect et com fer in L et M, Cred, Praef App et Ev fer in fine.—In 2 Vesp com seq, ant prop in utrisque Vesp, et SS. Mauritii et Soc. MM.

- 22 Thursd. *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 Frid. Ember-day. *Red*. S. Linus, P. Mart: doub.

Fast and Abstinence.

Off un Mart. 9 lect et com fer et S. Theclae in L et M, Ev fer in fine.—Vesp de seq; com praec.—In Hym *Jesu, &c.*

- 24 Sat. Ember-day. *White*. Our Lady of Mercy: great doub.

Fast and Abstinence.

Off prop et in Off parvo. 9 lect et com fer in L et M, Cred, Praef B. M. *et Te in Festivitate*, et Ev fer in fine. Ad Prim *Qui natus, &c.*—In 2 Vesp com seq et Dom seq.

- 25 SUNDAY XIX after Pent. (4th of Sept.) *Red.* Ep.,
Ephes. iv. 23-28; Gosp., Matth. xxii. 1-14.
SS. Eustachius and Companions, MM: doub.—2d
Vespers of SS. Eustachius, &c.; from little Chapt, of
S. Eusebius, *White*: com of SS. Eustachius, of Sun-
day, and of SS. Cyprian, &c. MM.
(In Brev 20 huj.) Off plur 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. Cypriani et Soc. MM.
- 26 Mond. *White.* S. Eusebius, P. Conf: doub.
Off C. P. 9 lect e duab et com SS. Mart in L et M.—In 2
Vesp com seq.
- 27 Tuesd. *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 Wedn. *Red.* S. Wincelaus, Mart: sem.
Off un Mart. Suffrag. In Miss Orr ut heri.—Vesp prop
de seq sine com.
- 29 Thursd. *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 Frid. *White.* S. Jerome, Priest, Conf and Doct:
doub. Abstinance.
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 Sat. *Red.* S. Gregory of Armenia, B. Mart: doub.
Off un Mart. Lect 1 Noct e Dom 5 Sept. R. 8. *Dne prac-*
venisti. 9 lect et com S. Remigii in L et M.—Vesp de seq; com
praec et Dom seq, ant *Adaperiat.*—In Hym *Jesu*, &c. *Qui*
natus, &c.
- 2 SUNDAY XX after Pent. (1st of Oct.) *White.* Ep.,
Ephes. v. 15-21; Gosp., John iv. 46-53.
Solemnity of the Holy Rosary of B. V. Mary: great
doub.—2d Vespers of the Feast; com of Guardian
Angels and of Sunday.

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

- 3 Mond. *White*. The Guardian Angels: doub. (from yesterday.)

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

- 4 Tuesd. *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 Wedn. *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 Thursd. *White*. S. Bruno, Conf: doub.

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

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

Abstinence.

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

- 8 Sat. *White*. S. Bridget, Wid: doub.

Off nec V. nec M.—Vesp prop de seq * ; com praec et Dom seq, ac SS. Dionysii et Soc MM.—In Hym *Jesu*, &c. *Qui natus*, &c.

- 9 SUNDAY XXI after Pent. (2d of Oct.) *White*. Ep., Ephes. vi. 10-17; Gosp., Matth. xviii. 23-35.

Maternity of B. V. Mary: great doub.—2d Vespers of the Feast; com of Sunday, of S. Francis, and of SS. Denis, &c. MM.

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

- 10 Mond. *White*. S. Francis Borgia, Conf: sem.

Off C. non P. †. Suffrag. In Miss 2 Or *A cunctis*, 3 ad libit.—Vesp de seq †, ad *Magnif* in utrisq Vesp ant prop; com praec.

- 11 Tuesd. *White*. S. Joseph of Cupertino, Conf: doub. (from 18th Sept.)

Off C. non P. Lect 1 Noct prop. *Ad Benedict* ant prop.—In 2 Vesp com seq.

Anniversarium D. Joannis Menzies de Pitfodels, pro cuj anima, una e quatuor Missis, ut notatur infr Oct Omn Sanctor, est celebranda.

- 12 Wedn. *White.* S. Raymund of Pennafort, Conf: sem. (from 18th Feb.)
 (In Brev 23 Jan.) Off C. non P. + Suffrag. In Miss 2
 Or *A cunctis*, 3 ad libit.—Vesp a cap de seq +; com praec.
 Suffrag.
- 13 Thursd. *White.* S. Edward, King, Conf: sem.
 Off C. non P. Suffrag. In Miss Orr ut heri.—Vesp de
 seq *; com praec.
- 14 Frid. *Red.* S. Calixtus, P. Mart: doub. Abstinence.
 Off un Mart—Vesp a cap de seq, hym prop; com praec.
- 15 Sat. *White.* S. Teresa, Virg: doub.
 Off de Comm Virg tant. Ad Matut et Laud hym prop.—
 Vesp prop de seq *; com praec et Dom seq.
- 16 SUNDAY XXII after Pent. (3d of Oct.) *White.* Ep.,
 Philip. i. 6-11; Gosp., Matth. xxii. 15-21.
 Purity of B. V. Mary: great doub.—2d Vespers of
 the Feast; com of Sunday, and of S. Hedwige.
 Off prop. 9 lect et com Dom in L et M, Praef B. M. et *Te*
in Festivis, Ev Dom in fine.—In 2 Vesp com Dom praec et seq.
- 17 Mond. *White.* S. Hedwige, Queen, Wid: sem.
 Off nec V. nec M. Suffrag. In Miss 2 Or *A cunctis*, 3 ad
 libit.—Vesp de seq sine com.
- 18 Tuesd. *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 Wedn. *White.* S. Peter of Alcantara, Conf: doub.
 Off C. non P. +—Vesp a cap de seq, hymn prop; com
 praec.
- 20 Thursd. *White.* S. John Cantius, Conf: doub.
 Off C. non P. Ad Matut et Laud hym prop.—In 2 Vesp
 com seq, et S. Hilarionis Abb, ac SS. Ursulae et Soc. Virg. MM.
- 21 Frid. *Red.* SS. Nereus and Companions, MM: sem.
 (from 12th May.) Abstinence.
 Off plur Mart extra temp Pasch. Suffrag. 9 lect e duab
 et com S. Hilarion et SS. Virg in L et M *Sapientiam* cum Orr
 et Evang prop.—Vesp a cap de seq +; com praec. Suffrag.
- 22 Sat. *White.* S. Ubald, B. Conf: sem. (from 16th May.)
 Off C. P. Suffrag. In Miss 2 Or *A cunctis*, 3 ad libit.—
 Vesp prop de seq *; com Dom seq et praec.—In Hym *Jesu*, &c.
Qui natus, &c.

- 23 SUNDAY XXIII after Pent. (4th of Oct.) *White*.
Ep., Philip. iii. 17-21; Gosp., Matth. ix. 18-26.
Feast of our Blessed Redeemer: great doub.—2d
Vespers of the Feast: com of S. Raphael and of Sun-
day.
Off prop. 9 lect et com Dom in L et M, Praef de Cruce et
Ev Dom in fine.—Ad Prim *Qui redemisti mundum*.—In 2 Vesp
com seq ut in prop, et Dom praec.
- 24 Mond. *White*. S. Raphael, Archangel: great doub.
Off prop. In Miss Cred.—In 2 Vesp com seq *, et SS.
Chrysanthi et Dariae, MM.
- 25 Tuesd. *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 Wedn. *Red*. S. Evaristus, P. Mart: doub.
Off un Mart.—In 2 Vesp com seq.
- 27 Thursd. *White*. S. Bernardin of Sienna, Conf: sem.
(from 20th May.)
Off C. non P. †. 9 lect et com Vigil SS. Simonis, &c. in
L (ant et V. e fer curr) et M, 3 or *Concede* et Ev Vigil in fine.
Suffrag.—Vesp de seq sine com.
- 28 Frid. *Red*. SS. Simon and Jude, App: doub of 2d
cl. Day of devotion. Abstinance.
Off de Comm App et prop loco. Lect 1 Noct prop. In
Miss Cred et Praef App.—In 2 Vesp com seq.
- 29 Sat. *White*. S. Felix of Cantalice, Conf: sem. (from
21st May.)
Off C. non P. †. Lect 1 Noct e Dom seq (5 Oct). Suffrag.
In Miss 2 Or *A cunctis*, 3 ad libit.—Vesp a cap de Dom seq,
ant *Vidi Dnum*, Or Dom 4 post Epiph; com praec. Suffrag.
Cras annuntiab Jejun in Vigil pro fer II, Fest Omn Sanc-
tor pro fer III, et Commem omn Defunctor pro fer IV seq.

The Indulgence begins.

- 30 SUNDAY XXIV after Pent. (1st of Nov.) *Green*.
Office and Mass of Sunday: sem. Ep., Rom. xiii.
8-10; Gosp., Matth. viii. 23-28; from 4th Sund after
Epiph.—1st Vespers of S. Syricius, *White*: com of
Sunday.
Off ut in Psalt et prop loco. Ad Matut hym *Primo die*, et
ad Laud *Aeterne rerum*. Lect 3 Noct ita et Missa e Dom 4

post Epiph, 2 Or *A cunctis*, 3 ad libit, Praef Trinit. Suffrag.—
Vesp de seq *, †; com Dom praec.

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

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

NOVEMBER HAS XXX DAYS.

- 1 TUESDAY. *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. Ves-
pers 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 ero-
gantibus die 3 Nov. vel circiter celebrare tenentur.

- 2 Wedn. *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 Se-
quentia.—Vesp de ead Oct.

- 3 Thursd. *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 Frid. *White*. S. Charles Borromeus, B. Conf: doub.
Abstinence.

Off C. P. 9 lect et SS. Mart. Com Oct et SS. Mart in L
et M.—In 2 Vesp com Oct.

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

Off et Miss ut in fer 5 praec et prop loco.—Vesp de Oct ;
a cap de Dom seq, ant *Muro*, Or Dom 5 post Epiph ; com Oct.

Hoc anno omitt Dom 2 Nov. cum sua Hebdom.

- 6 SUNDAY XXV. after Pent. (3d of Nov.) *White*. Office and Mass of Sunday : sem. Ep., Col. iii. 12-17 ; Gosp., Matth. xiii. 24-30 ; from 5th Sund aft Epiph.—Vespers of Sunday : com of Octave.

De ea ut in Psalt et prop loco. Ad Matut et Laud hym ut in Dom praec. Lect 3 Noct e Dom 5 post Epiph, ita et Miss. Com Oct in L et M, sine 3 Or, Praef de Trinit. Ad Prim dic Ps *Confitemini* et Symb *Quicumque* sine Precib.—In 2 Vesp de Dom com Oct.

- 7 Mond. *White*. 7th day within Octave : sem.

Off et Miss ut supra et prop loco.—Vesp de die Oct, ut in 1 Vesp festi ; com. SS. Quat Coronator, MM.

- 8 Tuesd. *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 Wedn. *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 Thursd. *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 praec, et Oct, ac S. Mennae, M.

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

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 Sat. *Red*. S. Martin, P. Mart : doub.

Off un Mart. 8 R. *Dne praevenisti*. 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. Nicolao fit translatus in diem 5 Dec.

- 13 SUNDAY XXVI after 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. Deusdedit, 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 Festivis*, Ev Dom in fine.—In 2 Vesp com seq *, ac Dom praec, et Oct.

- 14 Mond. *White*. S. Deusededit, P. Conf: doub.
Off C. P. + Lect 1 Noct e Dom praec. Com Oct in L et M.—Vesp a cap de seq; com praec et Oct.
- 15 Tuesd. *White*. S. Gertrude, Virg: doub.
Off un Virg. Com Oct in L et M.—Vesp a cap de seq ut in 1 Vesp festi; com praec.
- 16 Wedn. *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 Thursd. *White*. S. Gregory Thaumaturgus, B. Conf: doub.
Off C. P.—Vesp a cap de seq; com praec.
- 18 Frid. *White*. Dedication of S. Peter's Church at Rome: doub. Abstinence.
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 Sat. *Red*. S. Pontian, P. Mart: doub.
Off un Mart. 1ma lect 1 Noct e fer 6 praec, 2da, et 3tia, e fer curr. 8 R. *Dne Praevenisti*.—Vesp a cap de seq +; com praec et Dom seq, Or 24 Dom post Pent.
- 20 SUNDAY XXVII and last after Pent. (5th of Nov).
White. Ep., Col. i. 9-14; Gosp., Matth. xxiv. 15-35; from 24th Sund aft Pent.
S. Felix of Valois, Conf: : doub.—1st Vespers of the Presentation: com of S. Felix and of Sunday.
Off C. non P. 9 lect et com Dom 24 in L et M, Praef de Trinit et Ev Dom in fine.—Vesp de seq; com praec et Dom praec.—In Hym *Jesu*, &c. *Qui natus*, &c.
- 21 Mond. *White*. Presentation of B. V. Mary: great doub.
Off prop et in Off parvo. In Miss Cred et Praef B.M. *et Te in Praesentat*. Ad Prim *Qui natus*, &c.—In 2 Vesp com seq, ant prop.
- 22 Tuesd. *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 Wedn. *Red.* S. Clement, P. Mart : doub.
 Off prop. Lect 1 Noct *A Mileto.* 9 lect et com S. Mart in L et M.—Vesp a cap de seq + ; com praec, ant prop, et S. Chrysogoni, M.
- 24 Thursd. *White.* S. John of the Cross, Conf : doub.
 Off C. non P. *1ma* lect 1 Noct e fer 2, *2da* e fer 3, *3tia* e fer 4 praec. 9 lect et com S. Mart. in L et M.—Vesp a cap de seq ; com praec.
- 25 Frid. *Red.* S. Catherine, Virg, Mart : doub.
 Abstinence.
 Off un Virg et Mart. *1ma* lect 1 Noct e fer 5 praec, *2da* et *3tia* e fer curr.—Vesp a cap de seq * * ; com praec et S. Petri, Ep. M.
- 26 Sat. *White.* S. Sylvester, Abb : doub.
 Off C. non P. 9 lect et com S. Mart in L et M.—In 2 Vesp com Dom seq.—Ab his Vesp usq ad finem anni omitt Suffrag Sancto, et usq ad Nativ Dne in fine Off die *Alma Redemptoris*, cum V. *Angelus* et Or *Gratiam.*
 N.B.—On this day, the Solemnity of Marriage terminates.
 De S. Elizabeth fit translatus in diem 17 Dec.
 Cras annuntiatus Jejun in Vigil pro fer III. et Fest S. Andrae pro fer IV. seq, et Jejun pro fer quatuor IV et VI per Advent.
- 27 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. Gregory, *White* : com of Sunday.
 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 notetur : dic etiam Preces. In Miss sine Glor Orr ut ibi, et Praef de Trinit.—Vesp de seq * ; com Dom praec.
 N.B.—During Advent, Fast and Abstinence every Wednesday and Friday.
- 28 Mond. *White.* S. Gregory III. P. Conf : doub.
 Off C. P. Com fer in Laud (ant prop ad Laud et Vesp quotid assign) et Miss.—Vesp a cap de seq * , + ; com praec et fer ac S. Saturnini, M.
- 29 Tuesd. *White.* S. Gelasius, P. Conf : doub. Vigil of S. Andrew. Fast and Abstinence.
 Off C. P. Com fer in Laud. In Miss 2 Or Vigil (de qua nil in Off), 3 fer, 4 S. Mart et Ev Vigil in fine.—Vesp prop de seq ; com fer tant.

The Indulgence begins.

- 30 WEDNESDAY. *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. Fast and Abstinence.

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 Thursd. *White.* S. Didacus, Conf: sem.
(In Brev 13 Nov.) Off C. non P. †. Com Oct et fer in L et M.—Vesp a cap de seq; com praec, et Oct, ac fer.
- 2 Frid. *Red.* S. Bibiana, Virg, Mart: sem.
Fast and Abstinence.
Off un Virg et Mart. Com Oct et fer in L et M.—Vesp de seq; com praec, et Oct, ac fer.
- 3 Sat. *White.* S. Francis Xavier, Conf: doub.
Off C. non P. Com Oct et fer in L et M.—In 2 Vesp com Dom seq, et Oct, ac S. Barbarae, V. M.
De S. Petro Chrysol fit translac in diem 20 Dec.
- 4 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, of Octave, and of S. Sabas, Abb.
Off ut in Psalt temp Adventus. Com Oct et S. Mart in L et M sine Glor, Praef App. Non dic Preces.—Vesp de seq *, †; com Dom praec, et Oct, ac S. Sabae, Abb.
- 5 Mond. *White.* S. Nicholas, P. Conf: doub. (from 13th Nov.)
Off C. P. Com Oct et fer ac S. Sabae in L et M.—Vesp a cap de seq; com praec et Oct ac fer.
- 6 Tuesd. *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 Wedn. *Red.* Octave of S. Andrew, Ap: doub.
Fast and Abstinence.
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 Thursd. *White*. Immaculate Conception of B. V. Mary: doub of 2d cl, with Octave. Day of devotion.
(Ex decreto S.R.C.) Off prop et in Off parvo. Invitat *Immaculatam Concept.* 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 Frid. *White*. S. Ambrose, B. Conf and Doct: doub. Fast and Abstinence.
(In Brev 7 huj.) Off C. P+. Lect 1 Noct *Fidelis*. Com Oct et fer in L et M.—Vesp prop de seq; com praec et fer tant.
- 10 Sat. *White*. Translation of the Holy House of Loretto: great doub.
Off prop. Com fer in L et M, Cred et Praef B. M. et *Te in Festiv.*—In 2 Vesp com Dom seq. Nil de Oct.
De S. Damaso fit translat in die 22 Dec.
Cras annuntiab Quat Tempora pro fer IV, VI, et Sabb seq.
- 11 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. Melchiades, *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, Praef B. M. Non dic Preces.—Vesp de seq*; com Dom praec et Oct.
- 12 Mond. *Red*. S. Melchiades, P. Mart: doub.
Off un Mart. Com Oct et fer in L et M.—Vesp a cap de seq prop; com praec et Oct ac fer.
- 13 Tuesd. *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 Wedn. Ember-day. *Red*. S. Eutychian, P. Mart: doub. Fast and Abstinence.
(In Brev 9 huj.) Off un Mart. Lect 1 Noct *A Mileto*. 9 lect fer; com Oct et fer in L et M, Ev fer in fine.—Vesp de seq ut in 1 Vesp festi * *; com praec et fer.
- 15 Thursd. *White*. Octave day of Immaculate Conception: doub.
Off ut in festo et prop loco. Lect 1 Noct e Script curr. Com fer in L et M de festo.—In 2 Vesp com seq et fer.

- 16 Frid. Ember-day. *Red.* S. Eusebius, B. Mart: sem.
Fast and Abstinence.
Off un Mart. Lect 1 Noct *A Mileto.* 8 R. *Dne praevenisti.*
9 lect et com fer in L et M, 3 Or *Deus qui de B. M.*, Ev fer in
fine.—Vesp de seq; com praec et fer.
- 17 Sat. Ember-day. *White.* S. Elizabeth, Queen of
Hungary, Wid: doub (from 27th Nov.)
Fast and Abstinence.
(In Brev 19 Nov.) 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 Dom seq, ant *O Sapientia.*
Cras annuntiab *Incip Indulg* pro fer IV, et Jejun in Vigil
Nativ Dni pro Sabb seq.
- 18 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 the Expectation, *White:* com of
Sunday.
Off de Psalt temp Advent. Ad Prim dic Preces. In Miss
sine Glor Orr assign et Praef de Trinit.—Vesp prop de seq;
com Dom praec, ant *O Adonai.*—Hymni conclud ut in Brev
notatur.
- 19 Mond. *White.* Expectation of B. V. Mary: great
doub (from yesterday).
Off prop. Com fer in L et M, Cred, Praef B. M. *et Te in*
Expectat.—In 2 Vesp com seq, ant *O Doctor*, et fer, ant *O*
Radix.
- 20 Tuesd. *White.* S. Peter Chrysologus, B. Conf and
Doct: doub (from 4th Dec.)
Off C. P. †. Lect 1 Noct *Fidelis.* Com fer in Laud. In
Miss 2 Or Orr S. Thomae (de qua nil in Off) 3 fer, Cred 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 Wedn. *Red.* S. Thomas, Ap.: doub of 2d cl. Day
of Devotion. Fast and Abstinence.
Off de Comm App et prop loco. Lect 1 Noct prop. Ad
Benedict ant prop. Com fer in L per ant *Nolite timere* et M,
Cred et Praef App.—In 2 Vesp com seq, et fer, ant *O Oriens.*
- 22 Thursd. *White.* S. Damasus, P. Conf: doub (from
11th Dec.)
Off C. P. † Com fer in L et M.—In 2 Vesp com seq * et
fer, ant *O Rex.*

- 23 Frid. *White*. S. Ferdinand, King, Conf: sem (from 5th June). Fast and Abstinence.

(In Brev 30 Maii). Off C. non P. † Com fer in L per ant *Ecce completa* et M, 3 Or *Deus qui de B. M.*—In 2 Vesp com fer, ant *O Emmanuel*.

- 24 Sat. *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 SUNDAY. *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.

(Haec Dom vacat.) Off prop. Tres Miss dic cum Cred, Praef et *Communic* prop per tot Oct. In 1 Miss ad *Communic* dic *Noctem sacratis*. 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 ablutionib 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.

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

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

- 27 Tuesd. *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 Wedn. *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 Thursd. *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 Frid. *White.* Office and Mass of Sunday within Octave of Christmas : sem. Abstinence.

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 Sat. *White.* S. Sylvester, P. Conf : doub.

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

*The following year 1854, Dominical Letter, A ;
Epact, I ; Easter Sunday, 16th April.*

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>Prae- fatio.</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, falls 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 1853 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 Dispensation 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 solemnised from the 7th of January to the 8th of February, and from the 4th of April to the 26th 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 *double of the first class* ; for, as the Festivals instituted by the Church in memory of the Incarnation, Birth, Death, Resurrection, and Ascension of our Lord, and of the descent of the Holy Ghost upon the Apostles, recall to our remembrance all that a good and merciful God has done for our salvation, and, as the recollection of these Mysteries contributes powerfully to inflame the devotion of the Faithful, it is proper that these should be celebrated with more solemnity than other Festivals.

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

plying 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 distract or disturb 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, every thing 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.

The regulation as to the EASTERN DUTIES in the Eastern District, enacted by our venerable predecessor, and inserted above (page 53), are to hold good within said District for the year 1853.

† JAMES, Bishop of Limyra,
Vic. Ap. of the Eastern District of Scotland.

Edinburgh, 3d Nov, 1852.

DISTRICT CIRCULAR,

DIVIDING THE EASTERN VICARIATE INTO PROVOSTRIES.

REVEREND DEAR SIR,—Without waiting till I am prepared to acquaint you more in detail with the measures I have in contemplation for the better discharge of my Episcopal duty, in the administration of the affairs of this District, I am anxious to avail myself at once of the advantages I anticipate from the division of the Vicariate into separate Provostries, with a view to insuring greater harmony of feeling and vigour of action, between Bishop and Clergy, in whatever I may ultimately deem it my duty to determine upon, for the advancement of the interests of Religion amongst us. Pending, therefore, a more explicit statement of my intentions than I can now command time to attempt, the object of the present Circular is to intimate the following as a *provisional* arrangement :—

I. The Eastern District is divided from North to South into Seven Provostries—

- The Provostry of DUNDEE, including all Missions and Stations within the counties of Kincardine and Forfar.
- The Provostry of PERTH, extending over the whole of Perthshire.
- The Provostry of ST. ANDREWS, including the counties of Fife and Kinross.
- The Provostry of STIRLING, taking in Stirlingshire, Clackmannanshire, and Linlithgowshire.
- The Provostry of EDINBURGH, including Edinburghshire and Haddingtonshire.
- The Provostry of KELSO, including Peebles-shire, Berwickshire, Selkirkshire, and Roxburghshire.
- The Provostry of DUMFRIES, including the county of Dumfries and the Stewartry of Kirkcubright.

II. Each Provostry will be headed by one of the Clergymen within its limits, though not necessarily the Incumbent of the place from which the Provostry derives its name; and the Priest so appointed shall bear the designation of *Præpositus*.*

III. It shall be the duty of the *Præpositus* to convene and preside over all Clerical Meetings which it may be desirable to hold, in reference to the interests of Religion within the Provostry; and also to be the sole authorised medium of communication between such meetings and the Bishop—it being understood that the office of *Præpositus* does not in any case confer jurisdiction within the Provostry, nor even establish a claim to precedence beyond the limits of the same.

IV. The following Clergymen are named *Præpositi, ad interim*, of the above constituted Provostryes:—

The Rev. Stephen Keenan, *Dundee*.
 The Rev. James Mackay, *Perth*.
 The Rev. Paul Maclachlan, *Stirling*.
 The Rev. George Rigg, *Edinburgh*.
 The Rev. William Wallace (with the Rev.
 James Clapperton for Assistant), *Kelso*.

The Rev. John Strain, *Dumfries*.

The Provostry of St. Andrews to be united, in the meantime, with that of Edinburgh.

V. The subjects of deliberation to which the several Provostryes are requested to turn their immediate attention are the following:—

Istly, Besides the statistical returns of each particular Mission, which it will be the duty of every Incum-

* The word PROVOSTRY is not, of course, used here in the sense attributed to it in Scotland previous to the Reformation, when it implied indifferently the extent of jurisdiction, or the office itself, of the Ecclesiastical Head of a Collegiate Establishment. It is adopted in the present instance to designate the limits within which the *Præpositus* is authorised to exercise certain functions, approximating, in some respects, to those of the *Vicarius Foraneus*, or Rural Dean, and of which the more precise nature will be defined on a future occasion.

bent to transmit, in the first instance, to the *Præpositus*, to be by him collectively forwarded to the Bishop; the members of Provostry will endeavour to furnish the Bishop with such general information on the wants and capabilities of the counties in which they reside, as may lead him to form, if possible, a correct estimate of the prospects of religion throughout the Vicariate at large; and direct him in making a judicious distribution of whatever amount of assistance he may have it within his power to bestow on any particular locality.

2dly, They will confer among themselves as to the most effective means of increasing the yearly returns of "St. Andrew's Society," for the establishment and support of new Missions throughout the District; and a detailed account of said returns will be made yearly to the Bishop, previous to the day fixed for the Annual Meeting of the Clergy, headed, "Returns of St. Andrew's Society for such a year, from such or such Provostry."

3dly, Each Provostry will take into consideration which is the most desirable season of the year for the administration, within its limits, of the Sacrament of Confirmation; with a view to such further arrangements as may best tend to economise time, and prevent unnecessary expenditure.

4thly, The members of Provostry will also minute, for transmission to the Bishop, *such ideas or suggestions as may meet the approval of the majority of their numbers*, on the manner of conducting the Ecclesiastical Conferences of the district, and thus assist the Bishop in finally adopting such regulations concerning them as may prove most likely to be beneficial in themselves, and agreeable to the general body of the Clergy.

5thly, The ideas and suggestions *of the majority* are requested, as to the most desirable plan to be followed in carrying out the project of periodical Missions to be given throughout the District, by a body of Religious, residing permanently within the Vicariate.

6thly, The statistical returns from each Provostry are requested to be made to the Bishop by the end of

the month of August, and a report on the other matters suggested for consideration by the beginning of December.

Earnestly hoping that the above arrangements will meet with your hearty co-operation, and that the result may prove both advantageous to the interests of Religion, and conducive to a still greater increase of harmonious intercourse between Bishop and Clergy,

I am,

REVEREND DEAR SIR,

Yours very truly in Christ,

JAS. GILLIS, Vic. Ap.

Edinburgh,

Feast of our Lady of Mount Carmel,

16th July, 1852.

ST. ANDREW'S SOCIETY.

(INSTITUTED 3D JULY, 1850.)

FOR ESTABLISHING NEW MISSIONS IN THE EASTERN
DISTRICT OF SCOTLAND.

Patrons.

The Right Hon. the EARL of TRAUQUAIR.
Sir WILLIAM D. STEWART of Grantully, Bart.
MARMADUKE MAXWELL, Esq. of Terregles.
WILLIAM C. MAXWELL, Esq. of Everingham.
ROBERT J. MONTEITH, Esq. of Carstairs.

Committee of Management.

The Right Rev. BISHOP GILLIS, V. A. E. D., *President.*
The Rev. STEPHEN KEENAN, Dundee, *Vice-President.*
The Rev. PAUL MACLACHLAN, Falkirk, *Treasurer.*
The Rev. JAMES CLAPPERTON, Peebles, *Secretary.*
The Rev. JOHN STRAIN, Dalbeattie.
The Rev. GEORGE RIGG, Edinburgh.

SECOND ANNUAL REPORT.

THE Treasurer of the ST. ANDREW'S SOCIETY, in addressing, for the second time, its friends and supporters, has great pleasure in being able to state that, circumstances considered, the prospects of the Society may be said to exhibit a promising appearance. Its funds have materially increased during the year which

has just clapsed; and the increase, having taken place in the congregational collections, evinces the pleasing fact, that the body of our Catholic people have begun to understand the object of the Society—to appreciate its value, and have resolved to support it. Our income during the first year amounted to only £177 0s. 1d. This second season it has reached £200 5s. 1d., being a net increase of £23 5s.

CONGREGATIONAL COLLECTIONS.

Traquair, per Rev. J. Clapperton,	£5 18 0
Peebles, per do.	2 1 0
Portobello (including £4 from a Lady), per Rev. J. Mantica,	6 16 0
Stirling, per Rev. J. Stuart,	1 18 0
Blairs, per Rev. J. Macpherson,	2 11 0
St. Mary's, Edinburgh, per Rev. G. Rigg, ..	15 11 0
St. Patrick's, do., per Rev. J. Macdonald, ..	14 7 3
Falkirk (including £1 10s. from a Lady and Gentleman), per Rev. P. MacLachlan, ..	2 12 0
Campsie, per Rev. J. Gillon,	2 16 0
Blairgowrie, per Rev. J. Carment,	1 3 0
Dumfries, per Rev. H. Small,	11 0 0
Kirkcudbright, per Rev. Andrew Smith, ..	7 14 3
Dalbeattie, per Rev. J. Strain,	10 17 10
Kirkconnell, per Rev. H. Small,	1 2 6
Portobello (Jubilee Alms), per Rev. P. Grant,	1 5 9
Hawick, per Rev. P. Taggart,	1 10 0
Perth, per Rev. J. McCorry,	4 4 0
Arbroath, per Rev. A. Gordon,	2 17 5
Murthly, per Rev. James Mackay,	4 8 0
Linlithgow, per Rev. F. Mackerrell,	0 14 0
Dundee, per Rev. S. Keenan,	27 13 1
Lochee, per do.	1 5 0
	<hr/>
	*£130 5 1

SUBSCRIPTIONS AND DONATIONS.

Lady Bruce of Scotstown,	£5 0 0
Mrs. Halling, per Mr. Arch. MacLachlan, ..	0 10 0
Major Stapleton,	1 0 0
A Friend,	0 10 0
Miss Gladstone of Fasque,	1 0 0
J. R. Hope, Esq. of Abbotsford,	5 0 0
	<hr/>
Carry forward,	£13 0 0

* No remittance has been forwarded this year from DUNFERMLINE KIRKCALDY, or LEITH.

Brought forward,	£13 0 0
P. H. Howard, Esq. of Corby Castle,	1 0 0
The Hon. Charles Langdale,	5 0 0
M. Maxwell, Esq. of Terregles,	10 0 0
Mrs. Maxwell of do.	5 0 0
Mrs. Macpherson of Coul,	1 0 0
R. J. Monteith, Esq. of Carstairs	5 0 0
W. C. Maxwell, Esq. of Everingham,	20 0 0
Mrs. F. S., and C. M. J.,	8 0 0
Right Rev. Dr. Gillis,	2 0 0
	<hr/>
	£70 0 0
Congregational Collections,	£130 5 1
Subscriptions and Donations,	70 0 0
Balance in hand,	11 4 0
Interest of Money in Bank,	1 13 8
	<hr/>
	£213 2 9
Deduct for printing Circulars, Reports, Postages, &c.	5 3 2
	<hr/>
Total for purposes of Society,	£207 19 7

Having stated what amount of funds have been intrusted to our care, we may now mention to what purposes these funds have been applied.

The results of the Society's exertions during the first year of its existence, were the establishment of three new Missions—Linlithgow, Kirkcaldy, and Kirkcudbright. Of these the first is already in a state to support itself without any further assistance from our funds, and the two latter, although they are, to a certain extent, dependent on the Society, give us reason to hope that their reliance on its treasury will not be long a matter of necessity.

This year, besides consolidating the work begun in the course of the last twelve months, two additional Missions are forthwith to be established by means of the Society's funds. After consulting with his Clergy, and having maturely weighed the claims and considered the necessities of various localities, the Right Rev. Dr. Gillis, V. A. of the District, has re-established the Mission of New-Abbey, and resolved to send a Priest to Alloa, and another to Forfar.

A slight glance at the foregoing facts and figures

will be sufficient to satisfy the reader that the **ST. ANDREW'S SOCIETY** is destined to confer many valuable benefits on this District. Scarcely two years have elapsed since the date of its institution, and already it has been, in the hands of the Almighty, the means of erecting **SIX ALTARS**, on which the great Sacrifice of our Redemption is offered. In **SIX** different and remote localities, in which there were Catholics without Catholic teaching or worship, a people without a pastor, sheep without a shepherd, the Society has stepped in to remedy so great an evil, and to supply so essential a want.

And when, we humbly ask, was this want so severely felt as at the present time? Our poor co-religionists are scattered far and wide, from one end of the country to the other; they are to be found, in less or greater numbers, in all our towns, and villages, and hamlets. It may be said of them, as Tertullian said of the early Christians—"they may be seen everywhere, save in the temples of the false gods." They have an instinctive horror of heresy, and few, indeed, of them are led away by its seductions. But still their faith, naturally strong, must be nurtured; we must supply them, as far as we can, with facilities for practising their Religion, and for approaching to the holy Sacraments; we must instruct the young, and encourage and comfort the old.

And such are the evil days in which we live, that all this is more necessary now than at any former period, since the fatal hour when heresy obtained the ascendancy in this benighted land. For now Satan seems more determined than ever to extirpate the true Faith; his agents in the evil work are more numerous, more active, more enterprising, and more unscrupulous than heretofore. Every day they assail us with some new weapon; every day they invent against us some new calumny, or re-produce, under a new form, the slanders of bygone days. Above all, they display uncommon zeal in seducing our children, and, favoured by various circumstances, but especially by the new poor-laws, they are, alas! in many instances, but too successful.

To counteract so great an evil, we must plant our Missions as thickly as our circumstances will permit us. Wherever there is a Priest, there is a hope of saving the people; young and old, they will all rally around; he will instruct the child, and confirm the faith of the parent; he will meet heresy, and defeat it; he will not suffer the ravening wolf to devour the sheep of Christ. Aided by the great Shepherd, he will gather together the scattered flocks, and, knowing his voice, they will follow him into the wholesome pastures.

To multiply these Missions, and to furnish them with zealous and pious pastors, is the object of the ST. ANDREW'S SOCIETY. It is to enable us effectually to carry out this object that we appeal to our generous people, and to the friends of Religion in general. And, when we take into consideration the magnitude of the task we have imposed on ourselves—the multitudinous evils we seek to combat and overcome—the mighty results that are at stake, we feel confident that our appeal will not be made in vain. God, the giver of all good gifts—God, in whose sacred cause we are struggling, will come to our assistance; he will turn towards us the hearts of the good and the generous, whose gifts, flowing into our treasury, will enable us once more to rebuild the walls of the mystic Jerusalem, to spread his holy Religion, and to contribute, in no mean degree, to the salvation of many souls.

Subscriptions, donations, and contributions, however humble, will be gratefully received; and, as some may be willing to contribute to the good work, even after they have left this world, we here append a Form of Legacy, of which well-wishers may avail themselves.

P. MACLACHLAN, *Treasurer.*

Falkirk, 4th Nov.
Feast of S. Charles Borromeus,
1852.

FORM OF A BEQUEST TO ST. ANDREW'S SOCIETY.

"I give and bequeath to the 'St. Andrew's Society,' instituted at Edinburgh on the 3d day of July, 1850, the sum of (here the sum must be written out in words), which will be paid to the Treasurer of said Society for the time being, and his receipt acknowledging the money will be considered a sufficient discharge."

(Here place the date and signature.)

WESTERN DISTRICT FUND.

The following is an Extract from the Pastoral Letter for the Jubilee, regarding the Collection and Allocation of the Western District Fund.

BELoved BRETHREN AND DEAR CHILDREN IN CHRIST,
—We now beg to direct your attention for a few moments to the subject of the District Fund. And, first of all, we have to give you an account of the sum collected last year, and of the allocation which was made of that sum in February last—the distributors, along with ourselves, being the Rev. Messrs. Wm. Gordon, P. Forbes, P. Hanly, D. Gallagher, and J. Gray.

AMOUNT COLLECTED FROM THE SUBJOINED CONGREGATIONS.

Glasgow—St. Andrew's Parish, ~ ~	£25 17 3	Brought forward, £211 13 9	
St. Joseph's, ~ ~	21 0 0	Barrhead, ~ ~	8 5 0
St. John's, ~ ~	20 7 9	Dumbarton, ~ ~	7 15 7
St. Mary's, ~ ~	20 0 0	Pollockshaws, ~ ~	7 1 6
St. Alphonsus', ~ ~	8 11 0	Hamilton, ~ ~	6 2 0
St. Patrick's, ~ ~	8 7 0	Fort-William, ~ ~	5 17 0
St. Mungo's, ~ ~	5 0 0	Badenoch, ~ ~	4 0 0
Greenock, ~ ~	24 0 0	Lanark, ~ ~	3 18 6
Houston, ~ ~	18 12 6	Fort-Augustus, ~ ~	3 14 3
Port-Glasgow, ~ ~	14 10 3	Airdrie, ~ ~	3 13 9
Dalry, ~ ~	12 10 0	Drimnin, ~ ~	3 13 0
Coatbridge, ~ ~	12 0 0	Duntocher, ~ ~	3 5 0
Kilmarnock, ~ ~	11 8 0	Girvan, ~ ~	2 10 0
Paisley, ~ ~	9 10 0	Donation from Mr. M'L.,	3 0 0
			<u>£274 9 4</u>
Carry forward, £211 13 9			

This amount was distributed in the following manner, to

Property of Dalbeth, £40 0 0	Brought forward, £169 0 0
Kilmarnock Chapel, 25 0 0	Houston do. 30 0 0
Hamilton do. 30 0 0	Campbeltown, ~ 21 13 6
Duntocher do. 30 0 0	Stranraer, ~ 25 0 0
Dalry do. 20 0 0	Port-Glasgow, ~ 28 6 6
Isle of Bute do. 24 0 0	
	<u>£274 0 0</u>
Carry forward, £169 0 0	

We will not, we cannot, conceal our deep regret, and even mortification, that the second year of the collection has, by nearly one-half, fallen short of the first. We did not expect to have such an announcement to make to you. But still we are determined not to be discouraged. A great end is seldom accomplished without a great struggle. This holds particularly here, when there is question of an end that has God's glory for its object. Such an end may generally reckon upon a strong, a resolute, a protracted opposition from the enemy of God and man. An early failure, then, in such a cause, is often a pledge of final success, unless perseverance be wanting. It would betray weakness on our part, and diffidence in God, if, on a first or second reverse, we were to abandon the scheme of an annual District Fund, moderate as it is in its demand, excellent in its object, and, if well carried out, productive, as it must be, of the happiest results. It only asks *one shilling* in the year from every working or earning Catholic. Its object is, *first*, to assist struggling Missions, in order to help them gradually out of their difficulties; and, *secondly*, to establish new Missions. If entered into by only one out of every four Catholics in the District, it would annually put at our disposal for the above holy purposes, at least *two thousand pounds sterling*.

With what giant strides would this sum enable Religion to advance, and, at the same time, with how little inconvenience might it be realised! Is there the Catholic who does not, every year, spend ten times the amount asked uselessly, foolishly, perhaps sinfully? Are we unreasonable, then, in soliciting, for God's honour and glory, and the salvation of souls, the tenth of what is thrown away in uselessness, in folly, in sin? Surely not. The time may come, and, we hope, soon will come, when the Fund will not be so necessary as it is at present, perhaps not necessary at all. If we had a few more new Missions established, a few more new Chapels erected, its necessity would be wholly obviated. In the meanwhile, we would be grievously want-

ing to our duty, if we did not incessantly urge you to make all reasonable sacrifices in support of Religion.

In putting to ourselves the question, Why has not the Fund risen to a much higher figure? it occurs to us that three causes have mainly operated against so desirable a result. The *first* of these is, that almost every congregation has much to do to meet its own wants. True, but *one shilling more* yearly would scarcely be a perceptible addition to each one's burden. The *second* is the frequency of charitable calls from other quarters, especially in the large towns, and most of all in Glasgow. We are fully sensible of this evil; for it is an evil when of very frequent occurrence, as is the case in the places just mentioned. To this evil we can prescribe no remedy except this, that each one ought to keep in view the Congregational and District burdens he has to bear, as well as his own means, and, by these, measure his charity to strangers. And here we are safe to say that nowhere perhaps are the necessities of Religion more urgent, more manifold, than in the Western District of Scotland. The *third* cause we consider to be the want of proper machinery to work the District Fund collection. We confess this is a point of considerable difficulty, and we fear we must leave every Clergyman to judge for himself, and act according to his judgment; while we rest assured that each one will adopt the mode that, on mature consideration, holds out the best hopes of a successful issue.

We are,

BELOVED BRETHREN AND CHILDREN,

Yours sincerely in Jesus Christ,

+ JOHN MURDOCH, V. A., W. D.

+ ALEXANDER SMITH, Coadjutor.

Glasgow, April, 1852.

THE INSTITUTION OF THE PROPAGATION OF THE
FAITH.

This Institution has solely for its object to assist, by prayers and aims, the Catholic missionaries who are charged to preach the Gospel to foreign nations. The prayers are a *Pater* and *Ave* each day.

It will suffice to say, for this purpose, once for all, the *Pater* and *Ave* of our daily morning and evening prayer, and to add the following invocation:—" *Saint Francis Xavier, pray for us.*"

The alms is only one halfpenny per week. One member is charged to receive the subscriptions of ten, the amount of which he hands over to another member, who receives ten similar contributions—that is, a hundred subscriptions. Donations made by persons not members, or by members over and above the ordinary subscriptions, will be gratefully received.

Two committees established, one in Paris and the other at Lyons, distribute the alms to the different missions. A return of the sums received, and of their appropriation, is inserted annually in the *Annals of the Propagation of the Faith*. This collection, which is destined to serve as a continuation of the *Lettres Edifiantes*, and to the reading of which each member, without paying more than the ordinary subscription, is entitled, appears six times a-year. A number is distributed to every ten members.

The *Institution for the Propagation of the Faith* has, from its first foundation, been highly favoured and warmly recommended to the faithful by the Holy See. The Sovereign Pontiffs, Pius VII., Leo XII., Pius VIII., and Gregory XVI., by their rescripts of March 15, 1823, May 11, 1824, September 18, 1829, September 25, 1831, November 15, 1835, and January 22, 1837, have granted to all the members of the Institution, in the dioceses where, with the consent of their respective bishops, it shall be established, both in France and in all other countries in communication with France, the following Indulgences, applicable to the souls in purgatory:—

1st, *A Plenary Indulgence* on the festival of the Finding of the Holy Cross, the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a-month, on any day at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the indulgence, he must be truly sorry for his sins, go to confession, receive the holy communion, and visit devoutly the church or oratory of the Institution, if it has one, and if it has not, the parish church or chapel, and there offer his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the parish church, provided they fulfil, to the best of their power, and with the advice of their confessor, the other necessary conditions. Where the Institution is not yet established, a visit to any church or chapel will suffice.

The Indulgence attached to the two festivals of the Finding of the Holy Cross, and of Saint Francis Xavier, may, upon the prescribed conditions, be gained, at the choice of each subscriber, either on the day of the festival, or on any day within their octaves, or on the day to which their celebration shall be attached by the Bishop.

2d, *An indulgence of a hundred days*, each time that the prescribed prayers, with at least a contrite heart, shall be repeated, or a donation made to the missions, or any other pious or charitable work performed.

Alms and donations for the above Institution are re-

ceived in Scotland by the Right Rev. the Vicars Apostolic, or by any of the Catholic Clergy.

Allocation of Funds by this Institution to Scotland in 1851:—

Eastern District,	£277	15	6
Western District,	873	0	0
Northern District,	674	12	0
	<hr/>		
	£1825	7	6

RELIGIOUS ORDERS.

(Omission made in the Directory for 1852.)

1215.—The Order of the DOMINICANS or Preaching Friars, also called *Black Friars*, founded by St. Dominic, Conf.—See Butler's Lives of the Saints, Aug. 4.

This Order was divided into forty-five provinces, of which Scotland was the eighteenth. It was introduced into this country in the reign of Alexander II. by William of Malvoisin, Bishop of St. Andrews, and had fifteen Convents:—

1. EDINBURGH, founded in 1230, by King Alexander II. The Convent was erected on the spot of ground where the High School formerly stood, and to it belonged the street called Blackfriars Wynd.
2. BERWICK-ON-Tweed, founded in 1230 by Alexander II.
3. AYR, founded in 1230 by William, Bishop of St. Andrew's.
4. MONTROSE, founded in 1230 by Sir Allan Durward.
5. PERTH, founded in 1231 by Alexander II.
6. ABERDEEN, founded by Alexander II.
7. ELGIN, founded in 1233 or 1234 by Alexander II.
8. STIRLING, founded in 1233 by Alexander.
9. INVERNESS, founded in 1233 by Alexander.
10. WIGTON, founded in 1267 by Dervorgilla, daughter of Alan, Lord of Galloway, and mother of John Baliol.
11. DUNDEE, founded by Andrew Abercromby, burghess of that city.
12. CUPAR in Fife, founded by the Macduffs, Earls of Fife.
13. ST. MONAN'S or *Monance*, in Fifeshire, is recorded to have been a Priory of Blackfriars. The Chapel, founded by David II. on the 3d of April, 1368, was given to them by James III.
14. ST. ANDREW'S, founded in 1274 by William Wishart, Bishop of that city.
15. GLASGOW, founded in 1270, by the Bishop and Chapter of that city.

CATHOLIC CLERGY, CHURCHES, AND SCHOOLS.

Eastern District.

The Right Rev. JAMES GILLIS, Bishop of Limyra, Vicar Apostolic; ordained 9th June, 1827; consecrated 22d July, 1838.

This District comprises the sixteen Eastern Counties of Scotland, from the south side of the river Dee (including the parish of Banchory-Ternan) to Berwick-upon-Tweed, and is divided into seven Provostries.

I.—PROVOSTRY OF EDINBURGH.

(Edinburghshire and Haddingtonshire.)

Præpositus—Rev. GEORGE RIGG.

EDINBURGH.

The Right Rev. Dr. GILLIS, Vicar Apostolic, *Greenhill*.

St. Mary's, Broughton Street, 1814.* Sittings, 700.	}	Rev. George Rigg, 1838.
		Rev. William Mackay, 1845.
		Rev. Patrick Macmanus, 1847.

ORDAINED.

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, Lothian Street, 1834. Sittings, 800.	}	Rev. John Macdonald, 1838.
		Rev. Alex. O'Donnell, 1845.
		Rev. Peter Grant, 1848.

On Sundays and Holidays, Morning Mass at eight o'clock and at nine; Forenoon Service, with Sermon,

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

at eleven. Vespers at six o'clock. On week-days Mass every Morning, at half-past eight.

Holy Cross School, Carfrae's Close, Canongate.—Mass is said in this School every Sunday, at nine o'clock. Accommodation for 600.

SCHOOLS.

For BOYS—two.....	{ HOLY CROSS, School. ST. PATRICK'S School.
For GIRLS—two.....	{ ST. MARY'S School. ST. CATHERINE'S School.

Pupil Teachers in above Schools.

HOLY CROSS, 6 ; ST. PATRICK'S, 6 ; ST. MARY'S, 7 ;
ST. CATHERINE'S, 3.

The merits and deficiencies of the above Schools are given here, as stated by Mr. Marshall, the Government Inspector, in his "General Report" for the year 1851.

GENERAL OBSERVATIONS.

1. Desks and Furniture ; 2. Books and Apparatus ; 3. Organization ; 4. Instruction and Discipline ; 5. Method ; 6. Master and Mistress ; 7. Special.

I.—HOLY CROSS SCHOOL—(BOYS).

Attendance of Children, 236.

"1. Good and abundant. 2. Books of the Irish National Board, ample supply ; maps and apparatus excellent. 3. Very complete and effective ; fourteen parallel desks and benches, the rest in squares. Much attention is paid to the evolutions, which are performed with great order and quietness, and evidently serve to increase the influence of the teacher, and to promote notions of docility and subordination among the scholars. 4. The boys seem to be completely under the control of the teacher and pupil-teachers, whose influence is at once firm and gentle. 5. Mixed. The Master has studied the best modern systems, and has adopted parts of each, as he deemed most expedient in the circumstances of his School ; history is mainly taught *viva voce*, and is partly studied *at home*, from the fifth book of the Irish Commissioners and from historical charts ; the same methods apply to the different branches of natural philosophy which are taught in the Schools ; etymology is explained with striking success ; the black-board is much used, and with great advantage ; grammar and the analysis of sentences are taught with much skill, and all the methods are employed with great energy and accuracy by the pupil-teachers. 5. Master intelligent, studious, and indefatigable, and wonderfully successful in communicating his own

qualities to his pupils. 7. The eminent success which has been attained in this remarkable School, in which all the more important results of primary instruction are now being developed with unusual completeness, affords a notable example of what may be accomplished by the conscientious labours of an individual teacher, supported by a staff of well-trained and active apprentices inspired by his own energy and skill.

"After a careful and minute examination of all the classes, I do not hesitate to state my opinion, that the *third* class is fully equal to the *first* in most of the elementary schools which I have visited. In this class, composed of children whose average age does not reach ten years, I found an accurate knowledge of the outlines of British history, of geography, of the history of the English language, and even of the elements of several branches of natural philosophy. I should have been at a loss to understand how children of this age could have acquired, in the space of about twelve months, so unusual an amount of knowledge, if I had not witnessed the extraordinary skill and energy with which they are instructed. The first and second classes, in addition to a fuller acquaintance with the same subjects, perfectly comprehend the mechanical powers, and have made considerable progress in popular astronomy. They have also commenced the study of Latin, and have acquired much skill in vocal music; all read with fluency and expression, and most of them write and spell exceedingly well; all are thoroughly instructed in Sacred history; the whole School is full of life and mental activity, receiving, with an almost enthusiastic alacrity, the instructions, which are conveyed with equal patience, judgment, and animation. The pupil-teachers are singularly efficient. It is scarcely necessary to add, that the School is diligently superintended by the Clergy. It is fully supplied with every requisite, and wants only a gallery for the younger boys. Its condition reflects the highest honour upon the teacher and managers.

II.—ST. PATRICK'S SCHOOL—(BOYS).

Attendance of Children, 240.

"1. Moderate. 2. Books of the Irish Commissioners, and some of the works published by Chambers; maps good; apparatus defective. 3. As effective as the circumstances of the School will permit. 6. Parallel desks and benches, accommodating 96 boys, the rest formed in squares; the classes are somewhat crowded, but the evolutions appear to be performed with method. Many of the younger boys should be arranged on a gallery. 4. The influence of the teacher is evidently very powerful. 5. Mixed; good in arithmetic and grammar. 6. A well-educated and conscientious teacher, possessing many excellent qualifications, and performing his duties with care and assiduity. 7. This School exhibits satisfactory tokens of progress, and is conducted in the best possible spirit. More might, perhaps, be done to stimulate mental activity, but there is an evident disposition, on the part of the boys, to profit by the instructions which they receive. Reading, writing, grammar, and arithmetic, are well and carefully taught. More simultaneous teaching might be introduced with advantage. A gallery is much wanted for the younger children. On the whole, the state of the School is full of

promise for the future, and nothing will be neglected on the part of the Managers to promote its greater efficiency.

III.—ST. MARY'S SCHOOL—(GIRLS AND INFANTS).

Attendance of Children, 275.

"1. Excellent. 2. Abundant and varied; everything is supplied on the most liberal scale. 3. Very complete and effective; parallel desks and benches. The School is divided into twenty classes. Two of the pupil-teachers act as 'monitors of divisions,' each having ten classes under her charge; one as 'monitor of order,' and a fourth as 'general monitor,' to superintend the whole School, under the eye of the teacher. These offices are changed once a-month. The pupil-teachers pass from the Girls' to the Infant School, and thus become familiar with the operation of both; their influence is evidently very powerful. They are already capable of giving a gallery lesson. There are always two classes of sub-monitors receiving instruction either from the teacher or pupil-teacher. No time is lost in the evolutions, which are performed with great order and precision. 4. Entirely satisfactory; the relations between the pupil-teachers and the rest of the School are peculiarly pleasing. 5. Mainly those of the Model School, Dublin; excellent in reading, writing, spelling, grammar, and arithmetic; fair in geography and history. The reading-lesson is analysed at the end of each sentence. Two classes read the fifth, five the fourth, and nine the third book of the Irish Commissioners. 6. Trained, experienced, studious, and successful. 7. The present condition of this most interesting and highly organised School, which reflects the highest honour upon the teachers and managers, is only the natural result of the admirable zeal, liberality, judgment, and skill with which it has been uniformly conducted. In almost every particular I observe the most abundant tokens of active progress and improvement. The organisation and discipline now approach perfection. The range of instruction is constantly extending, whilst the capacity of the children to receive and retain it is developing in the same proportion. The reading and writing of the elder girls is probably equal to that of any students of their age, of whatever rank; and even the second class read the fifth book of the Irish Commissioners with fluency and expression. The first two classes have a knowledge of the various branches of grammar (including etymology, the outlines of which are taught to the whole school) not inferior to that which is exhibited in educational institutions of the highest class. The improvement in arithmetic, often a weak point in girls' schools, is also so remarkable that, whereas two years ago some of the eldest girls could not work sums in compound division, at the present time children of twelve and thirteen accurately understand practice, fractions, and compound proportion. They have some knowledge of English history, and about twenty-five can sing harmonised music at sight with good effect; the merit of this is due to a very skilful and assiduous professor. Their progress in geography, though satisfactory, is less striking, and they have still to commence the study of natural history. The influence of the pupil-teachers in the School is just what it should be, and the valuable services which they render are fully appreciated. I cannot speak too highly of their diligence, prudence, and general deportment. It should be added, that they possess peculiar advantages

in being apprenticed to a mistress who is one of the most amiable, devoted, and successful teachers with whom I am acquainted. The Infant School continues to be conducted in the most satisfactory manner, and begins to exercise the most important influence upon the character of the Upper School. The unwearied energy and supervision of the clerical manager, and the sympathy and liberality of the laity, have combined with the talents and assiduity of the teachers to secure the remarkable results for which these Schools are now so conspicuous.

IV.—ST. CATHERINE'S SCHOOL—(GIRLS).

Attendance of Children, 135.

"1. Fair. 2. Sufficient. 3. Effective and upon a good plan, but the room is somewhat crowded. 4. Quite satisfactory. 5. Mainly those of the Model School, Dublin. There should be more writing than dictation. 6. Zealous, studious, and devoted to her work. 7. This School was established in order to afford the means of education to a class of children for whom no such provision had been hitherto made, and who were too old to be received in the Infant School, and too uninstructed to mix with advantage with the children in the Upper School. The experiment has been entirely successful, and the results already obtained are very creditable to the teacher and managers. There are abundant signs of life in the School, and the instruction is constantly taking a wider range. The character of the Institution is, in some respects, peculiar, and there can be no doubt of its future prosperity."

A very eligible property has recently been purchased at the west end of the old town, where additional schools are soon to be erected, a work in which the Bishop trusts he will meet with the cordial co-operation and generous support of every member of the congregation in a position to afford it.

The Bishop avails himself of the opportunity here given, to impress upon the Catholics of Edinburgh, and of the district generally, the important duty incumbent upon them of so regulating the distribution of their charities as to endeavour to provide, in the first instance, for the every-day increasing wants that lie at their own door. If we are indifferent to the spiritual or temporal necessities of these immediately around us, the motive that leads us to be charitable at a distance is always to be suspected. Would that man deserve the name of a Christian parent, who, while ever solicitous about the children of others, would nevertheless allow his own to wander about in hunger and in rags? No amount of giving can constitute generosity where the voice of justice remains unheeded, and its rights uncared for.

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 encou-

agement and support so generously afforded it by its Protestant patrons have ever hitherto bespoken the most straightforward purposes and truly Christian benevolence.

This is a charity to which the Bishop feels imperatively called upon to direct the special attention of the Catholics of Edinburgh. The little they have hitherto contributed towards its support bears no reasonable proportion to the advantages they have derived from it; while its object is one to which it is scarcely possible for a Catholic to be indifferent without sin, in a city where the most unscrupulous means are every day used to bribe the poor into apostacy, and rob their indigent children of the only inheritance left them—the birth-right of their Faith.

The following are a few interesting extracts from one of the yearly Reports 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 labour 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.

Attendance of Children, 132. Mixed.

"1. Good. 2. Supply of Irish School-books is good; maps, those chiefly required. 3. Good; three pupil-teachers. 4. Good. 5. Individual and simultaneous. 6. Two; the first certificated—he has good abilities, and is active and energetic; the second I have not yet had much opportunity of observing individually—he shows a becoming anxiety in so important a charge. 7. This School continues to be conducted on the same plan as last year, and with increased success. The rooms have been all well cleaned, and repaired at considerable expense."—(See Report for 1850-51, page 731.)

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.—Church of our Blessed Lady, **Star of the Sea**, 1847.—Rev. Francis Cooke and Rev. John Duterte.

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 populous and important town, where a numerous Congregation has so long been without any proper place of public worship, a spacious Church is now in course of erection, which, it is hoped, may be opened some time this year.

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

INSPECTOR'S REPORT.

Attendance of Children, 120.

"1. Pretty fair; much improved. 2. Books of the Irish Commissioners, good supply; maps good. 3. As good as the crowded

state of the room allows; chiefly parallel desks and benches. 4. Apparently very satisfactory. 5. Mixed; good in grammar and arithmetic; geography taught simultaneously with much success. 6. Intelligent, studious, and devoted to her duties. 7. Considering the peculiar difficulties with which the teacher and managers have to contend in conducting this School—difficulties arising from the poverty of the resources at their disposal—the results already obtained are very honourable to them.

“Many of the methods employed are judicious and effective, and considerable progress has been made, during the past year, in the several subjects of instruction. It is proposed to build new Schools, which are much needed, and, meanwhile, every effort is being made to increase the efficiency of the institution.”

PORTOBELLO, St. John's, 1835.—Sittings, 220.—Rev. John Stuart, 1850.

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.

In connection with this Mission, a Station has been established at Haddington, where a Congregation of several hundreds of Catholics have as yet no other place of worship in which to assemble than a granary.

Meanwhile the Clergyman of Portobello is charged with the care of Stations at Dalkeith, Pathhead, Tranent, Dunbar, and Haddington. In this latter town Mass is celebrated on the third Sunday of every month. In the other Stations Mass is celebrated occasionally.

DALKEITH.—

Dalkeith has, till now, been a dependence of Portobello. A new Church is about to be erected here, which, when completed, will be served by a Priest resident on the spot.

II.—PROVOSTRY OF DUNDEE.

(Forfarshire and Kincardineshire.)

Præpositus—Rev. STEPHEN KEENAN.

FORFARSHIRE.

DUNDEE.

St. Andrew's, 1836. Sittings, 1200.	{	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 Obligation, 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, 1851.—Sittings, 2500.—Attended in the meantime by the Clergy of St. Andrew's Church.

Public Service at nine and eleven o'clock.

The Easter Communicants in both } in 1851.. 4872.
Churches were..... } in 1852.. 5561.

Baptisms in 1851..... 635

Do. before 29th Oct. 1852.... 600

OPENING OF ST. MARY'S CHURCH.

This Church—the most spacious in its area of all the Catholic Churches in Scotland, and of which a description was given in the Directory for 1852, was solemnly dedicated to Almighty God on Sunday, 23d November, 1851, by the late venerable Bishop Carruthers, attended by a numerous body of the Clergy of the Eastern District. Although the Church can accommodate about 3000 persons without inconvenience, yet by eleven o'clock—the hour of service—it was completely filled. The solemnity commenced by a procession, composed of the Clergy and of the Students of St. Clement's Academy, habited in surplices; the Bishop was arrayed in cope, mitre, and crosier, and supported by his Chaplains. The procession moved along by the south aisle to the great door, where the Bishop commenced the prayers prescribed in the Ritual for the Blessing of Churches. The Litany of the Saints was there intoned. On reaching the Chancel, the whole procession knelt down, and remained in that posture till the conclusion of the Litany. It then moved again round the Church, while the Bishop sprinkled with Holy Water the walls of the building, the Choir, in the meantime, chanting the appointed psalms. He then proceeded to the foot of the Altar, where he concluded the prayers.

Then commenced the Pontifical Mass, which was celebrated by the Right Rev. Dr. Murdoch, Vicar Apostolic of the Western District, attended by the Rev. Alex. Gordon as Assistant Priest, the Rev. Archibald Macdonald as Deacon, the Rev. John Prendergast as Subdeacon, and the Rev. J. Macpherson as Master of the Ceremonies. After the Gospel, the dedication sermon was preached by the Rev. Andrew Smith.

After Solemn Pontifical Vespers in the evening, the Right Rev. Dr. Murdoch, delivered, on the subject of the Holy Eucharist, a powerful and argumentative discourse, which was listened to with intense interest by an audience even larger than that of the forenoon. Then followed Benediction of the Most Holy Sacrament, which concluded the solemnities of the day. The musical department of the whole services, which was most effective, was under the direction of the Rev. John Reid of Aberdeen.

Thus closed a day of joy in Dundee—a day which made an impression not easily removed from the minds of Protestants, many of whom were present, and a day which Catholics will long remember with thankfulness—a day of gladness to the venerable Bishop; St. Mary's was the last of the many Churches which he opened—a day of gladness to the Rev. Mr. Keenan and the Clergy of Dundee—and a day of triumph to the religion of the God of truth.

INAUGURATION OF THE STATUE OF THE BLESSED VIRGIN,

In St. Mary's Church, Dundee, on Rosary Sunday, 1852.

The Solemnity of this day was very remarkable, from its being the first of the kind since the Reformation; on which account much interest was excited, not only among Catholics but Protestants, many of whom attended to gratify their passion for Catholic ceremonial, and not a few to listen to the eloquent voice of the Right Rev. Dr. Gillis, who had agreed to officiate on the occasion. The sudden and serious illness of the Bishop caused sad disappointment, which was visible over the immense assemblage, and not less on the part of the Clergy than of the people. As the Solemnity could not be postponed, the duty of officiating on the occasion was devolved on the Very Rev. John Macpherson, for many years pastor in Dundee, who had come to assist.

The ceremonies commenced by the inauguration of the Statue, which is of the size of life, and raised on a massy pedestal behind the High Altar. At the same time a new Tabernacle, and a magnificent new set of Altar Furniture, consisting of a large gilt Crucifix and six Candlesticks, elaborately wrought, were also blessed.

The Solemn High Mass was then commenced, at which the celebrating Priest was assisted by the Rev. J. Carmont as Deacon, and the Rev. J. Prendergast as Subdeacon, the Rev. James Brown being Master of the Ceremonies. After the chanting of the Gospel, an excellent sermon on the virtues and glorious privileges of Mary, was preached by the Rev. H. Small. In the evening, the chanting of the Solemn Vespers was followed by an appropriate discourse, illustrative of the glorious Festival, which was delivered to a very crowded audience, by the Rev. S. Keenan, with all the energy and eloquence by which that eminent Lecturer and Preacher is so much distinguished. Then followed the recitation of the Rosary of the Blessed Virgin, and the whole solemnity was closed by Benediction of the Most Holy Sacrament. The music for the day—the Gregorian Plain Chant, which was sung with great taste—was under the superintendence of the Rev. Archibald Macdonald, who has much merit in the effective training he has given to the new Choir of St. Mary's.

On this occasion the walls of the Church were decorated, for the first time, with the pictures of the devotion of the *Via Crucis*.

CATHOLIC FRIENDLY SOCIETIES.

There have been established in this town four Friendly and Charitable Associations, whose blessings extend, in some shape or other, to 2600 persons. The gross deposits of these Societies amount to £6000 in the year, £882 of which is annually spent in relieving the sick and burying the dead; the residue of the annual revenue is, on a given day, divided amongst the members in proportion to their weekly deposits, and immediately after such disbursements, the Societies are re-constituted for the year following. These Societies entail serious extra-official labours on the Clergy, who are nevertheless anxious to support and extend such associations, on account of the economical and charitable lessons they so practically inculcate, and the immense benefits they confer; so that it is impossible to overrate the importance of these Societies, and the advantages which the industrial classes may derive from them.

WELLBURN, Lochee,

St. Clement's,

1847.—Sittings, 150.

{ Rev. William Bennett, 1842.
 { 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 has begun to dawn on the flock of Lochee.

The rapid increase of the Congregation, which numbers 500 souls, is ascribable both to the presence of the Academy, and to the flourishing state of spinning-mills in the village, and promises to continue, under the same fostering circumstances.

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 the B. V. Mary. 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.—Sittings, 500.—
 Rev. Alex. Gordon, 1830.

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

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

FORFAR, 1841.—Rev. Peter Cumming, 1852.
This was formerly a Station served from Arbroath; it is now erected into a distinct Mission.

Brechin.—Attended from Forfar.

Montrose.—Attended from Forfar.

KINCARDINESHIRE.

BLAIRS, *St. Mary's College*, 1829.—Sittings, 180. 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.

III.—PROVOSTRY OF PERTH.

(*Perthshire*.)

Præpositus—Rev. JAMES MACKAY.

PERTH, *St. John's*, 1832.—Sittings, 350.—Rev. John S. M'Corry, 1837.

Public Service every Sunday, at eleven o'clock. Catechetical instructions at half-past two; Vespers and Lecture at six in the evening. On week-days, Mass at eight o'clock.

There is a Sunday as well as a Week-day School.

Crieff.—A Station attended from Perth. To this old Mission are attached 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 Grantully and Tullymet. On Holidays of Obligation, Mass at eleven o'clock, and on week days at eight.

Grantully, 1850, and Tullymet, 1850.—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 Grantully, 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.

EXTENSION OF THE PERTHSHIRE MISSIONS.

It is proposed to place a Clergyman at Tullymet, where a house is already prepared for him, and he would have the use of the domestic Chapel belonging to the proprietor, Mr. Dick, till a new one was built. Besides the Catholics attending the present Chapel of Tullymet, he would have charge of the Catholics in Strathardle and Strathummel.

When this arrangement is effected, it will be of immense benefit to the Catholics along the North and North-West of Perthshire, and they will owe this benefit principally to the zeal and charity of recent converts to the Catholic faith in these quarters.

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

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

A new Church is about to be built in Blairgowrie. Until now, the faithful had no other place in which to assemble for Divine worship than an upper room in the Clergyman's residence.

IV.—PROVOSTRY OF ST. ANDREW'S.

(*Fifeshire and Kinross-shire.*)

United, for the present, to that of Edinburgh.

FIFESHIRE.

DUNFERMLINE, 1846.—Rev. Michael O'Beirne, 1850.

Divine Service every Sunday (except when the Clergyman is obliged to attend other Stations), at half-past eleven o'clock, and Catechetical instruction at five in the afternoon.

The number of Catholics attached to the Dunfermline Mission, is at least 700. At present they assemble in a rented hall; but it is to be hoped that, ere long, the city of St. Margaret will have its own Church.

Lochgelly, a Station attached to the Dunfermline

Mission. Mass every sixth Sunday, at twelve o'clock.
Number of Catholics, 150.

KIRKCALDY, 1851.—Rev.

This new Mission comprises the Eastern District of Fife. As yet there is no Chapel.

Cupar, the county town, attended from Kirkcaldy.

V.—PROVOSTRY OF STIRLING.

(*Stirlingshire, Clackmannanshire, and Linlithgowshire.*)

Præpositus—Rev. PAUL MACLACHLAN.

STIRLING, Church of the Most Holy Trinity, 1838.
—Sittings, 400.—Rev. Thomas Carlisle, 1846.

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 1500 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.

The present Church being very much too small, the Bishop has determined to enlarge it by about one half of its actual size; in addition to which, the School will be made to open into the Church, if required.

Doune (eight miles from Stirling), where the number of Catholics is from 100 to 130. These are attended occasionally from Stirling.

ALLOA.—Rev. Mr.

Up to the present time this was a Station attended from Stirling; now it is erected into a Mission. Congregation about 600.

FALKIRK, St. Francis Xavier's, 1843.—Sittings, 600.—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.

The erection of a Catholic School-house has been commenced in this town.

LENNOXTOWN of Campsie, *St. Paul's*, 1846.—Sittings, 500.—Rev. John Gillon, 1842.

Public Service at twelve o'clock every Sunday, except on that on which the Clergyman attends Balfroon, 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, where he officiates once in the month, at nine o'clock.

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

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

In Lennoxton, there is a Catholic School kept, in a building rented for the purpose.

LINLITHGOWSHIRE.

LINLITHGOW, 1851.—Rev. Francis Mackerrell, 1851.

Public Service every second Sunday, at nine o'clock and half-past eleven.

This new Mission, which extends over an area of twelve miles, including the thriving towns of Bo'ness and Bathgate, and comprising a Catholic population of at least 1200 souls, was opened by its present Pastor in November, 1851. For its establishment, £60 were allotted from the funds of the *St. Andrew's Society*, and much was this sum needed to make up for the total want of everything both for priest and people. Suffice it to say, that the Clergyman had to look after and provide everything. After many fruitless attempts to procure some suitable place in which to celebrate the Holy Mysteries, he was at length compelled to avail himself of a large but dilapidated *rag store*, which fortunately happened to be in the hands of a Catholic of the town, and here was Mass celebrated for the first time by a resident Clergyman, on the first Sunday of Advent. In May following, he had the happiness to obtain the upper floor of a house, consisting of two tolerably large apartments; the partition was removed, and accommodation thus given to upwards of 200 individuals. This temporary place of worship is situated in the village of Linlithgow Bridge, where the Clergyman now resides, about half a mile from Linlithgow.

As yet there is no School; and, considering the great number of children of age to attend a day school (in the new and old towns of Bo'ness alone there are 60 or 70, whose parents are most anxious to send them to a Catholic school); considering also that the Protestant Schools here are, for the most part, conducted on the prose-

lytising system, Mr. Mackerrell has too much cause to complain of his wants in this respect, and earnestly to recommend the case of the Catholic children to the charity of their more opulent brethren of the faith.

It is hoped that, ere long, a proper site on which to erect a chapel will be procured at Bo'ness, where the great bulk of the Catholic population is to be found.

Bathgate, 1852.—A station served from Linlithgow. Divine Service every second Sunday, at eleven o'clock.

VI.—PROVOSTRY OF KELSO.

(*Peebles-shire, Selkirkshire, Roxburghshire, and Berwickshire.*)

Præpositus—Rev. WILLIAM WALLACE.

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, Mass at ten o'clock.

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

ROXBURGHSHIRE.

HAWICK, *St. Mary's and St. David's*, 1844.—Sittings, 400.—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.

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 receive a sound Catholic education, 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.

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

Abbotsford.—A small, but very neat, private chapel has been fitted up in this mansion, which was opened in August, 1851.

SELKIRKSHIRE.

GALASHIELS, until now, a Station served from Hawick. Ground has recently been purchased, on which to erect a Church, with Mission House attached to it. This will be the residence of the District Missionary Priests of the Eastern Vicariate.

VII.—PROVOSTRY OF DUMFRIES.

(*Dumfries-shire and the Stewartry of Kirkcudbright.*)

Præpositus—Rev. JOHN STRAIN.

DUMFRIES-SHIRE.

<p>DUMFRIES, St. Andrew's, 1813. Sittings, 800.</p>	}	<p>Rev. Henry Small, 1840. Rev. George Macmahon, 1852.</p>
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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.

Annan, St. Columba, 1839.—Sittings, 200.—Attended on the first Sunday of every month from Dumfries.

STEWARTRY OF KIRKCUDBRIGHT.

Terregles, attended every Sunday from Dumfries.

KIRKCONNELL.—Rev. Thomas Witham.

NEW ABBEY, St. Mary's, 1824.—Sittings, 150.—Rev. George A. Griffin, 1834.

Divine Service on Sundays at eleven o'clock; on week-days at nine.

Since the days of Gilbert Brown, last Abbot of Sweet-heart or New Abbey, the Catholics of Galloway had been well attended both by secular and regular clergy. To these priests of former times we shall advert on another occasion; meanwhile it will suffice to speak of the present Mission of New Abbey. The Rev. Thomas Peter Bagnall, a native of Staffordshire, was born in 1761. The Bagnalls of Staffordshire had been participators in the plunder of ecclesiastical property in the time of Henry VIII., and, of course, shared the fate consequent on sacrilege. Sir Simon Degge, in a letter dated 22d February, 1662, wrote that the estate of "Dieulacre was given to the Bagnalls, which, like a mushroom, rose on a sudden, and vanished as

soon as the first generation."—(Spelman's Hist. of Sacrilege, p. 220. London, 1846.) The Rev. Mr. Bagnall was eight years old when his father, Robert Bagnall, removed to Scotland and settled in Glasgow, where he established a manufactory of pottery. Thomas was probably studying in the Scots College of Douay, when, in 1779, the Lord George Gordon mob of Glasgow attacked the house and manufactory, and burned all his father's property. At that period there were in Glasgow only three Catholic families, one of which was that of the late Rev. Dr. Sinnott of Greenock. Mr. Bagnall removed from Douay to the Scots College of Valladolid, where he spent eight years—latterly acting as Professor of Humanities. On the 1st of April, 1794, Bishop Hay recalled him to the Mission, because "of the great straits we are in here at present for want of hands."

In 1795, Mr. Bagnall returned to Scotland, and, on the 25th March of that year, was introduced by Father Pepper, S.J., to the Kirkconnell Congregation—a charge then vacant by the removal of Mr. McGillivray. In 1823, he retired from Kirkconnell to Kinderhouse, which he rented. One of the rooms served for two years as a chapel. Meantime he busied himself for the erection of a chapel and house in the village of New Abbey. In 1824, he spent sixteen weeks in England soliciting subscriptions for the undertaking, and so successful was his quest that, on the 22d June of that year, he laid the foundation stone of his little establishment. On the 26th May, 1825, he entered on possession of the new house, and then set out on the 31st for England, to continue his tour of questing. He returned on the 6th October, and, on the following Sunday, said Mass, for the first time, in the new chapel. Both chapel and house are built in the Tudor style. The chapel measures sixty feet by thirty-three; height of wall, twenty feet; sittings, 150. Mr. Bagnall did not survive long. While on a visit to Dumfries, he was struck with apoplexy, and died on Saturday, 27th May, 1825, aged 65, in the 31st year of his ministry. He was a thorough Missionary, a good Catechist, a pious Clergyman. His remains were interred in the ruined Abbey Church of Sweet-heart, contiguous to his own chapel, on Thursday, 1st June.

The late Bishop Carruthers, then priest at Dalbeattie, paid occasional visits to this small congregation, until the appointment of the Rev. Robert Stuart on 6th October, 1825. Mr. Stuart, however, only remained little more than two years, leaving New Abbey in November, 1828.

The Rev. James Carruthers succeeded to the charge, and died there on 14th February, 1832, aged 76. Since this period, the congregation has been superintended by the Rev. Thomas Witham, Chaplain at Kirkconnell House. On the 9th October, 1852, the present incumbent received his appointment to this Mission.

DALBEATTIE, St. Peter's, 1814.—Sittings, 300.—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.—Sittings, 160.—Rev. Andrew Smith, 1847.

Owing to the great increase of Catholic population which has taken place of late years in the western division of the 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 clergyman, who has now under his charge about 500 souls. The upper floor of the Clergyman's house serves for a Chapel.—As yet there is no School.

Gatehouse, a Station attended once in the month from Kirkcudbright.

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 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.

	Rt. Rev. Dr. Smith, <i>Parochus</i> .
	Rev. Valentine Chisholm, 1842.
	Rev. Alexander Macrae, 1846.
	Rev. John MacIachlan, 1850.
	Rev. Alexander Reid, 1850.
St. Andrew's.	{
Great Clyde Street,	
1816. Sittings, 2500.	

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.

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 of the Immaculate Conception, attendance 180; *3d*, for females, at the Franciscan Convent, Charlotte Street, attendance, 50.—Total, 480.

Convent of the Immaculate Conception. } Director,
} Right Rev. Dr. Smith.

The Chapel, which forms part of the new buildings added in 1851 by the Right Rev. Dr. Smith to this Convent, was blessed with the usual solemnity, and dedicated in honour of the Immaculate Conception, on the Feast of the Purification of the Blessed Virgin (2d Feb.) 1852, by the Right Rev. Bishop Murdoch.

St. Mary's, } (Rev. Peter Forbes, 1832.
Abercrombie St., } (Rev. Roderick Chisholm, 1851.
1842.—Sittings, } (Rev. Richard A. Wilson, D.D.
1500. } (Rev. Robert Maurice.

Public service at the same hours as at St. Andrew's.

ORPHAN INSTITUTIONS.—Attached to St. Mary's are two Orphan Institutions, the one, for girls, 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.

SCHOOLS ON SUNDAY.—In St. Mary's Parish there are two Sunday Schools for boys. *1st*, Boys' advanced School, average attendance, 250; *2d*, Boys' preparatory School, attendance, 120. These two Schools are superintended by Monitors. Also, two Sunday Schools for girls. *1st*, Girls' advanced School, attendance, 300; *2d*, Girls' preparatory School, attendance, 330. The Girls' Schools are under the charge of the Sisters of Mercy.

Total number at Sunday Schools, 1000.

SCHOOLS DURING THE WEEK.—In this Parish there are, during the week, three Schools for boys; attendance at Day School, 90; at Evening School, 50; at Infant School, 80. For these there are two Teachers. Also three Schools for girls; attendance at Day School, 130; at Evening School, 200; at Infant School, 90. The Girls' School is under the superintendence of the Sisters of Mercy.

Total number at Day Schools, 640.

Attached to these Schools are six Pupil Teachers, who, after due

examination, were lately admitted as such by the Government Inspector, under the recent Parliamentary Act, and a considerable grant of books for the use of the Schools has also been obtained.

Convent of the Sisters of Mercy.—Attended by one of the Clergymen of St. Mary's.

St. John's, } Rev. John Gray, 1842.
Portugal Street, 1846. } Rev. John Macdonald, 1847.
Sittings, 1000.

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

In St. John's Parish, two Sunday Schools, attendance of boys, 200; of girls, 750, under the Franciscan Nuns—total, 950.

Two Day and Evening Schools—boys, with teachers and monitors, 150; girls, under the Franciscan Nuns, 160—total, 310.

St. Alphonsus's, } Rev. Thomas Cody, 1844.
Great Hamilton Street, } Rev. Francis Danaher, 1850.
1846. Sittings, 1000.

Public Service at the same hours as at St. Andrew'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 Franciscan Nuns, 500—total, 700.

One Day and Evening School—number, 400. The girls, numbering 156, are taught by the Franciscan Nuns.

St. Joseph's, North Woodside Road, Cowcaddens, 1850.—Sittings, 850.—Rev. James Danaher, 1845, and Rev. Walter Dixon, 1849.

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

The Rev. Mr. Danaher rents a large hall, where gratuitous instruction is daily imparted to 130 poor or ragged children. There are now in this Parish three Day and Night Schools, at which about 400 receive their education. One of these Schools is under the charge of the Franciscan Nuns.

These Schools are also used as Sunday Schools—average attendance about 600.

St. Patrick's, Hill Street, Anderston, 1850.—Sittings, 800.—Rev. Patrick Hanly, 1842, and Rev. Patrick Maclaughlin, 1850.

Public Service on Sundays at nine and twelve o'clock;

on Holidays at nine and ten; and on Week-days Mass at nine.

SCHOOLS.—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.
 Stanhope Street, 1850. } Rev. Arch. Chisholm, 1839.
 Sittings, 700. } Rev. Richard Dunphy, 1851.

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

(See Description of Church in Directory for 1852.)

SCHOOLS.—In this Parish there are two Sunday Schools, one for boys, the other for girls. The average attendance of boys is 300; that of girls is 350, conducted by the Sisters of Mercy—total, 650.

There are also two Schools during the week—the average number at the boys' School is about 200; the number at the girls' School is 150, under the charge of the Sisters of Mercy—total, 350.

Attached to St. Mungo's is a large and interesting country district, for which the Bishop is about to provide a Pastor and a neat and commodious Chapel. The School in this rising district is at Springburn. It is efficiently managed, and is attended on Sundays and Week-days by about 100 children.

Attendance at Sunday Schools in the different Parishes	
in Glasgow	5450
Do. at Day and Evening Schools	2930
Do. in Private Schools taught by Catholics	200
Do. in Schools taught by Protestants	300
	3430

CITY AND BARONY PARISH POOR-HOUSES AND ROYAL INFIRMARY.—*Chaplain*, Rev. Alexander Macrae.

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

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

DALBETH, 1852.—Rev. Eugene Small, 1849.

A temporary Chapel was fitted up and opened in 1852, within the grounds of Dalbeth, for the accommodation of the Catholics residing at Tollcross and vicinity.

A large piece of ground, containing several acres of the property of Dalbeth, has been set apart as a place of interment for the use of

the Catholic population of Glasgow. This new cemetery having been properly prepared and walled in, was solemnly blessed by the Right Rev. Dr. Murdoch on the 5th of August, 1852.

Convent of the Good Shepherd, Dalbeth House, 1851.—*Chaplain, Rev. Eugene Small.*

RUTHERGLEN.—Rev. John Shaw, 1846.

A Chapel and Chapel House in this town are in progress, which will soon be completed. A description of them will be given on a future occasion.

MARYHILL, Church of the Immaculate Conception, 1851.—Sittings, 400.—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.

At Maryhill there are a Sunday and Week-day School for the children of the congregation.

AIRDRIE, St. Margaret's, 1839.—Sittings, 1010.—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, St. Patrick's, 1848.—Rev. Michael O'Keeffe, 1845.

Divine Service on Sundays at nine and half-past eleven o'clock. Christian Doctrine at two. Mass on Holidays at 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.—Sittings, 600.—Rev. Michael Condon, 1845.

A splendid Organ, to which the Congregation contributed liberally, was lately erected in this Chapel. There is also a Sunday and Day School.

The Clergyman of Hamilton has to extend his services to several districts in the vicinity, where 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.

CARSTAIRS.—Rev. James A. Stothert, 1848.

Divine Service every Sunday and Holiday.

A beautiful private Chapel has been fitted up in the mansion-house of Carstairs by the proprietor, Robert J. Monteith, Esq.

RENFREWSHIRE.

GREENOCK,
St. Mary's, 1816. } Rev. William Gordon, 1831.
 Sittings, 700. } Rev. Andrew Black, 1849.

Public Service on Sundays at nine o'clock, at 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 two Catholic Schools, under the patronage of the Clergy; one of these is attached to the Chapel. There are several other Day and Evening Schools situated in different localities, and 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.
 Sittings, 1000. } Rev. John Kerr, 1836.

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.

JOHNSTONE, St. Margaret's, 1852.—Rev. William Paterson, 1848.

Public Service every Sunday at nine and eleven o'clock alternately.

The new Chapel, which was erected in this populous village during the course of last year, was solemnly dedicated to Almighty God under the invocation of St. Margaret, Queen and Patroness of Scot-

land, on Sunday the 31st of last October. The ceremony of the opening was performed by the Right Rev. Dr. Murdoch, who also celebrated solemn Pontifical Mass on the occasion. The Rev. John Kerr of St. Andrew's, Glasgow, preached the Dedication Sermon, and the other Clergymen in attendance on the Bishop, besides the Pastor of the Congregation, were the Rev. John Maclachlan and the Rev. Roderick Chisholm from Glasgow, and the Rev. Alexander Reid from Paisley.

The Chapel is a large plain structure, calculated to accommodate at least 400 persons. During the week, it is intended to employ it as a School till such time as a suitable building for that purpose can be procured. Connected with the Chapel is a Chapel-house, where Mr. Paterson has taken up his residence, in consequence of the Catholics being more numerous in this village and its vicinity than in Houston.

HOUSTON, *St. Fillan's* 1841.—Sittings, 400.—Attended from Johnstone.

Public Service every Sunday at nine and eleven o'clock alternately.

BARRHEAD,	} Rev. John Sheedy,	1844.
<i>St. John's</i> , 1842.		} Rev. Patrick Burke,
Sittings, 809.		

In connection with this Church a new *Presbyterium* was erected during last summer.

There are Day and Evening and Sunday Schools.

POLLOCKSHAW, *St. Mary's*, 1849.—Sittings, 500.—Rev. Joseph Galletti, 1847.

Public Service every Sunday at half-past eight and half-past ten o'clock; Sunday afternoon Devotions at three. On Week-days, Mass at nine.

There is a Sunday and Week-day School for the children of the congregation. At Thornliebank and Bushby, four miles distant, each containing 300 Catholics, there are likewise Sunday Schools. To these the Clergyman pays a monthly visit, and, during Advent and Lent, affords the people convenient opportunities of approaching to their Christmas and Easter duties.

A Y R S H I R E.

A Y R, *St. Margaret's*, 1827.—Sittings about 500.—Rev. William Thomson, 1807.

Dalmellington.—A Station attended from Ayr every fourth Sunday.

KILMARNOCK.—**St. Joseph's.** 1847.—Sittings, 730.
—Rev. Thomas Wallace, 1838.

Old Cumnock.—A Station attended from Kilmarnock.

DALRY.—**St. Palladius',** } Rev. William Burke, 1847.
1851. } Rev. Wm. Hallinan, 1852.

The new Chapel of Dalry was solemnly blessed, and placed under the invocation of St. Palladius, Apostle of Scotland, on the 7th December, 1851, by the Right Rev. Dr. Murdoch. It is a neat and commodious building in the Gothic style, and affords sitting accommodation to 500 persons. Attached to it is a *Presbyterium*, or Chapel-house. As yet there is no School-house.

Saltcoats and Kilbirnie.—Stations attended from Dalry.

GIRVAN, 1850.—Rev. William Casey, 1848.

As yet there is no Chapel, and Divine Service is celebrated in a rented building. Efforts will be made to erect a suitable place of worship as soon as funds can be procured. The number of Catholics is about 900.

Maybole.—A Station 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.—Sittings,
—.—Rev. Jeremiah Buckley, 1847.

STRANRAER, 1845.—Rev. Thomas Moore, 1845.

In this town a new Chapel, to which is attached a Chapel-house, is in course of erection, and will soon be completed.

Port-Nessock and Glenluce.—Stations attended from Stranraer.

DUMBARTONSHIRE.

DUMBARTON, }
St. Patrick's. 1831. } Rev. William Allan, 1851.
Sittings, 300. } Rev. John A. Chisholm, 1852.

There is a Day and Sunday School.

DUNTOCHER, 1850.—Sittings, 500.—Rev. Alexander Munro, 1849.

BUTESHIRE.

KAMES BAY, **St. Mary's**, *Stella maris*, 1849.—Sittings, 330.—Rev. Dugald Macdonald, 1849.

ARGYLESHIRE.

CAMPBELTOWN, **St. Kieran's**, 1850.—Sittings, —.—Rev. Charles Reid, 1846.

South-end.—A Station attended from Campbelton.

DRIMNIN, in Morven, **St. Columba's**, 1838.—Sittings, 150.—Rev. Neil Macdonald, 1824.

GLENCOE, **St. Mun's**, 1836.—Sittings, 100.—Attended from Fort-William every third and fourth Sunday of the month, alternately.

INVERNESS-SHIRE.

FORT-WILLIAM, 1794.—Sittings, 150.—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 Gleufinnan, about twenty miles distant, where a Chapel is much wanted, as the Congregation is considerable.

BUNROY, in Lochaber, 1826.—Sittings, —.—Rev. Donald Forbes, 1815.

FORT-AUGUSTUS, **St. Peter's**, 1842.—Sittings, nearly 500.—Rev. Allan Maclean, 1836.

BADENOCH, **St. Michael's**, 1846.—Sittings, —.—Rev. Alexander Campbell, 1847.

MOIDART, { Castle Chapel, 1826.—Sittings, about 150.
 { Langal Chapel, 1834.—Sittings, about 200.
 Rev. Ranald Rankin, 1828.

KEPPOCH, Arisaig, **St. Mary's**, 1849.—Sittings, 600.
—Very Rev. William Mackintosh, 1831.

Another Chapel further inland is attended from Kepoch.

NORTH MORAR, 1837.—Sittings, .—Rev. Donald Mackay, 1833.

KNOYDART, **St. Anthony's**, 1850.—Sittings, 300.—
Rev. Coll Macdonald, 1850.

ISLE OF EIGG, 1844.—Sittings, .—Rev. Alexander Gillis, 1839.

Canna Island, attended once in the month from Eigg.

SOUTH UIST.

BORNISH, 1837, { Rev. John Chisholm, 1814.

DALIBORG, 1827, { Rev. William Macdonell, 1843.

ARDKENNEIH, 1829.— } Rev. James Macgregor,
Sittings, 400. } 1816.

KILVANAN, 1820.—300. } Rev. Donald Macdonald,
Benbecula, 1790.—400. } 1826.

BARRA ISLAND, **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.
Sittings, nearly 800. { Rev. John Ritchie, 1846.

Public Service on Sundays at eight o'clock in summer, and half-past eight in winter; Forenoon Service at a quarter-past eleven. At half-past two, Christian doctrine, followed by a catechetical instruction. During the winter months, Evening Lecture at six. On Holidays of Obligation, Mass at half-past eight and nine. On week-days, Mass, in summer, at eight o'clock; in winter, at 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. Christian doctrine and Lecture every Sunday in summer at half-past two, and every alternate Sunday in winter at five o'clock, P.M.

Here there is a Chapel, which, on Sundays, is employed as a Sunday School, and, during the week, as a Day School.

Ballogie, 1812.--Sittings, 70.--Rev. Donald Carmichael, 1808.

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

Dee Castle, 1797.--Sittings, 70.--A Station where Divine Service is celebrated on the first Sunday of every month, by the Clergyman from Ballogie.

GLENGAIRN, 1785.--Sittings, 200.--Rev. Charles Macdonald, 1852.

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

A SHORT ACCOUNT OF THE STATE OF THE CATHOLIC RELIGION
AND SUCCESSION OF PASTORS IN GLENGAIRN.

The change of Religion in Scotland from Catholicism to Calvinism was not the work of the nation, but of a number of rapacious nobles, who coveted the property devoted to ecclesiastical purposes. A ferocious mob of ignorant rabble, excited to the highest pitch of religious fanaticism by the harangues of Knox and other designing zealots, first began the work of desolation by the destruction of the Churches in St. Andrew's, Perth, Edinburgh, and some other towns

in the southern parts of the kingdom ; and the Scottish Parliament, inflamed by the prospect of spoil, soon passed an act which, for atrocity, would not have been unworthy of Nero. Indeed, it is doubtful if any of the imperial edicts, issued by the Roman Emperors, against the Christians in the first ages of the Church, ever exceeded in severity that of the Scottish Parliament, which made it an offence punishable by confiscation of goods, the hearing of Mass ; if the offence was repeated, imprisonment ; and for a third offence, death.

But atrocious and stringent as this and several other decrees were, they had not, at first, the desired effect. In those parts of the country where the nobility embraced the new religion, the Parish Churches were taken from those of the Parochial Clergy who refused to conform to the new order of things, and, in many instances, the most ignorant and illiterate were substituted in their stead as ministers of the new creed. In those districts of the country, however, where the great lauded proprietors did not approve of the doings of Knox and the other gospellers, the Catholic Clergy were not disturbed ; and in some parts of the north, particularly in the Highlands, little or no change took place in the religion of the people for several years after the more southern districts of the kingdom had been brought under the yoke of Geneva. The Gordon family, in a special manner, set their face against the new doctrines, and used their great influence in the north to prevent its introduction among their dependants.

But the spoliation of the Scottish Bishoprics, accompanied as it was by the dissolution of the religious houses, and the consequent confusion and disorder that ensued, proved almost fatal to the cause of religion in Scotland. For the death of those exemplary men among the Clergy who stood firm, and the scanty supply of Missionaries from the seminaries abroad (but then recently established) who came to take their places, left large tracts of the country open to the incursions of the new sect, and thus the greater part of those districts which were at first preserved free from Calvinism, gradually fell into the hands of the Ministers ; so that, by the middle of the seventeenth century, we find the professors of the ancient faith confined, in a great measure, to the Highlands and Western Isles. In the mountainous parts of Aberdeenshire and Banffshire the majority of the population still clung to the creed of their fathers so late as 1630 ; for, about that year, as we know from well-authenticated sources, no change in religion had taken place in Braemar. The first appearance of the new gospel was heralded there by a band of soldiers, who surprised the congregation during divine service, forcibly dragged the priest from the altar, and hurried him as a prisoner out of the country.

The fearful excitement, altogether of a religious character, which inflamed the kingdom during the civil war between Charles I. and the English Parliament, and the tyranny and fanaticism which marked the doings of the leaders of the "solemn league and covenant" in this country, frightened several of the nobles into the new religion, and made those of the landed gentry, who still stood firm, seek an asylum in foreign regions, until the storm had blown over. The several enactments against the missionary priests were put in force with such rigour, during that disastrous period, that many of them left the country, and those that remained were compelled to assume the dress of cavaliers, and, under this disguise, move stealthily about

among those devoted people who still dared to think the ancient creed preferable to the new. In consequence of this state of things, which continued from about 1638 to 1660, little or no authentic information concerning the number of missionaries then living in Scotland, or the state of the various congregations, has reached us.

Towards the close of the reign of Charles II. the conversion of his brother, the Duke of York, and his accession to the throne, spread an enlivening ardour over the Catholic body in Scotland, which the subsequent misfortunes of that family did not extinguish; and, from that period, we have tolerably accurate accounts of the number and names of the various missionaries who have served in Scotland, and the state of the several congregations under their charge, where the spark of the ancient faith, that still flickered amidst the general gloom, was kept alive at a risk of property and liberty of which we can now have little idea. It is from that period that we date any authentic accounts that have reached us of the Mission of Glengairn. Into this sequestered glen the new religion did not meet with much success. How far it succeeded in making proselytes we are unable to ascertain precisely; but, towards the latter half of the seventeenth century, we find the majority of the people still attached to the Catholic faith.

The Clergyman at that time was a Mr. Forsyth, whose pastoral care embraced both Glengairn and Braemar. After the conversion of Mr. Farquharson of Inverey, Mr. Forsyth settled permanently in Braemar, and remained in charge of that extensive and important Mission until the beginning of the eighteenth century, when he died, and was buried in the old Catholic burying-ground of Castletown of Braemar, where a handsome stone marks the spot where his ashes repose.

In the year 1704, we find a Mr. Innes in charge of the Mission of Glengairn. This gentleman, who was a cadet of the Balnacraig family, remained for about five years, and about 1709 retired to the Scots College at Paris, where he became a Superior.

He was succeeded by the Rev. Gregor Macgregor, of the family of the Macgregors of Ardoch and Dalfad in Glengairn, who was a Benedictine Monk. Being not only a native of the Glen, but also a brother of the proprietor, he acquired a greater influence in the country than any of his predecessors since the so-called Reformation. He erected a Chapel in the wood of Dalfad, and also a dwelling-house for himself at a convenient distance. He, however, did not remain long in Glengairn, having returned to his Monastery shortly after the unsuccessful rising in 1715.

To him succeeded Father Dunbar, of the Society of Jesus, who continued as Missionary in Glengairn till 1734, when he was recalled by his Superiors to the Continent, on account of his having shown some premonitory symptoms of aberration of intellect.

His place was supplied by the Rev. Alexander Gordon of the Glencat family, who continued to discharge his duties with great zeal and activity till the rising of the Jacobite party in 1745, when he attached himself, along with many of his flock, to the fortunes of Prince Charles Stuart. He was present at the disastrous defeat of Culloden, and was taken prisoner, and lodged in the jail of Inverness, where he died about three weeks after—a martyr, without doubt, to

the misery and squalor which were the inseparable attendants of the dungeons used in those times as jails in Scotland.

He was succeeded by Father Charles Farquharson of the Society of Jesus. This gentleman, who was of the Farquharsons of Balmoral, continued to discharge the duties of a Missionary with extraordinary success till the year 1781, when he retired to Braemar, where he died some years after, and was buried in the same grave, where the remains of Mr. Forsyth lie deposited.

After his departure, the Rev. Ranald Macdonald was appointed to the Mission of Glengairn, which he retained only for about two years, when he was sent to Glengarry. This gentleman was afterwards raised to the Episcopal dignity, and died so late as 1832.

At that period (1783), the Rev. Lachlan Macintosh, who had just returned from Spain, where he was educated, was stationed in Glengairn, and entered with great energy upon the discharge of his Missionary duties. He erected a commodious new Chapel, not sparing even his own hands in the building of it. This Chapel is the one still used for the congregation. He also succeeded in raising funds to enable him to build a neat, comfortable house for the Clergyman. For sixty-three years this indefatigable Missionary laboured with the greatest zeal, and died in 1846 at the patriarchal age of ninety-three years. He lies interred in the ancient burying-ground of Glengairn, and over his grave his congregation have raised a tombstone, with an elegant Latin inscription, to perpetuate the memory of a devoted Clergyman, who spent more than half a century in administering the consolations of religion to a flock thinly scattered over one of the wildest and most inaccessible districts in Scotland. Such an instance of devotedness to the sacred duties of his calling, for such a length of time, in circumstances of much poverty, labour, and fatigue, is seldom to be met with.

On the death of Mr. Macintosh, the charge of this Mission devolved upon the Rev. William Mann, who had been appointed towards the end of 1844 to relieve him of a portion of his burden. Mr. Mann remained in Glengairn till Whitsunday, 1848, when he was transferred to Ballogie; and to him succeeded the Rev. James Forbes, who retained the charge till the spring of 1850, when he resigned it.

On his resignation, the appointment was given to the Rev. Andrew Fleming, a convert to the Catholic Faith, who had received his ecclesiastical education at Blairs College. He continued as Missionary of Glengairn till July, 1852, when he was elected as Procurator of Blairs, and the Rev. Charles Macdonald, who had received his education partly at Blairs and partly in the Scots College, Rome, succeeded him in the charge of that old and interesting Congregation.

Corgarff, 1802.—Sittings, 150.—A Station attended on the first Sunday of every month from Glengairn.

BRAEMAR, 1839.—Sittings, about 400.—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.—**Church of the Immaculate Conception.**—Rev. James O'Connor, 1844.

Public Service on Sundays and Holidays of Obligation, at half-past eleven o'clock; Christian doctrine, followed by Catechetical instruction, at half-past four.

This elegant little Church, to which is attached a house for the Clergyman, was blessed and opened for Divine Service, under the invocation of the Immaculate Conception of the Blessed Virgin, on Sunday the 1st of August, 1852, by the Right Rev. Dr. Kyle, who was attended, on the occasion, by the Rev. John Ritchie of Aberdeen, and the Rev. Charles Tochetti, at that time pastor of this new Congregation. It is in the pointed style of Gothic architecture, has a chancel, and is seated for 160 persons.

HUNTLY, St. Margaret's. 1834.—Sittings, 400.—Rev. Terence Macguire, 1827.

Adjoining the Chapel is a very handsome Schoolhouse.

Wardhouse, 1851.—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.

Newbyth, 1815.—Attended every third Sunday from Strichen.

Foggyloan, 1801.—Mass is celebrated here every third Sunday, by the Clergyman from Strichen.

Fraserburgh.—Attended occasionally from Strichen.

PETERHEAD, St. Mary's, 1851.—Sittings, 200.—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.

BANFFSHIRE.

The Right Rev. Dr. KYLE, Bishop.

FRESHOME,
St. Gregory's, 1788. } Rev. William Clapperton, 1844.
 Sittings, about 450. } Rev. John Sutherland, 1846.

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.

AUCHINHALRIG, 1772.—Sittings, about 300.—Rev. William Caven, 1816.

PORTSOY, 1829.—Rev. John Maceachron, 1848.

BANFF, 1797.—Rev. John Gall, 1847.

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.—Sittings, 400.—Rev. Charles Tochetti, 1848.

DUFFTOWN, St. Bean's, 1825. Sittings, 200.	}	Rev. John Kemp,	1850.
		Rev. George Gordon,	1797.

TOMBAE, Glenlivet, **Church of the Incarnation**, 1829.—Sittings, 300.—Rev. Robert Stuart, 1825.

Attached to this Church is a Cemetery for the use of the Congregation.

CHAPELTOWN, Glenlivet, **St. Mary's**, 1829.—Sittings, 315.—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.—Sittings, 368.—
Rev. Henry Gall, 1852.

The vacant ground on three sides of this Church is laid out and used as a Cemetery. A Catholic School is much wanted for the rising generation in this Mission. Those who have something to spare could not bestow their charity on a better object.

MORAYSHIRE.

ELGIN, *St. Sylvester*, 1844.—Sittings, 250.—Rev. John Forbes, 1815.

FOCHABERS, 1828.—Sittings, 400.—Rev. James Russell, 1839.

INVERNESS-SHIRE.

INVERNESS, *St. Mary's*, 1837.—Sittings, 400.—
Rev. William Dawson, 1845.

In this town there is a School connected with the Chapel.

Fort-George.—The Catholic soldiers in garrison there are attended from Inverness.

BRAULY, 1843.—Rev. James Gordon, 1849.

ESKADALE, *St. Mary's*, 1826.—Sittings, 800.—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.—Sittings, 400.—
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.

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

- Allan, William; Dumbarton.
Bennett, William; Rector of St. Clement's Academy,
Wellburn, Lochee, by Dundee.
Black, Andrew; Greenock.
Black, John; Lanark.
Brown, James; Dundee.
Buckley, Jeremiah; Newton Stewart.
Burke, Patrick; Barrhead, by Glasgow.
Burke, William; Dalry, Ayrshire.
Campbell, Alexander; Laggan, by Kingussie.
Carlyle, Thomas; Stirling.
Carmichael, Donald; Ballogie, by Aboyne.
Carmont, John; Blairgowrie.
Carolan, John; Port-Glasgow.
Casey, William; Girvan.
Caven, William; Auchinhalrig, by Fochabers.
Caven, William; Blairs College, by Aberdeen.
Chisholm, Archibald; Stanhope Street, Glasgow.
Chisholm, John; Bornish, South Uist, by Dunvegan.
Chisholm, John A.; Dumbarton.
Chisholm, Roderick; Abercrombie Street, Glasgow.
Chisholm, Thomas; Beauly.
Chisholm, Valentine; 34, Great Clyde Street, Glasgow.
Clapperton, James; Peebles.
Clapperton, William; Preshome, Enzie, by Fochabers.
Cody, Thomas; Great Hamilton Street, Glasgow.
Condon, Michael; Hamilton.
Cooke, Francis; Leith.

- Cumming, Peter; Forfar.
 Danaher, Francis; Great Hamilton Street, Glasgow.
 Danaher, James; North Woodside Road, Cowcaddens, Glasgow.
 Dawson, William; Inverness.
 Dixon, Walter; North Woodside Road, Cowcaddens, Glasgow.
 Downie, William W.; Blairs College, by Aberdeen.
 Dunphy, Richard; Stanhope Street, Glasgow.
 Duterte, John; Leith.
 Fleming, Andrew; Blairs College, by Aberdeen.
 Forbes, Donald; Bunroy, Lochaber, by Fort-William.
 Forbes, John; Elgin.
 Forbes, Peter; Abercrombie Street, Glasgow.
 GILLIS, Right Rev. JAMES, D.D., Bishop of Limyra,
 Vicar Apostolic of the Eastern District; Greenhill, Edinburgh.
 Gall, Henry; Tomintoul, by Ballindalloch.
 Gall, John; Banff.
 Galletti, Joseph; Pollockshaws, by Glasgow.
 Gillis, Alex.; Isle of Eigg, Arisaig, by Fort-William.
 Gillon, John; Lennoxton of Campsie, by Glasgow.
 Glennie, James; Chapelton, by Ballindalloch.
 Gordon, Alexander; Arbroath.
 Gordon, Charles; Constitution Street, Aberdeen.
 Gordon, Charles; Tombae, by Ballindalloch.
 Gordon, George; Dufftown, by Craigellachie.
 Gordon, James; Beauly.
 Gordon, William; Greenock.
 Grant, Peter; 17, Brown's Square, Edinburgh.
 Grant, Peter J.; Braemar, by Ballater.
 Gray, John; Portugal Street, Glasgow.
 Griffin, George A.; New Abbey, by Dumfries.
 Hallinan, William; Dalry, Ayrshire.
 Hanly, Patrick; Hill Street, Anderston, Glasgow.
 KYLE, Right Rev. JAMES, D.D., Bishop of Germanicia,
 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 ; Paisley.
 Lamont, James ; Fort-Augustus.
 Loggie, William ; Peterhead.
 MURDOCH, Right Rev. JOHN, D.D., Bishop of Castabala, Vicar Apostolic of the Western District ; 34, Great Clyde Street, Glasgow.
 M'Cartney, David ; Dundee.
 M'Corry, John S. ; Perth.
 Macdonald, Archibald ; Dundee.
 Macdonald, Charles ; Ardoch, Glengairn, by Ballater.
 Macdonald, Coll ; Knoydart, by Fort-William. [vegan.
 Macdonald, Donald ; Ardkenneth, South Uist, by Dun-
 Macdonald, Dugald ; Kames Bay, by Rothesay.
 Macdonald, John ; 17, Brown's Square, Edinburgh.
 Macdonald, John ; Glassburn, by Beaully.
 Macdonald, John ; Portugal Street, Glasgow.
 Macdonald, Neil ; Drimnin, by Oban. [vegan.
 Macdonnell, William ; Bornish, South Uist, by Dun-
 Maceachen, Donald ; Fort-William.
 Maceachron, John ; Portsoy. [vegan.
 Macgregor, James, Ardkenneth, South Uist, by Dun-
 Macguire, Terence ; Huntly. [liam.
 Macintosh, William ; Keppoch, Arisaig, by Fort-Wil-
 Mackay, Donald ; North Morar, Arisaig, by Fort-
 Mackay, James ; Murthly Castle, by Perth. [William.
 Mackay, William ; St. Mary's, Broughton Street, Edin-
 Mackenzie, Angus ; Eskadale, by Beaully. [burgh.
 Mackenzie, Charles ; Paisley.
 Mackerrell, Francis ; Linlithgow Bridge, Linlithgow.
 Maclachlan, John ; 34, Great Clyde Street, Glasgow.
 Maclachlan, Paul ; Falkirk.
 Maclaughlin, Patrick ; Hill Street, Anderston, Glasgow.
 Maclean, Allan ; Fort-Augustus.
 Macmahon, George ; Dumfries. [Edinburgh.
 Macmanus, Patrick ; St. Mary's, Broughton Street,
 Macnab, Duncan ; Airdrie.
 Macpherson, Colin ; Barra, by Dunvegan. [deen.
 Macpherson, John ; Rector of Blairs College, by Aber-
 Macrae, Alexander ; 34, Great Clyde Street, Glasgow.

- Mann, William ; Blairs College, by Aberdeen.
 Maurice, Robert ; Abercrombie Street, Glasgow.
 Moore, Thomas ; Stranraer.
 Munro, Alexander ; Duntocher, by Glasgow.
 O'Beirne, Michael ; Viewfield House, Dunfermline.
 O'Connor, James ; Inverury, by Keith-hall. [burgh.
 O'Donnell, Alexander ; 17, Brown's Square, Edin-
 O'Keiffe, Michael ; Coatbridge, by Glasgow.
 Paterson, William ; Johnstone, by Glasgow. [Dundee.
 Prendergast, John ; Wellburn Academy, Lochee, by
 Rankin, Ranald ; Moidart, by Strontian.
 Reid, Alexander ; 34, Great Clyde Street, Glasgow.
 Reid, Charles ; Campbelton.
 Reid, John ; Chapel Court, Aberdeen. [burgh.
 Rigg, George ; St. Mary's, Broughton Street, Edin-
 Ritchie, John ; Chapel Court, Aberdeen.
 Russell, James ; Fochabers.
 SMITH, Right Rev. ALEXANDER, D.D., Bishop of Pa-
 rium, Coadjutor of the Western District ; 34,
 Great Clyde Street, Glasgow.
 Sharp, John ; Blairs College, by Aberdeen.
 Shaw, John ; Rutherglen, by Glasgow.
 Sheedy, John ; Barrhead, by Glasgow.
 Small, Eugene ; Dalbeth House, Glasgow.
 Small, Henry ; Dumfries.
 Smith, Andrew ; Kirkcudbright.
 Stothert, James A. ; Carstairs House, by Carstairs.
 Strain, John ; Dalbeattie, by Dumfries.
 Stuart, John ; Portobello.
 Stuart, Robert ; Tombae, by Ballindalloch.
 Sutherland, John ; Preshome, Enzie, by Fochabers.
 Taggart, Patrick ; Hawick.
 Thomson, John ; Woodside of Strichen, by Mintlaw.
 Thomson, William ; Ayr.
 Tochetti, Charles ; Keith.
 Wallace, Thomas ; Kilmarnock.
 Wallace, William ; Traquair House, by Peebles.
 Wilson, Richard A., D.D. ; Abercrombie Street, Glasgow.
 Witham, Thomas ; Kirkconnell, by Dumfries.

ECCLESIASTICAL STATISTICS OF SCOTLAND.

	Bishops and Clergy.	Churches and Chapels.
Eastern District ..	35	27
Western District ..	64	48
Northern District ..	31	33
Blair's College ..	6	1
Foreign Colleges ..	5	..
	141	109

ORDINATIONS AND APPOINTMENTS IN 1852.

EASTERN DISTRICT.

The Rev. George Macmahon, born in Dundee on 25th December, 1827, was admitted into St. Mary's College, Blairs, on 25th July, 1841, and thence sent to the Scots College, Rome, in September, 1847. Having remained there for two years, he was received into the Seminary of St. Sulpice, in Paris, where he was ordained Subdeacon on the 14th June, 1851, by Monseigneur Sibour, Archbishop of Paris. In the autumn of that year, he repaired, along with other Scots Students, to the English Benedictine College of Douay, and soon after to Cambrai, whence he returned to Scotland in March, and was ordained Subdeacon on Holy Saturday, and Priest on Easter Monday, April the 12th, 1852, at Edinburgh, by the Right Rev. Dr. Gillis. Having been employed during the interval as Missionary in Leith, he was sent, in August following, as Assistant to the Rev. Henry Small in Dumfries.

The Rev. Peter Cumming was born at Scaln, Glenlivat, Banffshire, on the 25th March, 1827, and received into St. Mary's College, Blairs, on the 15th October, 1840. He was sent, on the 10th June, 1846, to the Scots College at Valladolid, where, having completed his studies, he was ordained Subdeacon on the 20th of December, 1851, by the Bishop of Valladolid; he received the order of Deacon at Palencia on the 27th March, 1852, from the Bishop of that See. Having returned to Scotland on the 7th of the following May, he was promoted, on the 24th of the same month, to the Priesthood at Presbome, by the Right Rev. Dr. Kyle. Having been employed subsequently for some time as Professor at Blairs College, he was called, on the 17th August, to Edinburgh, as one of the officiating clergymen of St. Patrick's. In November, he was appointed to the new Mission at Forfar.

WESTERN DISTRICT.

The Rev. Richard Dunphy was born in Waterford on the 11th April, 1826, entered St. John's College of that city on 6th September, 1841, and, having there gone through the whole of his ecclesiastical studies, was ordained Subdeacon on Wednesday, Deacon on Friday in Ember week (11th and 13th June, 1851), and Priest on Sunday the 31st of August following, by the Right Rev. Dr. Foran, Bishop of

Waterford. He arrived in Glasgow on 30th November of the same year, and, a few days after, was appointed to St. Mungo's Parish.

The Rev. Patrick Burke, born on 1st February, 1822, in the Parish of Ardfinan, County Tipperary, was admitted, in September, 1842, into St. John's College, Waterford, where he was ordained Subdeacon on the 17th, Deacon on the 19th, and Priest on the 20th December, 1851, by the Right Rev. Dr. Foran, Bishop of Waterford. He came to Glasgow early in February, 1852, and received his appointment as Missionary at Barrhead on the 17th of the same month.

The Rev. John A. Chisholm was born in Strathglass, Invernessshire, on the 8th of August, 1826, and entered St. Mary's College, Blairs, on 13th August, 1839. On the 24th September, 1845, he was sent to Aire, in France, and having there finished his classical curriculum, he was transferred for the higher studies to the Great Seminary of Arras, where he was ordained Subdeacon on the 20th December, 1851, and Deacon on the 6th March, 1852, by Monseigneur Parisis, Bishop of Arras, and was raised to the Priesthood on the 5th of June following, at Cambrai, by Monseigneur Reignier, Archbishop of that See. He returned to Scotland before the close of that month, and after some time spent in Glasgow and at home, he was stationed at Dumbarton.

The Rev. Patrick Maclaughlin, born March, 1822, in the Parish of Culdaff, Diocese of Derry, was admitted into St. Mary's College, Blairs, on the 31st July, 1841. Being sent, in October, 1846, to the College of Propaganda in Rome, and having there completed his theological studies, he was ordained Subdeacon in the Church of St. Eusebius on the 26th May, 1852, by Monsignor A. Ligi, Viceregent of Rome, Deacon by the same Prelate in his own private chapel on the 2d, and Priest on the 5th June, same year, by his Eminence Cardinal Patrizi, Vicar of Rome, at the public ordination held in the Basilic of St. John Lateran. Soon after his return to Scotland on the 3d of July following, he was appointed Assistant Clergyman at St. Patrick's, Anderston, Glasgow.

The Rev. William Hallinan was born in the Parish of Rathkeale, County Limerick, on the 12th March, 1826, entered the College of All-Hallows, Drumcondra, 1st September, 1848, and was there ordained Subdeacon on the 19th, Deacon on the 20th, and Priest at Maynooth College on the 24th June, 1852, by the Most Rev. Dr. Cullen, Archbishop of Dublin. He came to the Western District on the 18th of September following, and was subsequently stationed in the Mission of Dalry, Ayrshire.

NORTHERN DISTRICT.

The Rev. Henry Gall, born in Aberdeen, October, 1828, was admitted into St. Mary's College, Blairs, on 31st August, 1839. Being sent, on the 9th September, 1843, to the Scots College at Valladolid, he left that College in November, 1847, and was readmitted to Blairs on the 14th December following. Having there completed his theological studies, he was called to Preshome on the 12th March, 1852, where he was ordained Subdeacon on the 20th, Deacon the 23d, and Priest on the 25th of same month and year by the Right Rev. Dr. Kyle. Having spent the subsequent six months as Missionary at Preshome, he was appointed in October to the charge of the Congregation at Strathavon.

The Rev. Charles Macdonald was born in Aberdeen on the 26th February, 1829, and entered St. Mary's College, Blairs, on 29th September, 1843. In October, 1847, he was sent to the Scots College, Rome. Having returned home in August, 1850, he was again received at Blairs on 13th September following. On completing his studies, he was called to Preshome on 12th March, 1852, and there he was promoted to the Order of Subdeacon on the 20th, of Deacon on the 22d, and of Priest on the 25th of same month and year by the Right Rev. Dr. Kyle. Having remained for the three following months at Preshome, he was appointed to the Mission of Glengairn, where he arrived on the 2d July.

CLERICAL CHANGES IN 1851-52.

EASTERN DISTRICT.

- Rev. Thomas Carlyle, from Leith to Stirling.
 ... William Downie, from Edinburgh to St. Mary's College, Blairs.
 ... Peter Grant, from Portobello to St. Patrick's, Edinburgh.
 ... George Griffin, from St. Mary's College, Blairs, to New Abbey.
 ... Patrick Macmanus, from Dumfries to St. Mary's, Edinburgh.
 ... Michael O'Beirne, from Kirkealdy to Dunfermline.
 ... John Stuart, from Stirling to Portobello.
 ... James Stothert, from St. Patrick's, Edinburgh, to Carstairs House.

WESTERN DISTRICT.

- Rev. William Gordon, from St. Andrew's, Glasgow, to Greenock.
 ... Andrew Black, from St. Mary's, Glasgow, to Greenock.
 ... Valentine Chisholm, from Fort Augustus to St. Andrew's, Glasgow.
 ... Thomas Cody, from Dumbarton to St. Alphonsus', Glasgow.
 ... James Danaher, from Greenock to St. Joseph's, Glasgow.
 ... Francis Danaher, from Greenock to St. Alphonsus', Glasgow.
 ... Walter Dixon, from Coatbridge to St. Joseph's, Glasgow.
 ... John Kerr, from Kames Bay to Paisley.
 ... Donald Macdonald, from Barra to South Uist.
 ... Dugald Macdonald, from St. Alphonsus' to Kames Bay.
 ... Allan Maclean, from St. Mary's, Glasgow, to Fort Augustus.
 ... William Paterson, from Houston to Johnstone.
 ... Alex. Reid, from Paisley to St. Andrew's, Glasgow.
 ... Eugene Small, from St. Mungo's, Glasgow, to Dalbeth.

NORTHERN DISTRICT.

- Rev. Donald Carmichael, from St. Mary's College, Blairs, to Ballogie.
 ... William Dawson, from Banff to Inverness
 ... Andrew Fleming, from Glengairn to St. Mary's College, Blairs.
 ... John Gall, from Portsoy to Banff.
 ... John Maceachron, from Preshome to Portsoy.
 ... William Mann, from Ballogie, to St. Mary's College, Blairs.
 ... James O'Connor, from Keith to Inverury.
 ... James Russell, from Tomintoul to Fochabers.
 ... Charles Tochetti, from Inverury to Keith.

BAPTISMS, EASTER COMMUNIONS, & CONFIRMATIONS,
IN 1851.

EASTERN DISTRICT.

Number of Baptisms in the several Congregations, ~ ~ 2,706
 Number of Easter Communicants during the same period, ~ 14,479

Confirmations.

Dundee—7th March, 1852, by the Right Rev. Dr. Carruthers, 237
 Lennoxtown—22d Aug. by the Right Rev. Dr. Gillis, ~ 62
 Stirling—29th Aug. by do. do. ~ 57
 Falkirk—5th Sept. by do. do. ~ 47
 Edinburgh—26th Sept. by do. do. ~ 200
 Dundee—24th Oct. by the Right Rev. Dr. Murdoch, ~ ~ 347
 Leith—21st Nov. by the Right Rev. Dr. Gillis, ~ ~ 77

WESTERN DISTRICT.

Number of Baptisms in the various Congregations in 1851, 7698
 Number of Easter Communicants in 1851, ~ ~ ~ 36,332

Confirmations.

Dalbeth—21st Nov. 1851, by the Right Rev. Dr. Murdoch,
Penitents, ~ ~ ~ 11
 Maryhill—21st March, 1852, by do. do. ~ 87
 Duntocher—25th April, by do. do. ~ 166
 Moidart—8th June, by do. do.—*Emigrants*, 31
 Arisaig—10th June, by do. do.—*Emigrants*, 41
 Convent of Mercy—27th June, by do. do. ~ 4
 Ayr—4th July, by do. do. ~ 132
 Glasgow, St. Andrew's—11th July, by do. do.—*Emigrants*, 13
 Newton-Stewart—26th Sept. by do. do. ~ 185
 Glasgow, St. Mary's—17th Oct. by do. do. ~ 306
 Do. St. Andrew's, by Right Rev. Dr. Smith, about 300
 Do. St. John's, by do. do. about 300
 Do. St. Mungo's, by do. do. about 300
 Dalbeth—21st Nov. by Right Rev. Dr. Murdoch—*Penitents*, 12

OBITUARY FOR 1852.

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. xiii. 46.

Pray for the soul of the Right Reverend Father in God, Dr. ANDREW CARRUTHERS, Bishop of Ceramis, and Vicar Apostolic of the Eastern District of Scotland, who died at Edinburgh, on the 24th May, aged eighty-two years, three months, and seventeen days.

Pray for the soul of the Rev. William M'Cabe, who died at Old Cumnock on the 17th February, aged 34.

Pray for the soul of the Rev. John Malcolm, who died at Arbroath on the 2d March, aged 39.

Pray for the soul of the Rev. James Monaghan, who died at Edinburgh on the 28th June, aged 37.

Pray for the soul of the Rev. Joseph Mantica, who died at Portobello on the 31st August, aged 29.

On the heights above the Waterkloof, Cape of Good Hope, of the wounds received in action, on the 6th November, 1851, Lieutenant John Gordon, 74th Regiment, eldest son of the late Sir Charles Gordon of Drimnin, Knight.

Pray for the soul of Mrs. Clapperton, who died at Fochabers on the 13th August.

Died, on the 19th August, Catherine, the beloved wife of James Smith, Esq. No. 10, Fitzroy Street, London, aged 66.—R. I. P.

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>Professors</i>	{ Rev. William Mann 1844.
	{ Rev. William Caven 1848.
	{ William W. Downie 1851.
<i>Procurator</i>	Rev. Andrew Fleming 1850.

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. Wm. Smith, *Superior of the Seminary*, 1843.
{ Rev. Lewis Ferguson, 1841.

Besides the above, there are Students for the Scottish Mission in the Seminary of Propaganda, Rome; also, at Douay and Montreuil sur Mer, in France.

ST. CLEMENT'S ACADEMY, WELLBURN,
NEAR DUNDEE.

Rector—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.

ST. MARGARET'S SEMINARY,
LOCHRIN HOUSE, EDINBURGH.

The Catholic Boarding School (14, George's Square) under the direction of the Religious of St. Margaret's, has lately been removed to Lochrin House, within a very short distance of the Convent Chapel, and where a larger number of Pupils can now be admitted. Although the advantages of residence and grounds are thus greatly increased, no addition will be made to the hitherto unprecedented moderate charges of the Institution.

* * * The terms of Board may be learned on application to the Superioress of St. Margaret's Convent, *Bruntsfield Links, Edinburgh*.

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, Cowcaddena. 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.

RELIGIOUS PROFESSIONS IN 1852.

- 3d May—Miss Anne Cattanach—Sister Mary Clara.
 Miss Bridget M'Auliffe—Sister Mary Stanislaus.
 Miss Mary Macintosh—Sister Mary Magdalen.
 Agnes Kennedy—Sister Mary Agatha, L. Sr.
- 15th Aug.—Miss M. Gatherer—Sister Mary Margaret.
 Miss Elizabeth O'Cullaghan—Sister Mary Bonaventure.
 Mary Sullivan—Sister Mary Anne, L. Sr.

NOVICES IN 1852.

- 1st Jan.—Miss Mary Barry—Sister Mary Benedict.
 Miss Mary Anne Foley—Sister Mary Gertrude.
 Anne M'Laughlin—Sister Mary Martha, L. Sr.
 Ann Francis—Sister Mary, L. Sr.
- 3d May—Miss J. M. Macdonald—Sister Mary Xavier.
 Miss Christina Maclean—Sister Mary Elizabeth.
- 6th July— Maria Murray—Sister Mary Rose, L. Sr.
 Julie Dalle—Sister Mary Philomena, L. Sr.
 Damascene Delute—Sister Mary Helen, L. Sr.

The Community at present consists of sixteen professed Religious, nine Novices, and three Postulants—in all twenty-eight, of whom twenty are Choir Sisters, and eight Lay Sisters.

N.B.—See Advertisement at the end of the 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 seven young Ladies received the white veil in this Order.

CONVENT OF THE GOOD SHEPHERD,

DALBETH HOUSE, NEAR GLASGOW.

(For an account of this Convent, see Directory for 1852, pp. 119-122.)

Regarding the temporal circumstances of this most meritorious Religious House, the following Circular has been addressed to the Catholic Clergy in Scotland :—

GLASGOW, 21st January, 1852.

REV. DEAR SIR,—The interest which I am sure that you, along with every other Clergyman in Scotland, must feel in the cause of humanity and religion, induces me to hope, that you and the good pious people in your flock will cheerfully join with the rest of the Faithful in aiding the poor and pious Nuns of the Convent of the Good Shepherd, established at Dalbeth, in carrying out their most arduous and meritorious work of reclaiming the *poor lost child*. They have now between twenty and thirty Penitents, fervently performing their duty to God, and daily praying for their benefactors. Think what a change for them! At what price can we estimate the salvation of even one of these forlorn beings!

Although these good Religious have now been amongst us for ten months, they have neither asked nor received anything from us as a body. It is the anxious desire of all the Bishops and Clergy who have visited this Institution, that some little united effort should be made to aid these Religious in paying the interest of their debt, and keeping the poor Penitents in food and shelter. We therefore propose, that upon Septuagesima Sunday a small collection be raised in every Church in the Western District, and we cordially invite those of the East and North to join us, as this Institution is open to the admission of Penitents from every part of Scotland.

In order that this collection may not interfere in any way with any other congregational collections or sources of income, we suggest that an announcement, explaining its object, be made on the preceding Sunday, and that upon Septuagesima Sunday it be gathered between Mass and Sermon, the smallest mite, even one penny, being gratefully received. You are to understand that this is no command, and consequently entails no obligation upon either priest or people; it is merely an appeal, leaving it to the charity of those to whom it is sent, to respond to it as they think fit.

I am, Rev. Dear Sir,

Yours truly,

† ALEXR. SMITH.

* * Subscriptions will be received and forwarded to the Religious of the Good Shepherd 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 Beaul; or by any of 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."

INFORMATION RESPECTING THE PARLIAMENTARY
GRANT FOR EDUCATION.

The Council of the Association of St. Margaret deem it proper to call the attention of the Managers of Catholic Schools in Scotland, to the importance of securing for their Schools a share in the Parliamentary Grant for Education. The amount of the Grant for 1851 is £150,000.

It appears almost unnecessary here to say anything as to the principle of receiving aid from the Government. It will be recollected that in 1847, when the Minutes of the Education Committee were framed so as to exclude Catholics from participation in the Grant, the whole Catholic body of England and Scotland was roused by the injustice, and called aloud for admission. The matter was brought before the House of Commons, and Catholics were at length admitted to a share in the Grant upon terms which would not violate their conscience.

The fundamental terms are comprised in a Minute of the Committee of Council, dated 8th December, 1847. These terms were accepted with the consent of all the Catholic Bishops of England. The general terms are—That Catholic Schools receiving aid from the Parliamentary Grant be open to inspection; that the Inspectors of such Schools be not appointed without the previous concurrence of the Catholic Poor-school Committee, who are nominated by the Bishops; that no assistance be given to teachers who are in holy orders; (but Religious are not excluded from the Grant, nor Schools under them).

The Council of the Association of St. Margaret now beg to point out the various kinds of assistance to which Catholic Schools are entitled from the Parliamentary Grant.

I.—PUPIL TEACHERS.—The preliminary conditions upon which a School may claim the benefit of apprentices, or, as they are called, "pupil teachers," are as follows:—That the master or mistress of the School is competent to conduct the apprentice through the course of instruction to be required; that the School is well furnished, and well supplied with books and apparatus; that it is divided into classes, and that the instruction is skilful, and is graduated according to the age of the children and the time they have been at school, so as to show that equal care has been bestowed on each class; that the discipline is mild and firm, and conducive to good order; that there is a fair prospect that the salary of the master and mistress, and the ordinary expenses of the School, will be provided for during the period of apprenticeship.

The Candidates must be at least thirteen years of age, and they are required—1. To read with fluency, ease, and expression; to write in a neat hand, with correct spelling and punctuation, a simple prose narrative slowly read to them. 2. To write from dictation sums in the first four rules of arithmetic, simple and compound; to work them correctly, and to know the tables of weights and measures. 4. To point out the parts of speech in a simple sentence. 5. Boys must have an elementary knowledge of geometry. 6. (Relates to Schools

connected with the Established Church of England.) 7. To teach a junior class to the satisfaction of the Inspector. 8. Girls should also be able to sew neatly and to knit.

The pupil teachers in a School will not be allowed to exceed the proportion of one to about every 30 or 40 of the children. At the close of every year during their apprenticeship, they will be examined by the Government Catholic Inspectors, upon whose reports they are removable from their situations.

Towards their maintenance, Government will make Grants at the end of the first year of	~	~	~	~	£10 0 0
... second do.	~	~	~	~	12 10 0
... third do.	~	~	~	~	15 0 0
... fourth do.	~	~	~	~	17 10 0
... fifth do.	~	~	~	~	20 0 0

And, in addition, the master or mistress by whom they have been instructed and trained shall be paid the sum of £5 for one, of £9 for two, of £12 for three, pupil teachers; and £3 per annum more for every additional apprentice. In consideration of the foregoing gratuity, and of the assistance obtained from the pupil teachers in the instruction and management of the School, the master will give them instruction in the prescribed subjects during one hour and a-half at least during five days of the week, either before or after the usual school hours.

At the end of their five years' course, pupil teachers will be allowed an exhibition of £20 or £25, to enable them to enter a Normal School. While under training in the Normal School, they, in common with all other approved students, will receive gratuities from Government sufficient for their support; and when fully trained, they may enter upon the management of a School with an augmentation of salary from the Parliamentary Grant; or if unsuited after all for the office of teachers, they may obtain honourable employment in the public service, under regulations to be hereafter devised.

Pupil teachers may be of either sex. In order to obtain their assistance in a School, it is not necessary that the master or mistress should have obtained a Certificate of Merit; but the Inspector must be satisfied that the School is a fit place for the objects aimed at.

To obtain pupil teachers, a letter should be addressed, by the Clergyman having charge of the School, to "The Secretary of the Committee of Council on Education, Privy Council Office, London," requesting to be furnished with the printed forms of application for pupil teachers for the Catholic School at (*name of place*). These forms must be accurately filled up, and returned; and due notice will be received of the preliminary visit of the Catholic Inspector to examine the Candidates for the office of pupil teachers.

II.—AUGMENTATION OF SALARY TO TEACHERS.—To obtain this, the Clergyman or other Manager of the School must address an application to the Secretary of the Committee of Council on Education, Privy Council Office, London, requesting that her Majesty's Inspector may be instructed to admit the teachers of the School to examination for certificates of merit and augmentation of salary. In due time notice will be given of the approaching examination. The teachers, if successful, will then become entitled to regular annual payments from the Parliamentary Grant.

126 PARLIAMENTARY EDUCATION GRANT. [1853.

The badge of success is a Certificate of Merit. The pecuniary profit is *per annum* :—

		FIRST CLASS.			
		<i>To Masters.</i>		<i>To Mistresses.</i>	
1st Division	~	£30	0 0	1st Division	~ £20 0 0
2d Division	~	27	10 0	2d Division	~ 18 0 0
3d Division	~	25	0 0	3d Division	~ 16 0 0
		SECOND CLASS.			
1st Division	~	£23	0 0	1st Division	~ £15 0 0
2d Division	~	21	0 0	2d Division	~ 14 0 0
3d Division	~	20	0 0	3d Division	~ 13 0 0
		THIRD CLASS.			
1st Division	~	£18	0 0	1st Division	~ £12 0 0
2d Division	~	16	0 0	2d Division	~ 11 0 0
3d Division	~	15	0 0	3d Division	~ 10 0 0

Retiring pensions, according to merit, will be allowed to teachers who have satisfactorily conducted Schools for fifteen years, of which they must have been under inspection for at least seven.

III.—BUILDING GRANTS.—Every School about to be built may now obtain aid out of the Parliamentary Grant. For some time the promoters of new Catholic Schools were prevented from accepting aid for the erection of Schools, in consequence of the difficulty of framing a management clause for the trust-deeds of Catholic Schools which might afford full security for the religion of the School, without infringing what the Privy Council conceive to be the rights of the Catholic subscribers. But this difficulty has been overcome. After a long correspondence, a clause was offered by the Lords of Council, on 26th October, 1850, and formally accepted on 28th November thereafter, with the unanimous approbation of the Catholic Bishops of England. Therefore, all promoters of Catholic Schools, now in course of erection, or in contemplation, ought immediately to notify their claims to the Secretary of the Committee of Council on Education, Privy Council Office, London. The sum which the Council contribute is one-third of the amount raised from other sources.

IV.—NORMAL SCHOOLS.—It is unnecessary to enlarge on this branch, there being no immediate prospect of establishing in Scotland a Normal School for the training of Catholic teachers. But there has been, or will immediately be, established in England, under the superintendence of Religious who have been trained for the purpose, a Normal School where the most deserving and the most talented of the Scottish pupil teachers may be sent on the completion of their apprenticeship; and it is the intention of the Association of St. Margaret to devote a part of their funds to assist in the support of such pupil teachers at this Normal School.

The Council of St. Margaret's Association are anxious to press upon the attention of the Managers of Catholic Schools the importance of obtaining a share of the Government Grant, not only because it is a clear duty to turn our educational funds to the best advantage, by securing the greatest possible addition to them out of

the National Grant,* but also because the Rules of the Committee of Council on Education which come into operation when Grants are made, will secure other advantages perhaps not inferior to the pecuniary aid. A few of these advantages may be noticed.

1. *Inspection*—No Catholic School will ever be entered by any but a Catholic Inspector. No Catholic teacher or pupil will ever be examined by any other. And when it is considered that our clergy are already overburdened with their onerous duties, it cannot be looked upon otherwise than as an advantage of the highest importance to have obtained the services of a Catholic Inspector, acceptable to Bishops and Clergy, and thoroughly conversant with the details of popular education, to pass from school to school, never interfering, but ready, when invited, to commend what is good, to indicate the remedy for what is amiss, and to offer to all the suggestions of an intelligent friend. Instead of dreading inspection, it should be courted as the channel of many advantages.

Inspection, arising from aid to teachers may at any time be suspended, by dismissing the teachers, or refusing to allow them to receive farther payments.

2.—*The System of Pupil Teachers*—by apprenticing to skilful masters such scholars as are distinguished by good conduct and proficiency—will produce a succession of trained and efficient teachers.

3.—*The superior standing* which the possession of a Certificate of Merit will confer upon the teacher.

BRIEF MEMOIRS OF CLERGYMEN LATELY DECEASED.

THE RIGHT REV. DR. ANDREW CARRUTHERS.

THIS venerable Prelate, who has been gathered to his fathers, after a long and laborious life of usefulness, was born near New Abbey, in the Stewartry of Kirkeudbright, on the 7th of February, 1770. Sprung from an ancient family, which had preserved the light of the Catholic faith amidst all the trials and persecutions of the last and previous century, he received the first rudiments of his education in that quiet and sequestered village, so remarkable for the romantic scenery around it, and for its noble Abbey, the ruins of which presented to his young imagination the glories of former days, and through the cloistered aisles of which he was wont in his boyhood to wander up and down, and to explore every nook and corner of its sacred precincts. This circumstance, joined to a thoughtful and serious turn of mind beyond his years, which he evinced, had already earned for him, among his playmates, the name of the "young priest." This natural disposition, fortified and matured by an inward grace, determined his future destiny; and, with the consent of his

* In the Catholic Schools at Edinburgh, there are five teachers, of whom three hold Government Certificates of Merit. There are also twenty-two pupil teachers. The yearly Government allowance to these Schools for teachers and pupil teachers is about £420.

pious parents, he resolved to dedicate himself to the service of God in the ecclesiastical state.

In the prosecution of this design, having already made considerable progress in the study of the Latin and Greek Classics, he was sent, in the sixteenth year of his age, to the Scottish College of Douay. He resided there for six years, and during that period, he displayed in the public schools of that famous university a remarkable proficiency in every department of literature and science. He had already made considerable progress in his theological studies, when the storm of the great Revolution that burst upon France in 1792, compelled him to interrupt them, and to make his escape, along with some others of his fellow-students, to his native land, where, with much difficulty, and after incurring many dangers, he at length safely arrived. After a short time spent in superintending the studies at the Seminary of Scalán, where he was noted for the strict order and discipline he maintained, he was sent to complete his theology in Aberdeen, under the direction of the Rev. John Farquharson, late Principal of Douay, and was there advanced to the priesthood by the venerable Bishop Hay, on the Festival of the Annunciation, 25th March, 1795.

After his ordination, he was placed as Missionary in Balloch, near Drummond Castle, and had the charge of the Catholics in and about Crieff, and the whole Highlands of Perthshire. This charge was a very laborious one, on account of the scattered and isolated position of his flock, which was composed of only a few families, who had remained faithful to the ancient Creed amidst the mountains and beautiful glens of that country. Yet there the young Priest was content to wander on foot from house to house, breaking the bread of life, and administering the consolations of religion to the remnant that still clung to the faith of their fathers. On his removal from Perthshire in 1797, he was stationed at Traquair in Peeblesshire, where he performed the duties of Chaplain to the noble family of that name, and attended the few Catholics of that district that lay within his reach.

Having remained there for three years, Mr. Carruthers was appointed, in the end of the year 1800, to the Mission of Munches, the seat of an ancient family in his native county, which was then Catholic. Here, besides the duties of Chaplain, he had the spiritual charge of a numerous congregation, which assembled for Divine worship in the domestic chapel of Munches House, where he resided. This property having, some years afterwards, fallen into the hands of Protestant heirs, and the private chapel having also become too small for the increasing congregation, he removed to the neighbouring village of Dalbeattie, where, in 1814, he laid out a portion of the funds left to this Mission by Mrs. Agnes Muxwell, the last Catholic proprietor, in erecting a chapel and house on a spot of ground which he secured as a feu. It was not, however, without regret that he withdrew from the hospitable home which he and his predecessors had so long enjoyed in the house of Munches; and, during his whole life, he continued on terms of the most intimate friendship with that family.

In the arduous duties of a Missionary life, there is little that meets the eye, and few incidents that are calculated to attract public attention. His whole thoughts and energies are directed to the great object of watching over the flock committed to his care. For

this end he labours in season and out of season ; he consoles the afflicted soul ; he rebukes the obdurate sinner, to bring him to a sense of his duty ; he instructs the young and the ignorant in their obligations to God, to their neighbour, and to themselves ; he relieves the poor and the suffering ; he visits the sick ; and, at the still hour of midnight, he is often found administering the last consoling rites of religion, and preparing the dying Christian for eternity. True, as his sphere of action extends, his zeal and his labours become more prominent. But in all this he has a higher motive in view than the mere breath of the world's applause. His hopes are centred in a future life ; his toils and his anxieties are known to God alone, and to him he looks for his reward.

Thus it was with the Rev. Andrew Carruthers. For two and thirty years did he labour in this Mission, performing diligently, yet unobtrusively, all the duties of a faithful pastor of souls, and the congregation over which he presided was, under his vigilant eye, a model of order and regularity. He was most assiduous in instructing the young, and took care that all his people attended punctually their duties of religion. Though of easy access, and affable to every one, yet he had a sternness and severity of manner that impressed his flock with a kind of reverential dread of him, insomuch that they were in a manner deterred by his very frown from any dereliction of duty. They were trained to such habits of propriety and reverence in the House of God, and such was the silence and stillness that reigned during the time of Divine service, that not even a solitary cough was heard. His sole aim was to give solid instruction to his flock, to instil into their minds principles of virtue and genuine piety, and to make them models of what a Christian community ought to be, that thus their lives might be an example and a lesson to all who should behold them.

The duties of his charge were neither few nor light. For twenty-five years he had to extend his labours over the whole Stewartry of Kirkcudbright, with the exception of a small portion in the vicinity of Dumfries ; and even into the neighbouring county of Wigton, as far as the Irish Channel. In various parts of this wide district he had congregations to attend. He formed Stations at Kirkcudbright, at Gatehouse, and at Parton in the one county, and at Newton-Stewart in the other. All these Stations he visited periodically during the time of his incumbency, with the exception of Newton-Stewart, to which the Rev. Dr. Sinott was appointed in 1825. It may give some idea of the labours he must often have had to undergo, and the distant journeys he had to undertake, when it is mentioned that one of the Stations was forty miles from his residence, another more than twenty, and none less than twelve, and that now four priests divide between them the charge which he had so long to bear alone.

After the erection of the Chapel at Dalbeattie, he employed part of his leisure hours in improving and embellishing the piece of ground in the centre of which it was built. On this ground there is a small rocky eminence, which was useless for all purposes of husbandry. The rocky protuberances he covered over with ornamental shrubs ; the other parts, where there was any soil, he cultivated and formed into a flower garden, where, being an excellent botanist, he collected a considerable variety of plants, in the training and tending

of which he took great delight, and every portion of this garden was so tastefully laid out, that it became an object of curiosity and attraction in that part of the country—inasmuch that if there was a plantation to be laid out, an avenue, a shrubbery, or a garden to be planned, nothing could be done until he had been consulted. In his early years, he had also contracted a great taste for experimental philosophy, and particularly for chemistry, and this science he cultivated at intervals throughout the whole of his life. His moments of relaxation from more serious duties he often employed in making chemical experiments, in which he was generally very successful. He always took care to make himself acquainted with the most recent discoveries and improvements in that department, and during the few years he resided at Blairs College, it was his delight to infuse into the minds of the students a fondness for these philosophical pursuits.

Neither did his application to Missionary duties make him neglect the study of polite literature. To a most refined taste he joined an extensive and intimate knowledge, not only of modern literary authors, but also of the ancient classics. He wrote Latin with great facility and elegance. Though he left France at an early age, and never visited that country in after life, yet he spoke French with fluency, and with a peculiar correctness of diction and purity of pronunciation. His conversational powers were remarkable, his inexhaustible fund of anecdote made him a welcome guest to every acquaintance; and when suddenly called upon to speak on any public occasion, his observations were always singularly apposite and happy. While he lived in Galloway, he commanded the respect and esteem of the Protestant gentlemen in the surrounding country, who, notwithstanding the difference of his creed, of which he was the uncompromising though unostentatious upholder, sought his acquaintance and courted his society.

During his Missionary life he seldom went any distance from home, and was little heard of beyond the tract of country through which his duties led him; he was even but little known to his brother clergymen, particularly in the Northern part of the then existing Lowland district, probably on account of the remoteness of the locality where he resided; in consequence of which he never took any active part in the questions that concerned the Mission generally; nor did he attend any meetings of the Clergy till, in 1827, he was present at the annual Meeting of the Friendly Society, held at Huntly. The judicious and well timed observations which, on that occasion, he made on the various subjects under discussion, left a most favourable impression on the Meeting, and raised him highly in the estimation of many to whom he had hitherto been a stranger. On returning home, he resumed his usual avocations among his people, little dreaming that, in a few years, he was to be wrested from his beloved retirement, to be placed in a more eminent position, and to exchange the care of one portion, for the charge of the whole of the Eastern District.

When the late lamented Bishop Paterson, who, early in 1827, had obtained from the Holy See a new partition of the ecclesiastical jurisdiction in Scotland, and the establishment of a third Vicariate, was suddenly removed by death on the 30th October, 1831, a considerable delay took place in the choice of his successor. At length

the other two Vicars Apostolic, with the general concurrence of the Clergy, addressed a supplication to the Holy Father, Pope Gregory XVI., in which they postulated for the appointment of Mr. Carruthers to the vacant Vicariate. In consequence of this postulation, Briefs were issued on the 13th November, 1832, nominating him Bishop of Ceramis *in partibus Infidelium*, and Vicar Apostolic of the Eastern District. His consecration took place with great solemnity on Sunday the 13th January, 1833, in the Catholic Chapel of Edinburgh, the consecrating Bishop being the late Right Rev. Dr. Penswick, then Vicar Apostolic of the Northern District of England, assisted by the Right Rev. Drs. Scott and Kyle, the Vicars Apostolic of the Western and Northern Districts of Scotland.

On his elevation to the Episcopate—a dignity which, so far from coveting, it was with the utmost repugnance he could be induced to accept—Bishop Carruthers immediately began to make himself acquainted with the circumstances and wants of the flock committed to his charge. The Clergy and Missions of his Vicariate were, at that period, but few indeed. The number of his Priests was only ten—that of his Missions nine, and one of these was without a Chapel; there was no immediate expectation of any considerable accession to the ranks of his Clergy, and no funds for the erection of new places of worship. Meanwhile, the Catholics were increasing, if not in opulence, at least in numbers, and altogether the prospect before him was discouraging in the extreme. Yet, relying on grace and strength from on high, he did not shrink from the duties of his office, but busied himself in making all the improvements in his various Missions which the circumstances and the means within his reach would permit. Aided by a gift of money from the late Mr. Menzies of Pitfodds, who was a munificent benefactor to the Mission in general, he erected in 1834 the Chapel of St. Patrick's in Edinburgh. Through the exertions of his Clergy, whom he encouraged, and with whom he, in some cases, co-operated in the good work, the Churches of St. Andrew's (1836) and St. Mary's (1851) in Dundee, and those of Stirling, of Falkirk, and of Hawick, were raised. He himself took the direct management in the erection of the Churches of Campsie and Arbroath, and in accordance with his instructions a Chapel was bought in Portobello and another in Annan; houses were purchased in Kircudbright and in Forfar, which were converted into temporary places of worship, and a site for a Chapel was secured in Leith.

Thus during his Episcopacy the state of the District was gradually but most materially improved; the number of the Clergy and church accommodation for the Faithful were more than trebled. In the erection of so many Churches, he was aided to a great extent by the charitable grants made of late years to the District by the "Society of the Propagation of the Faith." When he himself had any pecuniary aid to bestow, he gave it readily and cheerfully, but often in so secret a manner that it may be truly said of him that his left hand knew not what his right hand gave. Out of his slender income as Bishop, he spent on himself barely what was necessary for his most urgent wants, and bestowed a great part of it in works of charity and for religious purposes. In drawing up a small memorandum regarding the settlement of his temporal matters, he prefaces it by these remarkable words—"I know not that I have anything to leave." In his intercourse with his Clergy, while he wielded with a firm hand

the authority which God had committed to him, he was invariably kind, indulgent, and condescending, and by them, in return, he was beloved and revered as a father.

At length, feeling the infirmities of advancing age, and being sensible that he could not long sustain alone the burden of so weighty a charge, he determined to apply for a coadjutor, with whom he might share his labours and solitudes, and obtained from the Holy See in 1837 the appointment of the Right Rev. Dr. Gillis, who was consecrated on the 22d July, 1838, and who so worthily succeeds him. To him he soon afterwards resigned the direct charge of the Edinburgh Congregations, and withdrew to Blairs College, where he spent nearly four years, continuing, however, to superintend the other Missions of his District as his declining health and length of years permitted him. As Dr. Gillis was frequently obliged to absent himself from the District in order to promote elsewhere the general interests of the Scottish Mission, Bishop Carruthers in 1844 resumed, for some time, his ordinary residence in Edinburgh, till the end of 1849, he retired to Dundee.

During the whole period of his Episcopacy, he was indefatigable in visiting the different Missions in his district, going about from place to place, administering confirmation whenever it was requisite, forming plans with his clergy for the advancement of religion, and often for their own personal comfort, exhorting and stimulating all, both priests and people, to active zeal in the sacred cause of God and of his Church. When any pious work was to be promoted, when any measures were to be entered into, for paying off or diminishing the debts, with which some Missions were burdened—in a word, wherever he saw the prospect of any good to be done, he never grudged any personal inconvenience, but was always ready to give his countenance and assistance in every possible way. Thus, when the Society of St. Andrew, the object of which is the establishment and support of new Missions in those localities where the Catholics are, of themselves, unable to maintain a Clergyman, was first projected, he encouraged it by every means in his power, and had the happiness to behold the first fruits of that Society in the foundation of three new Missions. Nor was he less solicitous in promoting the cause of education; for, when the Academy of Wellburn, near Dundee, was set on foot for affording solid instruction and religious training to our Catholic youth, he gave to the undertaking, not only his assent, but also his patronage and encouragement, and nothing delighted him more, during his later years, than to watch the progress which that Institution was steadily making. He also took a warm interest in the education of the poorer classes. This he evinced by his anxiety to see Schools for the Catholic poor established, and, in a special manner, by his constant solicitude for the success of the United Industrial School in Edinburgh, of which he was one of the Vice-Presidents, and the meetings of which he regularly attended.

Although, for the last three years of his life, he had fixed his ordinary residence at Dundee, yet during that period he made frequent excursions, when duty called him, to various parts of his District. It was after one of these journeys to Edinburgh—the last which he ever made—that the first symptoms of the fatal disease (typhus fever) which, in the course of eleven days, carried him off, made themselves

manifest. His sufferings he bore with the most exemplary patience, and having received, with the most fervent piety, the last Sacraments, he calmly resigned his soul to his Creator on the evening of Monday the 24th May, 1852, in the eighty-third year of his age, the fifty-eighth after his ordination, and the twentieth of his Episcopacy. His funeral obsequies, at which the Right Rev. Drs. Murdoch and Smith from Glasgow assisted, and which were attended by all those of his sorrowing Clergy who could possibly be present, were performed on Friday the 28th following, in St. Mary's Church, by the Right Rev. Dr. Gillis, now Vicar-Apostolic of the District, and his remains were laid in the same tomb, on the Gospel side of the altar, which nearly twenty-five years ago had received those of one of his illustrious predecessors, Bishop Cameron.

At the conclusion of the solemn rites, Dr. Gillis intimated that, on occasion of the Clergy assembling again to hold their annual meeting, the ancient Catholic custom of celebrating the "month's mind" should be revived; and accordingly another funeral service was celebrated by the same Prelate at St. Mary's, on Thursday the 8th July following, at which nearly all the Clergy were present, and a funeral discourse, in which the chief incidents of the venerable deceased's life are feelingly portrayed, was delivered by the Rev. John Strain, who was his successor in the Mission of Dalbeattie. By particular request, this discourse was afterwards published, and to it the writer of the foregoing Memoir is indebted for several of the facts to which he has therein alluded.

THE REVEREND WILLIAM M'CABE

was born in the county of Monaghan, Ireland, on the 30th April, 1818. He went through his ecclesiastical studies at St. John's College, Waterford, where he was raised to the Priesthood on the 18th December, 1847, by the Right Rev. Dr. Foran, Bishop of that See. Having attached himself to the Western District, which was then as well as now, much in want of Missionaries, he came to Glasgow soon after his ordination, and was stationed in St. Alphonsus of Liguori's Catholic Parish in that city. When the Mission of Old Cumnock was established in October, 1850, he was appointed to that important charge, and such was the high estimation in which his character as a clergyman was held by his former congregation, that he received from them on that occasion, a handsome testimonial, as a tribute of their attachment and respect. He had not been many months in his new charge when he was seized with bronchitis, which obliged him to suspend, for a time, his usual duties. Having recovered with difficulty, he resumed his former post; but it soon became evident that his recovery was only apparent. His complaint returned upon him under a more fatal form—that of consumption, and soon carried him off. He died at Old Cumnock on the 17th February, 1852. His mortal remains were brought to Glasgow, and, after the celebration of the Funeral Service by the Right Rev. Dr. Murdoch, were interred on the 24th, in the sepulchral vault of St. Mary's Church.

THE REVEREND JOHN MALCOLM

was born in Aberdeen, on the 10th April, 1813. Being admitted into Aquhorties College on the 21st July, 1823, he was sent, on

the 22d June, 1826, to continue his studies for the Church at the small Seminary of Conflans, in the vicinity of Paris, which had been established a short time previously as an auxiliary to that of St. Nicolas in the city. On the breaking out of the Revolution of July, 1830, the students were compelled to fly, and he, after running various risks, made his way with much difficulty to England, and soon after reached Blairs College. On the 29th of the following October he returned, along with several others, to Paris; but as matters were still in a very unsettled state, and as it was not deemed very safe for ecclesiastical students to remain in the Seminaries in the capital, which were then objects of suspicion with the mob, it was thought advisable to have them removed to some distance; and accordingly he and his companions were transferred early in 1831 to the English Benedictine College of Douay, in the north of France. When the revolutionary ferment had subsided, the Scottish Students returned to Paris in the autumn of 1833, and Mr. Malcolm entered the Seminary of St. Sulpice to commence his theological studies. When these were completed, he came to Scotland on the 3d August, 1836, and on the 25th of the same month, was promoted to the Priesthood at St. Margaret's Convent by the late Right Rev. Dr. Carruthers, after which he remained as Missionary in Edinburgh. On the departure of the Rev. S. Keenan to Dundee in July, 1839, he became senior clergyman, and, as such, after Bishop Carruthers retired to Blairs College, he had, under the Right Rev. Dr. Gillis, the chief management of the temporalities of the Edinburgh establishment. In June, 1845, he was removed to Dumfries, and thence, in August, 1847, to Stirling. Soon after, he had become so very infirm in health, and his constitution was so much shattered, that, in May, 1851, he was relieved from the charge of the Stirling congregation, and indeed from all Missionary duty. Having spent the summer and autumn of that year in vainly endeavouring to recover, he retired to Arbroath, where he was carefully tended in his last illness by the Rev. Alex. Gordon. At length, all hopes of recovery having vanished, he died at the Catholic Chapel-house there, on Friday the 2d April, 1852, and, after the customary Funeral Service, was buried near the Chapel.

THE REVEREND JAMES MONAGHAN.

This very estimable Clergyman was born in the Parish of Tydavnet, in the County Monaghan, Ireland, on the 13th April, 1815. Having come with his parents to Edinburgh while he was yet in his infancy, and having, as he grew up, shown marked dispositions for the ecclesiastical state, he was received as an Alumnus at Blairs College on the 30th July, 1831. Thence he was sent, on the 26th July, 1834, to prosecute his classical studies at M. Poiloup's Institution at Vaugirard, near Paris. When these were completed, he entered on his course of philosophy in 1838 at the Philosophical Seminary of the Congregation of St. Sulpice, and after the lapse of two years spent in these pursuits, he removed, for the study of theology, to the Great Seminary of St. Sulpice in Paris. Having remained there the usual period of three years—a model of piety and application—he was advanced to the Priesthood on the 10th June, 1843, by the late Monseigneur Affre, then Archbishop of Paris, and soon after returned to Scotland.

He was sent for a few months to Stirling, and towards the close of the year was appointed Professor at Blairs College. Early in June, 1846, he went to Hawick, where he was the first resident Clergyman, and in August, 1847, he was transferred to Dumfries, where he remained till December, 1848, when he was called to St. Mary's Church in Edinburgh.

In all the positions which he filled he exhibited the same excellent qualities for which he was so conspicuous during his college life, and up to the time of his lamented death, he was unremitting in the faithful and zealous discharge of all the duties of a Missionary. He took a great interest in the Holy Cross School, which was established in 1850, and of which he had the special charge. To his constant vigilance and care is this School much indebted for the remarkable progress it has made, and the high state of organisation and general excellence it has already attained. Thus did he continue actively engaged in the usual avocations of his sacred office till death, by a sudden stroke, removed him from the scene of his labours. "On Sunday, 27th June, he had prepared himself for entering on the duties of the day, by approaching to the Holy Sacrament of Penance. He afterwards offered up the Morning Mass at St. Mary's, and subsequently preached at St. Patrick's at eleven o'clock. In the course of the afternoon, he complained of headache, and of more than an ordinary degree of fatigue; yet he retired to bed with apparently no greater symptoms of discomfort than, as he himself hopefully expressed, a good night's rest was likely to remove. The next morning, on one of his brethren entering the room about half-past seven o'clock, it was found that he was already sleeping—let us hope the sleep of the just. His features were undisturbed, and the body was still warm; but his soul had returned unto its God."

The funeral obsequies, at which all the neighbouring clergymen attended, were performed by the Right Rev. Dr. Gillis, at St. Mary's Church, on Friday, 1st July, and his remains were consigned to the grave in the new Calton burying-ground.

THE REV. JOSEPH MANTICA.

This accomplished young clergyman, who, after having given promise of great talents and eminent usefulness, has been cut off in the flower of his age, was born in Greenock, on the 23d April, 1823. He was nearly related to the Rev. John Gordon, who, for many years, was Missionary in that town. Having, at a very early age, manifested a desire to dedicate himself to God in the ecclesiastical state, he entered St. Mary's College, Blairs, on the 20th August, 1834; and was sent, on the 8th September, 1837, to continue his studies at M. Poiloup's Educational Institution, at Vaugirard, near Paris. In both these houses he gave proof of more than ordinary talents, and at Vaugirard his success in classical attainments was marked by the number of prizes which he carried off at the close of each scholar year. He went through his course of philosophy at Issy, and spent three years in pursuing the study of theology at the Seminary of St. Sulpice in Paris. Having been there ordained Subdeacon on Ember Saturday after Pentecost, and Deacon on Ember Saturday in Advent, 1847, by Monseigneur Affre, then Archbishop of Paris, he returned to Scotland on the breaking out of the revolutionary storm of the 24th February, 1848, and was promoted

to the Priesthood in Glasgow, on the 5th of April following, by the Right Rev. Dr. Murdoch. Having, at the solicitation of that Pre-
late, obtained the consent of the Vicar Apostolic of the Eastern Dis-
trict, for which he had studied and was ordained, to give his ser-
vices for some time to the Western District, he was stationed in
his native town. During his short residence there, his eminent
qualities had already begun to develope themselves, and it was not
without much regret that Dr. Murdoch saw himself deprived in the
autumn of 1849—when Mr. Mantica was called to his own District
—of the valuable assistance of so able a Missionary. On leaving
Greenock, he was appointed to the charge of Portobello. This Mis-
sion, although inconsiderable as far as the town itself is concerned,
is nevertheless a very extensive and important one, as it stretches
over a wide tract of country, comprising the whole of Haddington-
shire, and a great part of the shires of Midlothian and Berwick.
Over this vast range, Catholics are to be found; in the towns and
villages, the number is considerable. The whole of this country
was, so far as regards Catholics, within Mr. Mantica's jurisdiction,
and faithfully did he perform the task assigned to him. His was
not the life of idleness or inaction; he visited frequently the several
localities where a handful of poor Catholics could be collected, ear-
nestly exhorting them to be steadfast in the faith—their dearest,
their only inheritance—and to prove the truth of their Creed by the
holiness of their lives: he admitted them to the Holy Sacraments;
and to give some stability to his ministrations, he opened stations at
Dalkeith, Prestonhome, Pathhead, Tranent, and Haddington. But
his constitution, naturally weak, could not long hold out against the
fatigue of such accumulated exertions. Nearly twelve months before
his death, he felt the first symptoms of that insidious and fatal ma-
lady (consumption) which deprived him of life, and the Eastern Dis-
trict of one of its most zealous labourers and brightest ornaments.
His gradually declining health soon began to cause anxiety to his
friends; but he himself was always cheerful and buoyant, nor could
he be prevailed upon to interrupt his labours till his malady and
consequent bodily weakness at length in a manner compelled him
to yield. For a considerable time before his death, he was confined
to his house in Portobello, and latterly the termination of his mortal
existence was looked for almost daily. He expired there on the 31st
of August. "His last moments were impressively calm. His eye, un-
disturbed in its usually serene expression, and fixed as with enlarged
attention on the Crucifix within his hand, he looked the words of
the Psalmist, 'Thou hast settled me in hope,' and seemed to
breathe the same resolve, 'In pace, in idipsum dormiam et requies-
cam.' Thus closed, after several months of severe and painful suf-
fering, the brief but blameless and fruitful career of this edifying
young priest. His last and earnestly repeated request was, that the
Bishop would not forget the scene of his labours, and that a few
pounds, which he had saved for the purpose, should be applied to
form the beginning of a fund for building a Church in Haddington
—a place where he had been subjected to many public insults in the
discharge of his duty."

His funeral obsequies, at which all the clergymen within reach
attended, took place in St. John's Chapel, Portobello, after which
he was interred in the new Calton burying-ground, Edinburgh.

CATHOLIC HIERARCHY IN IRELAND.

PROVINCE OF ULSTER.

In this Province, there are nine Dioceses :—**ARMAGH**—the Archdiocese—Derry, Clogher, Raphoe, Down and Connor, Kilmore, Ardagh, Meath, Dromore.

- I. Archdiocese of Armagh, Primatial See of Ireland—55 parishes. Most Rev. Dr. JOSEPH DIXON, Archbishop of Armagh, and Primate of all Ireland, *Armagh*.
- II. Diocese of Derry—35 parishes. Right Rev. Dr. John M'Laughlin, Bishop, *Londonderry*.
Right Rev. Dr. Francis Kelly, Coadjutor, *Londonderry*.
- III. Diocese of Clogher—38 parishes. Right Rev. Dr. Chas. M'Nally, Bishop, *Clogher*.
- IV. Diocese 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 Dromore—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. PAUL CULLEN, 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, Carlow*.
- 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. Right Rev. Dr. Vaughan, Bishop, *Birr*.
- 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. William Keane, Bishop, *Skibbereen*.

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. Durcan, 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, 35, *Golden Square, London*.
- II. Diocese of SOUTHWARK. Right Rev. Dr. Thomas GRANT, Bishop, *St. George's Church*.
- III. Diocese of HEXHAM. Right Rev. Dr. William HOGARTH, Bishop, *Darlington*.
- IV. Diocese of BEVERLY. Right Rev. Dr. John BRIGGS, Bishop, *York*.
- V. Diocese of LIVERPOOL. Right Rev. Dr. George BROWN, Bishop, *Sandfield Park, West Derby*.
- VI. Diocese of SALFORD. Right Rev. Dr. William TURNER, Bishop, *Granby Row, Manchester*.
- VII. Diocese of SURESBURY. Right Rev. Dr. James BROWN, Bishop, *Salter's Hall, Newport, Salop*.

- VIII. Diocese of MINEVIA and NEWPORT. Right Rev. Dr. Thomas Joseph BROWN, O. S. B., Bishop, *Chepstow*.
- IX. Diocese of CLIFTON. Right Rev. Dr. Thomas BURGESS, Bishop, *Bishop's House, Clifton*.
- X. Diocese of PLYMOUTH. Right Rev. Dr. George ERRINGTON, Bishop, *St. Mary's, Stonehouse, Plymouth*.
- XI. Diocese of BIRMINGHAM. Right Rev. Dr. William B. ULATHORNE, Bishop, *Bishop's House, Birmingham*.
- XII. Diocese of NOTTINGHAM. Right Rev. Dr. Joseph William HENDREN, O. S. F., Bishop, *St. Barnabas', Nottingham*.
- XIII. Diocese of NORTHAMPTON. Right Rev. Dr. William WAREING, Bishop, *Bishop's House, Northampton*.

CATHOLIC BISHOPS AND VICARS APOSTOLIC IN THE
BRITISH COLONIES AND POSSESSIONS.

- Most Rev. John Bede Polding, Archbishop of Sydney.
- 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.
- Archbishop of Port of Spain.
- Right Rev. ----- Monaghan, Bishop of Roseau, Dominica, and the other Leeward Islands.
- Thomas Olliffe, Bishop of Milene, V. A. of Eastern Bengal.
- Most Rev. Peter Anthony Nostrano, Archbishop of Corfu.
- Right Rev. Francis Jos. Nicholson, Bishop of Hieropolis, Coadjutor.
- Most Rev. Peter Flavian Turgeon, Archbishop of Quebec.
- Right Rev. Ignatius Bourget, Bishop of Montreal.
- John Charles Prince, Bishop of Martyropolis, Coadjutor.
- Joseph E. B. Guigues, Bishop of Bytown.
- Remigius Gaulin, Bishop of Kingstown.
- Patrick Phelan, Bishop of Carrhae, Coadjutor.
- A. De. Charbonnell, Bishop of Toronto.
- J. N. Provencher, Bishop of Juliopolis, V. A. at Hudson's Bay.
- Modeste Demers, Bishop of Vancouver.
- J. F. Mullock, Bishop of Newfoundland.
- Most Rev. William Walsh, Archbishop of Halifax, Nova Scotia.
- Right Rev. Colin M'Kinnon, Bishop of Arichat, Nova Scotia.
- William Dolleard, Bishop of Frederickton, New Brunswick.
- Donald Macdonald, Bishop of Charlotte Town, Prince Edward's Island.
- Benito Fernandez, Bishop of -----, V. A. of Jamaica.
- William du Quesney, Coadjutor.
- W. B. A. Collier, Bishop of Port Louis, Mauritius.
- John Fennelly, Bishop of Castoria, V. A. of Madras

- Right Rev. W. J. Whelan, Bishop of Auraiopolis, V. A. of Bombay.
 ~~~~~ Cajetan Carli, Bishop of Almira, V. A. of Thibet and Hindostan.  
 ~~~~~ Anastasius Hartman, Bishop of Derbe, V. A. of Patna.  
 ~~~~~ D. Murphy, Bishop of Philadelphia, V. A. of Hyderabad.  
 ~~~~~ Canoz, Bishop of Zamas, V. A. of Madura.  
 ~~~~~ J. B. Pompallier, Bishop of Auckland, New Zealand.  
 ~~~~~ ——— Viard, Bishop of Port Nicholson, New Zealand.  
 ~~~~~ P. R. Griffith, Bishop of Paleopolis, V. A. of Western District, Cape of Good Hope.  
 ~~~~~ Aiden Devereux, Bishop of Paneas, V. A. of Eastern District, Cape of Good Hope.  
 ~~~~~ ——— Sant, Bishop of Malta.  
 ~~~~~ Ignazio Lastaria, Bishop of Zante and Cephalonia.  
 ~~~~~ J. T. Hynes, Bishop of Leros, V. A. of British Guiana.  
 ~~~~~ Henry Hughes, Bishop of Eliopolis, V. A. of Gibraltar.  
 ~~~~~ Gaetano Antonio, Bishop of Usula, V. A. of Southern Division of Ceylon.  
 ~~~~~ Jos. M. Bravi, Bishop of Tipasa, Coadjutor.  
 ~~~~~ Horatio Bettachini, Bishop of Zorona, V. A. of Northern Division of Ceylon.

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EXCERPTUM EX DECRETO URBIS ET ORBIS DATO

ROMÆ, DIE 10MO JANUARIJ, 1852.

IN FESTO S. HILARII, EP. C. ET DOCT: DIE 13MO JANUARIJ,

*Additio ad VI. Lectionem.*

“Eum a multis Patribus et Conciliis insignem Ecclesiæ Doctorem nuncapatum, atque uti talem in aliquot Diocesisibus cultum, tandem instante Synodo Burdigalensi, PIUS IX. Pontifex Maximus, ex Sacrorum Rituum Congregationis Consulto, universæ Ecclesiæ Doctorem declaravit et confirmavit, ac ipsius festo die Missam et Officium de Doctoribus ab omnibus recitari jussit.”

## CHANGES OF THE MOON IN 1853.

JANUARY begins on *Saturday*—31 days.

|                                 |                                   |
|---------------------------------|-----------------------------------|
| Last Quar., 2d, 54m. past 9, A. | Sec. Quar., 17th, 29m. past 5, M. |
| New Moon, 9th, 53m. past 3, A.  | Full Moon, 25th, 42m. past 5, M.  |

FEBRUARY begins on *Tuesday*—28 days.

|                                 |                                   |
|---------------------------------|-----------------------------------|
| Last Quar., 1st, 1m. past 6, M. | Sec. Quar., 16th, 12m. past 3, M. |
| New Moon, 8th, 34m. past 5, M.  | Full Moon, 23d, 24m. past 7, A.   |

MARCH begins on *Tuesday*—31 days.

|                                    |                                   |
|------------------------------------|-----------------------------------|
| Last Quar., 2d, 40m. past 1, A.    | Full Moon, 25th, 20m. past 6, M.  |
| New Moon, 9th, 19m. past 8, A.     | Last Quar., 31st, 42m. past 9, A. |
| Sec. Quar., 17th, 34m. past 11, A. |                                   |

APRIL begins on *Friday*—30 days.

|                                   |                                   |
|-----------------------------------|-----------------------------------|
| New Moon, 8th, 57m. past 11, M.   | Full Moon, 23d, 12m. past 3, A.   |
| Sec. Quar., 16th, 45m. past 4, A. | Last Quar., 30th, 51m. past 6, M. |

MAY begins on *Sunday*—31 days.

|                                   |                                   |
|-----------------------------------|-----------------------------------|
| New Moon, 8th, 6m. past 4, M.     | Full Moon, 22d, 52m. past 10, A.  |
| Sec. Quar., 16th, 57m. past 5, M. | Last Quar., 29th, 39m. past 5, A. |

JUNE begins on *Wednesday*—30 days.

|                                   |                                   |
|-----------------------------------|-----------------------------------|
| New Moon, 6th, 3m. past 8, A.     | Full Moon, 21st, 11m. past 6, M.  |
| Sec. Quar., 14th, 27m. past 3, A. | Last Quar., 28th, 36m. past 6, M. |

JULY begins on *Friday*—31 days.

|                                    |                                   |
|------------------------------------|-----------------------------------|
| New Moon, 6th, 54m. past 10, M.    | Full Moon, 20th, 54m. past 1, A.  |
| Sec. Quar., 13th, 15m. past 10, A. | Last Quar., 27th, 0m. past 10, A. |

AUGUST begins on *Monday*—31 days.

|                                   |                                   |
|-----------------------------------|-----------------------------------|
| New Moon, 5th, 6m. past 0, M.     | Full Moon, 18th, 55m. past 10, A. |
| Sec. Quar., 12th, 39m. past 3, M. | Last Quar., 26th, 38m. past 3, A. |

SEPTEMBER begins on *Thursday*—30 days.

|                                   |                                    |
|-----------------------------------|------------------------------------|
| New Moon, 3d, 42m. past 11, M.    | Full Moon, 17th, 12m. past 10, M.  |
| Sec. Quar., 10th, 58m. past 8, M. | Last Quar., 25th, 33m. past 10, M. |

OCTOBER begins on *Saturday*—31 days.

|                                  |                                   |
|----------------------------------|-----------------------------------|
| New Moon, 2d, 18m. past 10, A.   | Full Moon, 17th, 31m. past 0, M.  |
| Sec. Quar., 9th, 26m. past 3, A. | Last Quar., 25th, 20m. past 5, M. |

NOVEMBER begins on *Tuesday*—30 days.

|                                  |                                   |
|----------------------------------|-----------------------------------|
| New Moon, 1st, 39m. past 8, M.   | Last Quar., 23d, 35m. past 10, A. |
| Sec. Quar., 8th, 12m. past 0, M. | New Moon, 30th, 13m. past 7, A.   |
| Full Moon, 15th, 0m. past 6, A.  |                                   |

DECEMBER begins on *Thursday*—31 days.

|                                  |                                  |
|----------------------------------|----------------------------------|
| Sec. Quar., 7th, 10m. past 0, A. | Last Quar., 23d, 23m. past 1, A. |
| Full Moon, 15th, 34m. past 1, A. | New Moon, 30th, 6m. past 6, M.   |

## 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,.....March 25.       | Christmas Day,.....Dec. 25.        |
| Queen's Birthday,.....May 24.    |                                    |

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## Advertisements.

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### ST. MARY'S COLLEGE, BLAIRS.

POST TOWN ABERDEEN.

*President*—Very Rev. JOHN MACPIERSON.

*Professors*—Rev. WILLIAM MANN, Rev. WILLIAM CAVEN, and  
Rev. WILLIAM DOWNIE.

*Procurator*—Rev. ANDREW FLEMING.

**T**HIS 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.

Students for the Church pay Board for the first year only. The terms for that year are *Twenty Pounds*, payable, in all cases, half-yearly in advance.

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 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, whether Ecclesiastical or Secular, 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—WILLIAM BENNETT.

Vice-Rector and Prefect of Studies—Rev. JOHN PRENDERGAST.

**T**HIS Establishment is OPENED Annually on the 1st SEPTEMBER, for the Admission of Pupils. Parents desirous of availing themselves of it are particularly requested to send their Children before that day, as the Annual Course of Studies will then commence.

Wellburn House lies west from the Village of Lochee, about two and a half miles from Dundee. The immediate object 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 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 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 comforts, 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, forms the play-ground of the Students.

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, when required. 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, &amp;c. ARE AS FOLLOWS:—

|                                              |     |    |   |   |
|----------------------------------------------|-----|----|---|---|
| Pupils under twelve years of age, per annum, | £17 | 0  | 0 |   |
| Do. under sixteen years of age,              | do. | 21 | 0 | 0 |
| Do. above sixteen years of age,              | do. | 26 | 5 | 0 |
| Washing,                                     | do. | 1  | 5 | 0 |

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 at the end of 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 as early as they can be withdrawn from their homes. Provision is made for their tender years by the care taken of them, and the indulgence afforded them.

The Rev. W. Bennet is now soliciting the assistance of the Faithful to erect a Chapel in connection with the Academy, and for the use of the poor Catholics in the neighbourhood.

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.

**T**HE 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 CORDIER, 58, Charlotte Street, or to any of the Bishops or Clergymen of Glasgow.

EARL OF ZETLAND'S COAL.

---

**M**ICHAEL FOX & CO., LESSEES of the EARL of ZETLAND'S NEWCRAIG COLLIERY, beg respectfully to intimate to the Public of Edinburgh and its vicinity, that they are constantly receiving supplies of this very superior Coal fresh from their own Pits, the quality of which is inferior to none in the Market.

Orders sent by Post, or otherwise, to their Office, No. 4, PORT HAMILTON, CANAL BASIN, Edinburgh, will be promptly executed.

December, 1852.

---

**Church Vestment Silk Manufactory.**

---

**THOS. BROWN & SON,**

**Silk Manufacturers,**

1, MEAL STREET, MANCHESTER,

MANUFACTURERS OF

**C**HURCH VESTMENT SILKS and FURNITURE; ORPHREYS, APPARELS, LACES, FRINGES, and every description of CHURCH FURNITURE, TRIMMINGS, &c. &c. Also, COMMUNITY CLOTHING.

*Vestment Makers, &c.*

---

DOWN AND FEATHER WAREHOUSE,

61, HANOVER STREET.

---

**C**KEENAN begs to announce that he has always on hand a large Stock of DOWNS and FEATHERS of all qualities. His Stock at present is very extensive, and such as, from his lengthened experience in the Trade, he can confidently recommend.

*\*\* Downs and Feathers Purified and Cleaned by Machinery, and rendered equal to new at a small charge.*

**JAMES CRAIGEN**, AUCTIONEER and APPRAISER, intends REMOVING, on or about the 4th June next, to that Large and Commodious SALEROOM, No. 2½, BROAD STREET, where Goods of all descriptions will be taken in for Sale.

Out-door SALES and VALUATIONS attended to.

Aberdeen, 13th December, 1852.

ALEXANDER RUSSELL,

GENERAL OUTFITTER AND HIGHLAND DRESSMAKER,

**H**AVING REMOVED from No. 42, to that more Central Shop,

18 UNION STREET, 18

ABERDEEN,

begs to acquaint the Catholic Clergy, and the Public in general, that he has always on hand a Large Stock of GENTLEMEN'S UPPER and UNDER-CLOTHING, made and ready for wear, which he can Sell at Prices which cannot be surpassed for cheapness in the North of Scotland.

A. R. still retains a Large Stock of the best WEST OF ENGLAND, YORKSHIRE, GERMAN CLOTHS and DOESKINS, both Plain and Coloured, with FANCY VESTINGS, in great variety, which he can make to order by the best of Workmen, on the shortest notice, at the same low terms, as above.

OBSERVE!—

18 UNION STREET 18

(Corner of Broad Street).

IMPORTANT NOTICE.

28

SCHOOLHILL, ABERDEEN.

28

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Magnets; Magnetic Toys.  
Alarms; Glazier's Diamonds.  
Fencing Foils; Masks & Gloves.  
Sword & Dart Sticks; Protectors.  
Jewellery; Cutlery.  
Scotch-made Snuff Boxes.  
Chess men, Cards, and other  
Evening Amusements.  
Picture Frames and Looking  
Glasses.

*An Allowance made to Schools.*

EMIGRANTS WILL FIND IT ADVANTAGEOUS TO VISIT THIS  
ESTABLISHMENT.

**TRADE SUPPLIED.**

**\*\* ORDERS AND REPAIRS PUNCTUALLY ATTENDED TO.**



GLASGOW.