

HENRICUS - VIC

DEI ET SAN

EPISCOPUS COR

edimus Magistro

ræ Diœcesis, licentiam excipiendi

ochia

rii munus obeundi in dicta paro

ramento non conferri facultatem abs

eris ad nutum revocandis.

Datum Corisopiti, sub signo Vicarii

gentesimo nonagesimo

di

De

Q R D O

RECITANDI

OFFICII DIVINI

ET

MISSÆ CELEBRANDÆ

PRO ANNO DOMINI M,DCCCII.

POST BISSEXTILEM SEXTO.

*secundum prout in festo
prout in festo*

TABULA FESTORUM MOBILIIUM.

Aureus Numerus	17	Pascha	Apr. 18
Epacta	26	Ascensio	Maii 27
Littera Dom.	C.	Pentecost.	Jun. 6
Dom. post Epiph.	5	Corpus Christi	Jun. 17
Septuages.	Feb. 14	Dom. post Pent.	24
Dies Ciner.	Mar. 3	Dom. i Adv.	Nov. 28

PERMISSU SUPERIORUM.

1802
L O N D I N I :

EX OFFICINA KEATING, BROWN ET KEATING,
TYPOGRAPH. REVERENDISSIM. VIC. APOST.
IN VIA DUCIS, JUXTA QUADRUM, VULGO, GROSVENOR.

ABBREVIATIONES & NOTÆ.

In Contextu.

BMV Beata Maria Virgo; Ap Apostolus; App Apostoli;
M Martyr; MP Martyr Pontifex; MM Martyres; C Con-
fessor; CP Confessor Pontifex; D Doctor; V Virgo; VM
Virgo Martyr; Vid Vidua.

FD Festum Devotionis; dup duplex; dup. maj. duplex
majus; 1 vel 2 cl primæ vel secundæ classis; fem semiduplex;
1 lectio; n nocturnum; Resp responsorium; br breve; L
Laudes; M Missa; v versus; Or Oratio; Orr Orationes; Ev
Evangelium; Cr Credo; coi Communi; Coic Communi-
cantes; pr proprium; V Vesperæ; cap capitulum; Hor
Horæ; QT Quatuor Tempora.

+ Mutari denota versum hymni *Iste Confessor*. * Finem
hymnorum ejusdem metri, et Resp. breve ad Primam esse
propria.

Dominicæ et Festa pro Populo literis capitalibus insig-
niantur.

In Margine Primo.

Sub L sunt dies Lunæ; Novil ☉; Pleuil ☾; et cresc D;
vel decresc ☾ Lunæ; sub M sunt dies mensis; sub D sunt
Literæ Dominicales.

In Margine Secundo.

Sub AB sunt Abstinencia; ✕ Jejunium; TI Terminus
incipit; TC Terminus Claud. Sub MP sunt numeri inversi,
qui denotant tempus inchoandi Mututium Privatum. Sub
C sunt colores Paramentorum pro Missa, A Albus; R
Ruber; V Viridis; U Violaceus; N Niger.

Qua hora pridie inchoari possit Matutinum juxta
tabulam Romæ editam.

XX. Jan. hora 2 cum quad.
I. Mar. hora 2 cum 3 quad.
V. Apr. hora 3 cum quad.
Maj. hora 3 cum 3 quad.
Ang. hora 3 cum 3 quad.
II. Sep. hora 3 cum quad.
I. Oct. hora 2 cum 3 quad.
VIII. Nov. hora 2 cum quad.

XIII. Feb. hora 2 cum dimid.
XVIII. Mar. hora 3.
XXI. Apr. hora 3 cum dimid.
VIII. Jun. hora 4.
XX. Aug. hora 3 cum dimid.
XXIV. Sep. hora 3.
XX Oct. hora 2 cum dimid.
XV. Dec. hora 2.

M D ANNO DOMINI 1802.

Gloria in Excelsis, dicitur omnibus Fes-
tis Dominicis, & toto tempore Paschali
nisi aliter notetur.

Credo, dicitur omnibus Dominicis, &
ubi notatur.

Literæ Dominicæ
Dies Mensis



JANUARIUS habet dies XXXI.

- | | | | | |
|------|---|--|----|---|
| 1 a | 6 | CIRCUMCISIO DNI dup 2 cl * ut in | AB | A |
| | | Nat ad Epiph, Cr, Præf, & Coic Nat. in | | |
| | | V com seq Or pr. | | |
| 2 b | | Sab Octava S Stephani dup, com Thomæ, | AB | R |
| | | Joan, & Innoc in L & M, Cr, Præf Nat. | | |
| | | V a cap seq com præc, Thomæ, & Innoc. | | |
| 3 C | | DOM (vacat) Octava S Joannis dup, com | | A |
| | | Thomæ & Innoc in L & M, Præf App. | | |
| | | in V com seq, & S Thomæ. | | |
| 4 d | | 2 Octava SS Innoc dup, com Thomæ in | | R |
| | | L & M; dic Te Deum, Gloria Allel, Cr; | | |
| | | Præf Nat. V a cap seq ut in 1 Festi, com | | |
| | | præc, Vigilæ, & S Telesphori MP ex L. | | |
| 5 e | | 3 Vigil. Octava S Thomæ dup, II 1 n de | | R |
| | | Vig, 2 n Principes de coi 2 loco, 3 n ex | | |
| | | Dom 2 post Pascha, 9 l & ult Ev Vig, com | | |
| | | ejus & S in L ex 1 V, & M Cr (Secreta pro | | |
| | | S ex M Statuit pro MP) Præf Nat. V seq | | |
| | | fine com. * & per Oct. | | |
| 6 f | | 4 EPIPHANIA DNI dup 1 cl cum Octava, | | A |
| | | omitt Dne labia, &c. Cr, Præf & Coic pr, | | |
| | | & per Oct.—The Indulgentæ ends. | | |
| 7 g | | 5 De 2 die inf Oct sem, dic Dne labia, &c. | | A |
| | | II, anæ ad Bened et Magn quotidie pr. | | |
| | | Resp 1 Tria sunt; in M Orr ut in Dom 2 | | |
| | | post Epiph, Cr.—Infra hanc Octavam | | |
| | | prohib M Vat & Def | | |
| 8 a | | 6 De 3 die inf Oct sem, ut heri. | AB | A |
| 9 b | | Sab De 4 die inf Oct sem, ut heri. V a | AB | A |
| | | cap Dom, com Oct, ana Interrogabat, v | | |
| | | Oes de Saba. | | |
| 10 C | | Dom inf Oct sem, Offic de Oct, except pr | | A |
| | | Incip & debine leg Epila ad Cor. Resp 1 | | |
| | | Hodie, com Oct ubique sine 3 Or in M. in | | |
| | | V adde com S Hygini MP. | | |

L M D JANUARIUS, 1802. J M P C

- 11 d 2 De 5 die inf Oat sem, com S in L & M
3 Or *Deus qui sal.* Cr.
- 12 e 3 De 6 die inf Oat sem, ut 7 huj. V dup
ut in 1 Festi Or pr.
- 13 f 4 Octava Epiph dup, Resp 1 *Hodie*, M pr,
Cr. in V com seq & S Felicis M.
- 14 g 5 Hilarii CP sem + 9 l & com S in L & M
3 Or *Deus qui.* (Dic suffragia SS & Or
pro BM, ut ante Purif in L & V usque ad
Dom Pass, & preces ad Prim & Complet
toto anno, except dup & inf Octavas.) V
seq + com præc, & S Mauri Abb.
- 15 a 6 Pauli 1 Erem C dup, 9 l & com S in AB A
L & M. in V com seq.
- 16 b Sab Marcelli MP sem, Resp 8 *Dne præve-* AB R
nisti, in M Orr ut Dom 2 post Epiph. V
seq com Dom 2 tant, ana ex Sab. *
- 17 C Dom 2 post Epiph. SS Nom Jesu dup 2 cl,
9 l ult Ev & com Dom in L & M, Præf
Nat Dni. in V com seq, S Pauli, Dom, &
S Priscæ VM.
- 18 d 2 Cathedræ Rom dup maj, 9 l S, com S
Pauli & S in L & M, Cr, Præf App. in
V com S Pauli, seq, & SS Marii & c. MM.
- 19 e 3 Woltani CP dup *Incip Epla 2 ad Cor*, II
2 & 3 n de coi 2 loco, 9 l & com SS in L &
M *Sacerdotes* Orr pr. V a cap seq com præc.
- 20 f 4 Fabiani & Sebast MM dup. V a cap seq
com præc.
- 21 g 5 Agnetis VM dup. in V com seq.
- 22 a 6 Vincentii & Anast. MM sem, in M Orr AB R
ut 16 huj. V a cap seq + com præc, & S
Emeritiane VM.
- 23 b Sab Raymundi C sem, 9 l & com S in L AB A
& M, 3 Or *Deus qui sal.* V a cap Sab Or
Dom 3, com præc.
- 24 C Dom 3 post Epiph sem. V seq com S Petri
& Dom.
- 25 d 2 Conversio S Pauli Ap dup maj, com S
Petri ubique Cr Præf App. in V adde
com seq.
- 26 e 3 Polycarpi MP sem, in M Orr ut 16 huj.
V seq + O *Doctor*, com præc.
- 27 f 4 Joannis Chryso CPD dup Cr. V a cap
seq + com præc & S Agnetis 2dò.
- 28 g 5 Antonii Abb C dup (17 huj) 9 l & com
S in L & M. V a cap seq + com præc.

L M D FEBRUARIUS, 1802. J

- 29 a 6 Francisci Salefi CP dup. in V com seq. A
30 b Sab Martinæ VM sem, in M Orr ut 16 huj. V seq + com Dom 4, & præc. R
31 C Dom 4 Petri Nolasco C dup, 9 l ult Ev
& com Dom in L & M. in V com Dom
& seq. A

FEBRUARIUS habet dies XXVIII.

- 1 d 2 Ignatii MP sem, in M Orr ut 16 Jan. V
seq fine com. * R
- 2 e 3 Purificatio BMV dup 2 cl. (in bened FD A
Candel col violi Cr Præf Nat Dni. in V
com seq, & S Blasii MP ex L. Post Com-
plet dic ana *Ave Regina*.
- 3 f 4 Timothei MP sem (24 Jan) *Incip Epla*
ad Col. 9 l & com S in L ex 1 V & M 3 Or
A cunctis. V seq + com præc. R
- 4 g 5 Andreæ Corsini CP dup. V a cap seq
com præc. A
- 5 a 6 Agathæ VM dup. in V com seq, vex L, AB R
& S Dorotheæ VM. *
- 6 b Sab BMV ut ante ejus Offic parv, com S AB A
in L & M, in qua dic *Gloria* 3 Or Spir S,
Præf *Te in veneratione.* V seq + com Dom 5.
- 7 C Dom 5 Romualdi Abb C dup, 9 l ult Ev
& com Dom in L & M. V a cap seq +
com præc, & Dom. A
- 8 d 2 Joannis de Matha C dup. in V com seq.
- 9 e 3 Apolloniæ VM Resp ex 2 n, in M 2 Or
A cunctis, 3 ad lib. V seq. A
- 10 f 4 Scholasticæ V dup. R
- 11 g 5 De Feria (in qua semper sit com Cru-
cis ante suffragia SS) M Dom fine *Gloria*
& Cr, Orr ut 9 huj. A
V
- 12 a 6 De Feria, tres II de Sabb seq (Resp AB -V
Fer 6) in M Orr ut heri. C
- 13 b Sab. De eo tres II hom Dom 6 post Epiph AB -V
(Resp Fer 4) ana ad Bened, Or, & M
ejusd Dom fine *Gloria*, & c. Orr ut heri. 6
in V psal de Sab a cap Dom Septuag.
com S Valentini M. Post *Bened Dno* dic
Allel, Allel, quo post hac ubique omisso,
dic in init Hor *Laus tibi Dne.*
- 14 C Dom SEPTUAG. sem, dic 9 Resp loco *Te*
Deum, & ad Prim *Dnus regnavit loco Con-*
fitemini usque ad Pascha (in M de temp
A 3

omitt *Gloria* usque ad Cæn Dni) com S
in L *sine l.* & M 3 Or *A cunctis.* in V com
seq.

15 d 2 Faustini & Jovita MM Resp ex 1 n, in
M Orr ut 9 huj: dic Tract loco *Allel* in
festis SS usque ad Pascha.) V Fer ana ad
Magn pr.

16 e 3 De FERIA, ana ad Magn pr.

17 f 4 De FERIA. V Fer, a cap seq.

5.8

18 g 5 Simeonis MP Resp ex 1 n, in M Orr ut
9 huj. V Fer ana ad Magn pr.

19 a 6 De FERIA. V Fer a cap seq. * AB U

20 b Sab BMV. in V psal de Sab a cap Dom AB A
Sexag.

21 C DOM SEXAG. sem. V seq com S Pauli &
Dom. U

22 d 2 Cathedræ Antioch dup maj, com S Pauli
ubique, Cr, Præf App. A

23 e 3 Vigilia, de qua II, Or & M, reliqua de
Fer, *preces flex gen.* in M Orr ut post
Dom in Alb. V seq. U

24 f 4 Mathiæ Ap dup 2 cl, Cr Præf App. FDR

25 g 5 De FERIA, ad Magn *Quod autem* ex Fer 4. U

3.49

26 a 6 De FERIA. V Fer a cap seq. * AB U

27 b Sab BMV. in V psal de Sab a cap Dom AB A
Quinquag.

28 C DOM QUINQ. sem. V seq com Dom. U

MARTIUS habet dies XXXI.

1 d 2 Davidis CP dup, II 2 & 3 n de coi 1
loco. V a cap seq com præc. 2.45 A

2 e 3 Ceaddæ CP dup, II 2 & 3 n de coi 2 lo-
co, M *Sacerdotes*, Orr pr. A

3 f 4 Cinerum. De FERIA ut in Psalt. anæ ad
Bened & Magn, Or & M quotidie pr us-
que ad Dom in Alb; *preces flex gen.* Præf
Quadr *nisi pr.* usque ad Dom Pass: in fine
M Or super pop usque ad Cæn Dni. *Hodie*
M Vor & Def prohib. V seq com Fer, &
Lucii MP. U

4.55

4 g 5 Casimiri C sem, 9 l & ult Ev Fer, com
ejus & S in L & M, in V com Fer. A

5 a 6 De FERIA. U

6 b Sab De eo, in V (quæ dic ante prand us-
que ad Pascha, &c. U

que ad Pascha, except Dom) a cap Dom 1 +
Quadr com SS Perpetuæ, &c. MM.

The Indulgence begins.

7 C DOM 1 QUADR sem com SS in L & M U
3 Or *A cunctis.* V seq com Dom.

8 d 2 Felicis CP dup, oia de coi 1 loco, 9 l
ult Ev & com Fer in L & M *Statuit.* V a
cap seq com præc & Fer. A

9 e 3 Franciscæ Vid dup, 9 l ult Ev & com
Fer in L & M, in V com seq & Fer. U

10 f 4 QT XL Martyrum sem, 9 l ult Ev & com
Fer in L & M, 3 Or *A cunctis.* V seq + com
præc, & Fer. R

6.24

11 g 5 Joannis de Deo C dup (al 8 huj) 9 l ult
Ev & com Fer in L & M. V a cap seq O
Doctor, com præc & Fer. A

12 a 6 QT Gregori iCPD dup, 9 l ult Ev &
com Fer in L & M, Cr. V a cap seq + O
Doctor com præc, ana *Dum esset*, & Fer. A

13 b Sab QT Thomæ Aquin CD dup (7 huj)
9 l ult Ev & com Fer in L & M, Cr. in
V com Dom 2. A

14 C DOM 2 sem. — *The Indulgence ends.*

15 d 2 De FERIA. U

16 e 3 De FERIA. V seq com Fer. U

17 f 4 Patritii CP sem, 9 l ult Ev & com Fer
ubique, 3 Or *A cunctis.* 3 A

18 g 5 De FERIA. V seq com Fer. U

11.15

19 a 6 Joseph Sponsi BMV C dup 2 cl (conv 8
& 9 l de S congi) 9 l ult Ev & com Fer
in L & M, in V com seq & Fer. FD A

conv 8 & 9 l de S congi

20 b Sab Cuthberti CP dup, II 1 n de coi 1 loco,
II 2 & 3 n de coi 2 loco, 9 l ult Ev & com
Fer in L & M *Sacerdotes* Orr pr. in V com
Dom 3. A

21 C DOM 3 sem. V seq com Dom. U

22 d 2 Benedicti Abb C dup (heri) 9 l ult Ev
& com Fer ubique. Dom, in quibus AB. A

23 e 3 De FERIA. U

24 f 4 De FERIA. V seq com Fer. * U

25 g 5 ANNUNT. BMV dup 2 cl (conv 8 & 9 l
de festo congi) 9 l ult Ev & com Fer
ubique, Cr, Præf *Te in Annunt.* R

26 a 6 De FERIA. U

11.7

L M D

APIRLIS, 1802.

J M P C

27 b Sab De eo. in V a cap Dom 4.

28 C Dom 4 fem.

29 d 2 De Feria.

30 e 3 De Feria. *reuer*

31 f 4 De Feria, in M post Kyrie Oremus.

APRILIS habet Dies XXX.

1 g 5 De Feria. V seq com Fer.

● 2 6 Francisci de Paula C dup, 9 l ult Ev & com Fer in L & M. V a cap seq com præc. & Fer.

3 15 b Sab Richardi C P dup, oia de coi 1 loco, 9 l ult Ev & com Fer in L & M. in V (ante quas velantur Cruces & Imag.) com Dom Pass.

4 C Dom Pass (in offic de temp omitt Glo. Patri post psalm *venite*, in oibus Resp. & in M ubique cum psal *Judica* usque ad Pascha) in M 2 Or tant, Præf de Cruce usque ad Pascha, nisi aliter notetur. Omitt suffragia SS usque ad 8 Julii. V seq com Dom.

5 d 2 Vincentii Ferrerii C dup, 11 n de coi 2 loco, 9 l ult Ev & com Fer in L & M.

V a cap seq + O Doctor com præc. & Fer.

6 e 3 Isidori CPD dup (4 huj) 9 l ult Ev & com Fer ubique, Cr.

7 f 4 De Feria, ut in Fer 2 post Dom Pass.

8 g 5 De Feria, V seq com Fer.*

D 9 a 6 VII Dolor BMV dup maj, 9 l ult Ev & com Fer ubique, Cr, Præf *Te in transfixione.*

12, 25 10 b Sab De eo. in V a cap Dom Palm.

The Indulgence begins.

11 C Dom PALM fem, in Munica Or (si ante M non bened Palm) legitur Ev earum in fine.

12 d 2 De Feria, anæ ad L & Hor pr. *M Vol & Def prohib hac & seq Hebd.*

13 e 3 De Feria, in V com SS Tiburtii & c MM.

14 f 4 De Feria, com SS in L & M sine 3 Or, post Kyrie Oremus.

15 g 5 In Cena Dni, dup 1 cl, Cr.

16 a 6 In Parasceve, dup 1 cl

17 b Sab Sancto dup 1 cl, in Præf. pasch *In hac patris nocte* Coic & Hanc igitur pr. & per

✠ U
U
U
U
U

U

ad A

A

Pascha,

3, 15

U

except

A

Dom,

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L M D

MAIUS, 1802.

J M P C

Oct. Post complet dic ana *Regina Caeli*
2, 35 stando toto tempore paschali.

© 18 C Dom RESURR. dup 1 cl cum Octava, Præf. *In hac potiss die*, & c per Oct

19 d 2 De OCTAVA, dup 1 cl, Cr.

20 e 3 De OCTAVA, dup 1 cl, Cr.

21 f 4 De OCTAVA fem, in M 2 Or tant, Cr.

22 g 5 De OCTAVA fem ut heri.

23 a 6 De OCTAVA, fem ut heri. *Ob S Georgium ABFDA*

24 b Sab De Oct fem, ut heri. V dup psal de AB A

Sab sub ana Ana, a cap Dom in Alb. *Bened*Dno sine *Allel.* Oibus Resp. & vv tototemp paschi additur *Allel.** usque ad

Ascens, nisi pr.

5, 45 C 25 C Dom IN ALBIS dup (Hodie dic Litan SS,

de præcepto, ob S Marcum, *col viol.*) adPrim omitt psal *confortemini* Præf pasch*In hac pot. glorios* (sine Coic & Hanc igitur)

usque ad Ascens, nisi pr. In V com seq

ritu paschali.—*The Indulgence ends.*26 d 2 Cleti & Marcellini MMPP fem *Incip lib**Ab Apost.* in M Orr ut post Dom in Alb.

(Fit cum Crucis tant in L & V, except

dup, & infra Oct, usque ad Ascens.) V

seq sine com.

27 e 3 Georgii M dup 1 cl cum Octava (23

huj) 11 n *Fratres debitores*, Ct. in V com

seq tant.

28 f 4 Marci Evang dup 2 cl (25 huj) 9 l &

com S Vitalis M. in *Lex 1 V*, & M *priv*,

Cr, Præf App. in V com seq tant.

29 g 5 Petri M dup com Oct S Georgii in L

ex 1 V, & M Cr. V a cap seq ut in 1

festi com præc.

30 a 6 Octava S Georgii dup, 11 2 n *Dignum AB**& congruum*, & 3 n ut in Supp. Cr. V seq

com præc.

MAIUS habet dies XXXI.

1 b Sab Philippi & Jacobi App dup 2 cl, 11. 1 ABFDR
n ex Dom. 4 Pasch, Cr, Præf App. in V
com seq O Doctor, & Dom 2.

2 C Dom 2 post pascha Athanasii CPD, dup,
9 l ult Ev & com Dom in L & M. V seq
com præc. tant.

A

A

FD

30 A

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- 3 d 2 Invent S Crucis dup 2 cl, 9 l & com SS Alexandri & c MM in L et M *priv* Cr, Præf de Cruce. in V com seq
- 4 e 3 Monica Vid dup. V a cap seq com præc
- 5 f 4 Catharinæ Senen V dup (al 30 Apr.) V seq com præc.
- 6 g 5 Joannis ante Port Lat dup maj, 11 1 n de Dom inf. O. A. Ascens, Cr, Præf App. in V com seq.
- 7 a 6 Stanislai MP dup. V seq com præc. AB R
- 8 b Sab Apparit S Mich Arch dup maj, Cr. AB A
in V com seq O Doctör, et Dom 3.
- 9 C Dom 3 Gregorii Nazian CPD dup, 9 l ult Ev et com Dom ubique. in V adde com seq et SS Gordiani & c MM.
- 10 d 2 Antonini CP fem + 9 l et com SS in L et M 3 Or Concede. V seq + com præc.
- 11 e 3 Pii V. CP dup (al 5 huj) in V com seq.
- 12 f 4 Nerei, Achil & c MM fem, in M Orr ut post Dom in Alb. V seq + O Doctör, com præc. M 3 45
- 13 g 5 Leonis CPD dup (11 Apr) Cr. V a cap + O Doctör com præc ana Dum esset, et S Bonifacii M.
- 14 a 6 Anselmi CPD dup (21 Apr) 9 l de AB duab et com S in L et M Cr. V a cap seq com præc.
- 15 b Sab Fidelis a Sigmaringa M dup (24 Apr) AB Resp post 11 de coi MM temp pasch, M Protexisti. in V com Dom 4.
- 16 C Dom 4 fem. V seq com Dom.
- 17 d 2 Paschalis Baylon C dap. V a cap seq com præc. 2, 37
- 18 e 3 Venantii M dup. V a cap seq com præc, et S Pudencianæ V.
- 19 f 4 Dunstani CP dup, 11 2 et n 3 de coi 2 loco, 9 l et com S in L et M Sacerdotes, Orr pr. in V com seq.
- 20 g 5 Bernardini C fem, in M Orr ut 12 huj. V seq + com præc.
- 21 a 6 Petri Coelest CP dup (al 19 huj) si desit AB 9 l sume ex 3 Julii. in V com seq.
- 22 b Sab Hermenegildi M fem (13 Apr) ad AB Matut dic hymn V, et ad L hymn Mat., in M Orr ut 12 huj. in V a cap Dom 5 com præc.

- 23 C Dom 5 fem. in V com seq.
- 24 d 2 Rogat. Soteris et Cati MM PP fem (22 AB Apr) 11 1 n de coi, 9 l ult Ev et com Rog in L et M 3 Or Concede. (Hoc triduo dic Litan SS de præcepto col viol.) V seq com præc, et S Urbani MP.
- 25 e 3 Rogat. Aldelmi CP dup, 11 2 et 3 n de AB coi 1 loco, 9 l et com S in L et M 3 Or Rog, Orr pr. V seq com præc tant. A
- 26 f 4 Rogat & Vigil. Augustini CP Angl Ap, AB dup 2 cl cum Octava, 9 l ult Ev Vigil, com ejus et S Eleutherii MP in L et M *priv*, in qua adde com Rog Cr. V seq com præc tant. * usque ad Pentec. A
- 27 g 5 ASCENSIO DNI dup 1 cl cum Octava, Cr. Præf et Coic pr, et per Oct. (Post Ev M sol exting Cær pasch.) in V com seq tant. A
- 28 a 6 Philippi Nerii C dup + (heri) com AB Octavar Ascens et Aug in L *rex* 1 V, et M Cr. in V com Ascens et S Aug *rex* 1 V. A
- 29 b Sab De 3 die inf Oct Ascens fem, com AB Aug in L et M 3 Or Concede Cr. in V a cap Dom com duar Oct, et S Felicis MP. A
- 30 C Dom inf Oct fem, Offic de Oct except pr, 9 l S, com duar Oct et S in L et M. in V com duar Oct, et S Petronillæ V. A
- 31 d 2 De 5 die inf Oct Ascens fem, com Aug et S in L et M Cr. in V com S Aug. HA

JUNIUS habet Dies XXX.

- 1 e 3 De 6 die inf Oct fem, com Aug in L et M 3 Or Concede, Cr. V seq ut in 1 Festi, com Ascens, et SS Marcellini & c MM. A
- 2 f 4 Octava S Aug dup (11 ut in Suppl) 9 l de duab SS, com Ascens, et SS in L et M Cr. V seq ut in 1 Festi com præc. A
- 3 g 5 Octava Ascens dup, Cr. in V com seq. A
- 4 a 6 Ubaldi CP fem (16 Maii) com Fer ex AB Dom præc in L & M 3 Or Concede, Præf Ascens. in V com Fer ut in 2 V Dom præc. A
- 5 b Sab Vigil Pent fem. Offic Dom præc, except pr, sine præc. M pr cumunica Or. Præf Coic (in qua lege in igneis) & Hanc igitur, R

prufque ad Sab incluf. V feq. * & per Oct.
Hodie & hebda feq M Vot & Def prohib.
The Indulgence begins.

6 C Dom PENTEC dup 1 cl, ad Tertiam dic R
Veni Creator, & per Octavam.

7 d 2 DE OCTAVA dup 1 cl, Cr. + R

12,48

D 8 e 3 De Octava dup 1 cl, Cr. FDR

9 f 4 QT De Oct fem, com *fine l*, SS Primi, + R
 &c. MM in L & M, in qua post *Kyrie* Ore-

mus, *fine 3 Or* Cr.

10 g 5 De Oct fem, in M 2 Or tant Cr. R

11 a 6 QT De Oct fem ut heri. in V com SS + R
 Basilidis &c MM.

12 b Sab QT De Oct fem, com SS in L *fine l*, + R
 & M *fine 3 Or*. Sequentia *fine Allel* in fine,
 Cr. *Post Nonam term temp pasch.* V feq com
 Dom 1 post Pent. Post V dic ana *Salve*
Regina.

13 C Dom TRINIT. dup 2 cl, 9 l ult Ev & A
 com Dom in L & M, Præf pr, ad Prim dic
Quicumque. in V com feq O *Doctor*, &
 Dom.

14 d 2 Basilii CPD dup + Cr. V feq com præc, A
 & SS Viti &c MM.

15 e 3 Barnabæ Ap dup maj (11 huj) 9 l de R
 duab & com SS in L & M Cr, Præf App.
 in V com feq.

16 f 4 Norberti CP dup + (6 huj.) V feq fine A
 com. * & per Oct.

17 g 5 CORP. CHRISTI dup 1 cl cum Octava, A
 Cr Præf Nat Dni, & per Oct. *Infra hanc*
Oct prohib M Vot & Def.

18 a 6 De 2 die inf Oct fem, com SS Marci AB I A
 &c MM *fine l* in L & M, 3 Or *Concede*,
 Cr. V feq *hymn pr*, com Oct, & SS Ger-

vafii &c MM.

19 b Sab Julianæ de Falcon V dup, 9 l de duab AB A
 SS, com Oct & SS in L & M Cr. in V com

Dom infra Oct, Octavæ, & S Silverii MP.

20 C Dom 2 & inf Oct fem, Offic de Oct ex- A
 cept pr, com Oct & S *fine l* in L & M. in
 V com Oct.

21 d 2 De 5 die inf Oct fem, in M Orr ut post A
 Dom in Alb, Cr. V feq com Oct, & S
 Paulini CP.

22 e 3 Albani M dup maj, 11 l in *Frates debi-* R
 4,1 *tores*, 2 & 3 n de coi unius M 2 loco, 9 l
 de duab S, com Oct & S in L & M Orr pr
 Cr. in V com Oct.

23 f 4 *Vigil*. De 7 die inf Oct fem, 9 l ult Ev A
 & com Vig in L & M, 3 Or *Concede*, Cr.
 V feq com Oct CC ut in 1 Festi.

24 g 5 Nativ S Joan Bapt dup 1 cl cum Octa- FDA
 va, com Oct CC ubique Cr, Præf Nat Dni.
 in V adde com feq. — *The Indulg. ends.*

25 a 6 Gulielmi Abb C dup com Oct in L & AB A
 M. V a cap feq com præc & Oct.

26 b Sab Joannis & Pauli MM dup, com Oct AB R
 in L & M. in V com Dom ana *Cogno-*
runt & Oct.

27 C Dom 3 fem, com Oct in L & M *fine præc*, A
 & 3 Or. in V com feq & Oct.

28 d 2 *Vigil*. Leonis CP fem, 9 l & ult Ev Vig, + A
 com Oct & Vig. in L & M. V feq *fine*
 com. — *The Indulgence begins.*

29 e 3 PETRI et PAULI App dup 1 cl cum R
 12,58 Octava, Cr, Præf App, et per Oct. V *fine*
 com.

30 f 4 Commemor S Pauli Ap dup, com S Petri R
 et Oct S Joan in L et M, Cr. V a cap feq
 ut in 1 Festi, com App ut *infra Oct.*

JULIUS habet Dies XXXI.

1 g 5 Octava S Joan Bapt dup, 11 l 3 n ex 2 die A
 inf Oct, ut 25 Junii, com App in L et M
 Cr. V feq com præc, App, et SS Processi
 &c MM. *

2 a 6 Visitatio BMV dup maj, 9 l SS, com Oct AB A
 et SS in L et M Cr, Præf *se in visitatione.*
 in V com feq et Oct.

3 b Sab Gulielmi CP dup + (8 Junii) 11 l 2 et 3 AB A
 n de coi 2 loco, com Oct in L et M *Sacer-*
dotes, Orr pr, Cr. in V com Dom 4 ana
Præf luit, et Oct.

4 C Dom 4 fem, com Oct *fine præc* & 3 Or R
 in L et M. V feq + com Dom et Oct.

5 d 2 Joannis a S Facundo C dup (12 Junii) A
 com Oct in L et M Cr. V a cap feq ut in
 1 de coi, v et ana ad Magn ut inf
 Or pr, com præc.

- 6 e 3 Octava App dup, Offic ut inf Oct. M pr, R
Cr. V seq com præc.—*Indulgence ends.*
- 7 f 4 Translatio S Thomæ M dup maj, II 1 TC R
n de coi 1 loco, 2 n *Principes* de coi 2
loco, et 3 n ut Dom 2 post Pascha M (sine
Cr) ut 29 Decemb Orr pr: in V com seq,
- 4,57 D 8 g 5 Elisabeth Vid fem (refum suffragia SS
in L et V usque ad Advent) in M 2 Or
A cunctis, 3 ad lib. V seq + com præc.
- 9 a 6 Antonii de Padua C dup (13 Junii.) in AB A
V com seq.
- 10 b Sab Septem Fratrum MM fem, Resp 8 AB A
Hæc est, Orr ut 8 huj. V a cap Dom 5
ana *Montes Gelboe*, com præc, et S Pii MP.
- 11 C Dom 5 fem, 9 l com S in L et M, 3 Or V
A cunctis. V seq com Dom, et SS Naboris
&c. MM.
- 12 d 2 Joannis Gualberti Abb C dup, com SS A
in L et M. in V com seq.
- 13 e 3 Anacleti MP fem, Ort ut 8 huj. V seq R
O Doctor com præc.
- 14 f 4 Bonaventuræ CPD dup Cr. V a cap seq A
+ com præc.
- 7,28 © 15 g 5 Swithuni C P dup, II 2 et 3 n de coi 2 A
loco, M *Sacerdotes*, Orr pr. V seq com
præc. *
- 16 a 6 BMV de Monte Carmelo dup maj, M AB A
Gaudeamus, Cr, Præf. *Te in commemor.*
in V com seq.
- 17 b Sab Osmundi CP dup + II 2 n de coi 2 AB A
loco, et 3 n de coi 1 loco M *Statuit*, Orr
pr. V a cap seq + com præc, Dom 6 ana
Obsecro, et SS. Symphorosæ &c. MM.
- 18 C Dom 6 Camilli de Lellis C dup, 9 l et A
ult Ev Dom, com ejus et SS in L et M.
V a cap seq + com præc et Dom.
- 19 d 2 Vincentii a Paulo C dup. V a cap seq A
+ com præc, et S Margaritæ VM.
- 20 e 3 Hieron Æmiliani C dup, com Sin L et A
M. in V com seq et S Praxedis V.
- © 21 f 4 Henrici Imperat C fem + (at 15 huj) A
10,22 9 l et com S in L et M 3 Or *A cunctis*. V
seq com præc.
- 22 g 5 Mariæ Magdalena dup Cr. V a cap seq A
com præc, et S Liborii CP.
- 23 a 6 Apollinaris MP dup, com S in L et M. AB R
in V com seq, et S Christinæ VM.

- 24 b Sab *Vigil.* Alexii C fem + (al 17 hujus) AB A
9 l et ult Ev Vig, com ejus et S in L et M.
V seq com Dom 7 *tant*, ana *Unxerunt*.
- 25 C Dom 7 Jacobi Ap dup 2 cl, 9 l et ult Ev R
Dom com ejus et S Christophari M in L
et M *priv.* quo ad S, Præf App. in V com
seq et Dom.
- 26 d 2 Annæ Matr BVM dup maj. in V com FDA
seq, et S Pantaleonis M.
- 27 e 3 Mariæ Magdal de Pazzis V fem (3 A
Junii, al 25 Maii) *Incip lib 3 Reg.* 9 l et
com S in L et M 3 Or *A cunctis*. V a cap
seq com præc.
- 28 f 4 Nazarii &c. MM fem, in M Orr ut 8 R
huj. V a cap seq com præc, et SS Felicis
&c MM.
- 29 g 5 Marthæ V fem, com SS in L et M, 3 A
3,4 Or *A cunctis*. V a cap seq com præc, et
SS Abdon &c MM.
- 30 a 6 Margaritæ Reg Vid fem, (10 Junii) AB A
9 l et com SS in L et M, 3 Or *A cunctis*.
V seq com præc,
- 31 b Sab Ignatii C dup. V seq com S Pauli, AB A
præc, Dom 8 ana *Sapientia*, ut ante Dom
1 Aug, et SS Machab MM.

AUGUSTUS habet Dies XXXI.

- 1 C Dom 8 Aug 1 Petri ad Vincula dup maj, 345 A
9 l et ult Ev Dom, com S Pauli, Dom, et
SS in L et M, Præf App. in V com S
Pauli, Dom et seq.
- 2 d 2 Stephani MP *Incip Parab Sal*, II duæ R
de S. Resp ex 1 n, in M 2 Or *A cunctis*,
3 ad lib. V seq.
- 3 e 3 Invent S Stephani Protom fem, in M R
Orr ut heri. V seq + com præc.
- 4 f 4 Dominici C dup. V seq com præc. * A
- 5 g 5 BMV ad Nives dup maj Cr, Præf *Te* A
in festivitæte. V seq * com præc, et SS
Xyfti &c MM.
- D 6 a 6 Transfigur Dni dup maj. 9 l et com SS AB A
6,55 in L et M, Cr, Præf Nat Dni. in V com
seq (ana ad Magn pr in utrisque V) et S
Donati MP.
- 7 b Sab Cajetani C dup, 9 l (ana ad Bened pr) AB A

- et com S in L et M. in V com Dom 9
ana *Ego in altiss.*
- 8 C Dom 9 Aug 2 fem. in V com seq, et S V
Romani M.
- 9 d 2 Vigil. Cyriaci &c MM fem (heri) 9 l et R
ult Ev Vig, com ejus et S in L et M. V
- seq fine com.
- 10 e 3 Laurentii M dup 2 cl cum Octava. in FDR
V com SS Tiburtii &c MM.
- 11 f 4 De 2 die inf Oct fem, 9 l et com SS in R
L et M, 3 Or *Concede*. V seq com Oct.
- 12 g 5 Claræ V dup, com Oct ubique. in V A
adde com SS Hippolyti &c MM.
- 13 a 6 De 4 die inf Oct fem, 9 l et com SS in AB A
L et M 3 Or *Concede*. in V com S Euse-
bii C.
- 14 b Sab Vigil. De 5 die inf Oct fem, 9 l Vig. ✠ U
com ejus et S in L M dicitur de Vig fine
Gloria, com Oct et S. V seq com Dom 10
tant, ana *Omnis sapientia*. * et per Oct.
The Indulgence begins.
- 15 C Dom 10 Aug 3 Assumpt, BMV dup 1 A
cl cum Octava, 9 l ult Ev et com Dom in
L et M, Præf *Te in Assumpt*, et per Oct.
in V com seq et Dom.
- 16 d 2 Hyacinthi C dup + *Incip lib Sap*, com A
duar Oct in L et M, Cr. V a cap seq ut
in 1 Festi Or pr com præc, et Oct
Assumpt.
- 17 e 3 Octava S Laurentii dup, 11 1 n de lib R
Sap, com Assumpt in L et M pr Cr. in
V adde com S Agapiti M.
- 18 f 4 De 4 die inf Oct fem, 11 1 n de Cantic, A
9 l et com S in L et M, 3 Or Spir S, Cr.
- 19 g 5 De 5 die inf Oct fem, 11 1 n de Cantic, A
in M 2 Or Spir S, 3 Ecclæ vel pro Papa,
Cr. V seq com Oct.
- 7, 14 20 a 6 Bernardi Abb C dup, 11 1 n de lib Sap, AB A
com Oct in L et M, Cr. V a cap seq com
præc & Oct.
- 21 b Sab Joannæ de Chantael Vid dup, 11 1 n AB A
de lib Sap, com Oct in L et M Cr. V seq
ut in 1 Festi com præc, Dom 11 ana
Sapientia et SS Timothei &c MM.
- 22 C Dom 11 Aug 4 Octava Assumpt dup 11 1 A
n de Cantic, 9 l ult Ev Dom com ejus

- et SS in L et M. in V com seq et Dom.
- 23 d 2 Vigil. Philippi Beniti C dup *Incip lib* A
Ecclæ, 9 l ult Ev et com Vig in L et M.
V seq com præc.
- 24 e 3 Bartholomæi Ap dup 2 cl, Cr, Præf, FDR
App. in V com seq.
- 25 f 4 Ludovici Reg C fem, in M Orr ut 2 huj. A
V seq + com præc, et S Zephyrini MP.
- 26 g 5 Joachim C Patr BMV dup maj (22 huj. A
al 20 Martii) *conv* 8 et 9 l *conjungi*, 9 l et
com S in L et M. in V com seq.
- 27 a 6 Joseph. Calafanctii C dup +. V a cap seq AB A
O *Doctör*, com præc, et S Hermetis M.
- 28 b Sab Augustini CPD dup, com S in L et AB A
M Cr. V seq, com præc, Dom 12 ana *Cum*
andisset, et S Sabinæ M.
- 29 C Dom 12 Sept 1 Decollat S Joan Bapt R
dup maj, 9 l et ult Ev Dom, com ejus et
S in L et M. in V com seq, Dom, et SS
Felicis &c MM.
- 30 d 2 Rosæ Limanæ V dup *Incip lib Job*, 9 l A
et com SS in L et M. V a cap seq com
præc.
- 31 e 3 Aidani CP dup, 11 2 et 3 n de coi 1 loco. A
V a cap seq + com præc, S Ægidii C *ex*
L v ex 2 n et SS XII. Fratrum MM.

SEPTEMBER habet Dies XXX.

- 1 f 4 Raymundi C dup, 9 l S Ægidii, com A
ejus *ex 1 V*, et SS in L et M. in V com
seq.
- 2 g 5 Stephani Reg C fem + in M 2 Or A A
cunctis, 3 ad lib.
- 3 a 6 De FERIA, *Resp ex 1 n Dom præc* Orr ut AB V
heri. V Fer a cap seq. *
- 4 b Sab BMV in M 2 Or Spir S, 3 Ecclæ vel AB A
pro Papa. V de Sab a cap Dom 13 ana
In omnibus.
- 5 C Dom 13 Sept 2 fem. in V com seq. V
- 6 d 2 Laurentii Justin C P fem + (heri) in A
M Orr ut 2 huj.
- 7 e 3 De FERIA. V seq fine com. * et per Oct. V
- 8 f 4 Nat. BMV dup 2 cl cum Octava, 9 l FDA
et com S Adriani M in L et M *priv* Cr
Præf *Te in Nativitate*, et per Oct. in V
com S Gorgonii M.

L M D SEPTEMBER, 1802: J M P C

9 g 5 De 2 die inf Oct fem, 9 l et com S in A
 L et M. 3 Or Spir S Cr. V seq com Oct.

10 a 6 Nicolii de Tolent C dup, com Oct ubi- AB A
 que Cr. in V adde com SS Proti & c MM.

11 b Sab De 4 die inf Oct fem, 9 l et com SS AB A
 in L et M. 3 Or Spir S, Cr. V seq, com

10,46 Dom 14 tant ana *Ne reminiscaris.* A
 12 C Dom 14 Sept 3 SS Nominis BMV dup. A
 maj, 9 l ult Ev et com Dom ubique Præf

Te in festiuitate. A

13 d 2 De 6 die inf Oct fem, Incip lib Tobie, A
 in M Orr ut 4 huj Cr. V seq com Oct. R

14 e 3 Exaltatio S Crucis dup maj, com Oct in A
 L et M Cr, Præf de Cruce. in V com seq

ut in 1 Festi, et S Nicomedis M.

15 f 4 QT Octava Nat BMV dup, 9 l et ult ✕ A
 Ev Fer, com ejus, et S in L et M Cr. in

V com seq, et SS Euphemie & c MM. R

16 g 5 Cornelii et Cypriani MMPP fem, 9 l A
 et com SS in L et M, 3 Or *A cunctis.* V

seq + et V pr, com præc.

17 a 6 QT Stigmatum, S Francisci C dup, 9 l ✕ A
 ult Ev et com Fer in L hymn pr et M. V a

cap seq + (ana ad Magn pr) com præc

v pr. A

18 b Sab QT Joseph a Cupertino C dup, 9 l ✕ A
 ult Ev et com Fer in L et M. V a cap

7,36 seq, com præc, et Dom 15 ana *Adonai.* R

19 C Dom 15 Sept 4 Januarii et Soc MM dup, A
 9 l Ev et com Dom in L et M. V a cap

seq com præc et Dom. R

20 d 2 Vigil. Eustachii & c MM dup, 9 l ult A
 Ev et com Vig in L et M. V seq com

præc. FDR

21 e 3 Matthæi Ap et Evang dup 2 cl Cr. A
 Præf App. in V com seq *anis pr*, et SS

Mauritii & c MM. A

22 f 4 Thomæ de Villanova CP fem + 9 l et A
 com SS in L et M, 3 Or *A cunctis.* V a

cap seq com præc et S Theclæ VM. R

23 g 5 Lini MP fem, 9 l et com S in L et M, A
 3 Or *A cunctis.* V seq com præc. *

24 a 6 BMV de Mercede dup maj, Cr Præf *Te* AB A
in festi. V sine com seq.

25 b Sab BMV * ut 4 huj. V de Sab a cap Dom AB A

L M D OCTOBER, 1802. J M P C

16 ana *Dne Rex*, com SS Cypriani & c
 MM.—*The Indulgence begins.*

26 C Dom 16 Sept 5 fem, 9 l de duab & com V
 11,56 SS in L & M, 3 Or *A cunctis.* in V com seq.

27 d 2 Cosmæ & Damiani MM fem, Resp 8 R
Hæc est vera, in M Orr ut 2 huj. V a cap

seq com præc.

28 e 3 Wenceslai M fem, Orr ut heri. V seq R
 fine com.

29 f 4 Michael Arch dup 2 cl, Bened 8 *Quo-* FDA
rum Cr. in V com seq O *Doctor.*

30 g 5 Hieronymi CD dup Cr. in V com seq. A

OCTOBER habet dies XXXI.

1 a 6 Remigii CP fem ad libit +, in M 2 Or AB A
A cunctis, 3 ad lib. V seq com præc.

2 b Sab Angelorum Custodum dup, Cr. V seq AB A
 com præc & Dom 17 ana *Adaperiat.* *

3 C Dom 17 Octob 1 SS Rosarii BMV dup A
 maj, 9 l ult Ev & com Dom in L & M

Præf *Te in solemnitate.* in V com seq &

Dom.—*The Indulgence ends.*

4 d 2 Francisci C dup. V a cap seq + com A
 præc, & SS Placidi & c MM. 4,36

5 e 3 Thomæ Hereford CP dup (3 huj) Incip A
 lib 1 *Machab*, ll 2 & 3 n de coi 2 loco, 9 l

& com SS in L & M *Sacerdotes* Or pr. V a

seq com præc.

6 f 4 Brunonis C dup. in V com seq & SS A
 Sergii & c MM.

7 g 5 Marci CP Resp ex i n, com SS in L & A
 M, 3 Or *A cunctis.* V seq.

8 a 6 S Birgittæ Vid dup, in V com seq. AB A

9 b Sab Dionysii & c MM fem, in M Orr ut 1 AB R
 huj. V seq com Dom 18 ana *Refusit*, & præc.

10 C Dom 18 Octob 2 Paulini CP dup, ll 2 & A
 3 n de coi 1 loco, 9 l ult Ev & com Dom

in L & M. in V com Dom & seq.

7,58 11 d 2 Francisci Borgiæ C fem + in M Orr ut A
 1 huj. V seq com præc. 2,45

12 e 3 Wilfridi CP dup, ll 2 & 3 n, ac M ut 5 A
 huj, Orr pr. V seq + com præc.

13 f 4 Eduardi Regis C dup 2 cl cum Octava, A
 ll 1 n de coi 1 loco Cr. in V com seq.

14 g 5 Callisti MP fem, com Oct in L & M 3 R
 Or *Concede* Cr. V seq com præc & Oct.

L M D	OCTOBER, 1802.	J M P C
15 a	6 Tereſiæ V dup, <i>ll 1 n de Scrip occur, AB</i>	A
	com Oſt ubique, Cr.	
16 b	Sab De 4 die inf Oſt ſem, (<i>ll 2 & 3 n ut AB</i>	A
	in Supp) in M Orr ut poſt Dom in Alb	
	Cr. V a cap Dom 19 ana <i>Lugebat</i> , com Oſt.	
17 C	Dom 19 Oſtob 3 ſem, <i>hymni longiores</i> com	A
11, 56	Oſt in L & M ſine 3 Or. V ſeq ſine com.	
18 d	2 Lucæ Evang dup 2 cl Cr, Præf App.	R
	in V com ſeq <i>tant</i> .	
19 e	3 Petri de Alcantara C dup + com Oſt in	A
	L ex 1 V & M Cr. V a cap ſeq ut in 1	
	Feſti com præc.	
20 f	4 Octava Eduardi C dup (<i>ll 2 & 3 n ut</i>	A
	in Supp) Cr. V ſeq com præc, & S Hila-	
	riſonis Abb.	
21 g	5 Urfulæ & Soc VV MM dup maj (Offic	R
	& M ut in Supp) Bened 8 <i>Quarum</i> , 91 de	
	duab & com S in L & M. in V com ſeq.	
22 a	6 Joannis Cantii C dup, <i>ad Matut dic AB</i>	A
	<i>hymn ut in 1 V, & ad L hymn Mat</i> , M pr.	
	in V hymn pr. com ſeq.	
23 b	Sab Hedwigis Vid ſem (17 huj) in M AB	A
	Orr ut 1 huj. V a cap Dom 20 ana <i>Exau-</i>	
	<i>diat</i> , com præc.	
24 C	Dom 20 Oſtob 4 ſem. V ſeq + com Dom	V
	& SS Chryſanthi & c MM.	
25 d	2 Joannis de Beverlaco CP dup, <i>ll 2 & 3</i>	A
	<i>n de coi 2 loco</i> , 91 de duab & com SS in	
	L & M <i>Sacerdotes</i> , Orr pr. in V com ſeq.	
26 e	3 Evariſti MP, Reſp. ex 2 n, in M Orr	R
4, 34	ut 1 huj. V Fer.	
27 f	4 Vigilia de qua <i>ll</i> , Or, & M, reliqua de	U
	Fer, <i>preces flex gen</i> , Orr, ut poſt Dom in	
	Alb. V ſeq.	
28 g	5 Simonis & Judæ App dup 2 cl, Cr,	R
	Præf App. in V com ſeq.	
29 a	6 Venerab Bedæ C dup + <i>ll 1 n ex Dom 5 AB</i>	A
	<i>Oſtob</i> (optime fieret, ſi ſex <i>ll</i> Dom, & Fer	
	2 pro tribus legerentur.)	
30 b	Sab Vigilia de qua <i>ll</i> , Or, & M, reliqua	U
	de Fer, <i>preces flex gen</i> , in M 2 Or Spir S,	
	3 Ecclæ vel pro Papa. in V de Sab a cap	
	Dom 21 ana <i>Vidi Dnum</i> , ut ante Dom 1	
	Nov.— <i>The Indulgence begins</i> .	
31 C	Dom 21 Nov 1 ſem. V ſeq ſine com.	V

L M D	NOVEMBER habet dies XXX.	J M P C
1 d	2 OMNIUM SS dup 1 cl cum Octava Cr.	A
	in V poſt Bened Dno dic V Def ritu dup	
	<i>de præcepto</i> ſine pſal in ſine, Or <i>Fidelium</i>	
	cum conſus integra.	
2 e	3 Commemor oium Fidel Def. Offic de Oſt,	N
	ſem: poſt L dic totum Offic, & M 1 pro	
1, 11	Defunctis. V ſeq com Oſt.	
D	3 f 4 Wineſridæ VM dup, <i>ll 2 & 3 n de coi</i>	R
	1 loco, com Oſt in L & M <i>Me expectave-</i>	
	<i>runt</i> , Ev ex M <i>Loquebar</i> Orr pr. Cr. V a	R
	cap ſeq com præc, Oſt, & SS Vitalis & c	
	MM, v <i>Lætamini</i> .	
4 g	5 Caroli CP dup, 91 SS, com Oſt & SS	A
	in L v <i>Lætamini</i> & M Cr. in V com Oſt.	
5 a	6 De 5 die inf Oſt ſem, in M 2 Or Spir AB	A
	S, 3 Ecclæ, vel pro Papa, Cr.	
6 b	Sab De 6 die inf Oſt ſem, ut heri. V a AB	A
	cap Dom 22 ana <i>Muro tuo</i> , ut ante Dom	
	3 Nov, com Oſt.	
7 C	Dom 22 Nov 3 ſem, com Oſt in L & M	A
	<i>ſine</i> 3 Or. V ſeq dup ut in 1 Feſti, com	
	Dom, & SS <i>Quatuor Coronati</i> MM.	
8 d	2 Octava oium SS dup, 91 & com SS in L	A
	& M, Cr. V a cap ſeq, com præc, & S	
	Theodori M.	
9 e	3 Dedicatio Baſil Salvat dup, 91 & com	A
6, 47	S in L & M Cr. in V com ſeq, & S Try-	
	phonis & c MM.— <i>The Indulgence ends</i> .	
10 f	4 Andreæ Avellini C ſem, 91 & com SS	A
	in L & M, 3 Or <i>A eunſtis</i> . V ſeq com	
	præc, & S Mennæ M.	
11 g	5 Martini CP dup, 91 & com S in L &	A
	M. in V com ſeq.	
12 a	6 Martini MP ſem, Reſp 8 Dne <i>præve-</i>	R
	<i>niſti</i> , in M 2 Or <i>A eunſtis</i> 3 ad lib. V a cap	
	ſeq com præc.	
13 b	Sab Didaci C ſem, Orr ut heri. V ſeq AB	A
	+ com Dom 23 ana <i>Qui cælorum</i> , & præc.	
14 C	Dom 23 Nov 4 Erconwaldi CP dup, <i>ll</i>	
	& 3 n de coi 2 loco, 91 ult Ev &	
	Dom in L & M <i>Sacerdotes</i> , Orr pr	
	cap ſeq com præc, & Dom.	
15 d	2 Gertrudis V dup. V a cap ſeq c	
16 e	3 Edmundi CP dup, <i>ll 2 n de coi</i>	
	& 3 n de coi 1 loco M <i>Statuit</i> Orr	
	cap ſeq com præc.	

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- 17 f 4 Hugonis CP dup, 11 2 & 3 n de coi 2 loco, M Sacerdotes, Orr pr. Va cap seq com præc. A
18 g 5 Dedicatio Basil App dup Cr. V a cap seq com præc, & S Pontiani MP. A
19 a 6 Elisabeth Vid dup. Incip Amos, Abdias, AB & Jonas, 9 l & com S in L & M. V seq com præc. A
20 b Sab Edmundi Regis M dup maj, 11 1 n AB. R
Fratres debitores de coi plur MM reliqua ut in Supp Orr pr. V seq com præc, & Dom ult post Pent ana Super muros.*
21 C Dom 24 & ult Nov 5. Præsentatio BMV dup maj, 9 l ult Ev & com Dom in L & M Præf Te in præsentatione. in V com seq & Dom. A
22 d 2 Cæcilie VM dup. in V com seq & S Felicitatis M. R
23 e 3 Clementis MP sem, 9 l & com S in L & M, 3 Or A cunctis. V seq + com præc, & S Chrylogoni M. R
24 f 4 Joannis a Cruce C dup Incip Michæas, Nabum, & Habacuc, 9 l de duab & com S in L & M. V a cap seq com præc. A
7.55 25 g 5 Catharinæ VM dup Incip Sophon & Agæus. V a cap seq + com præc, & S Petri MP. R
26 a 6 Felicis de Valois C dup, 9 l & com S in AB L & M. in V com seq. A
27 b Sab Gregorii Thaumaturgæ CP sem + in M AB. A
Orr ut 12 huj. V a cap Dom 1 Adv com præc Omitt suffragia SS usque ad 14 Jan. Post V dic Ana Alma Redemptricum v & Or 1.
28 C Dom 1 Adv sem, Omitt Te Deum, & Gloria, in Offic & M de temp Resp brev ad Primam ut hodie, usque ad Nat Dni, etiam in Festis, except infra Oct Concept BMV. in V com S Saturnini M. U
29 d 2 Vigilia (in qua nil in Offic) De FERIA ut hodie notatur (preces flex gen per totum Adv in fer Offic) com S in L. M de Vigilia, com Fer ex Dom præc, & S. V seq com Fer, (per anas quotidie pr,) v & Or Dom præc. U
30 e 3 Andreæ Ap dup 2 cl, com Fer ubique Cr, Præf App. FDR

9.4

- 1 f 4 De FERIA, ut Fer 2, M Dom præc sine Allel. V seq com Fer. U
2 g 5 Bibianæ VM sem, com Fer in L & M 3 Or B Mariæ: V seq com præc & Fer. R
3 a 6 Francisci Xaverii C dup, com Fer in L & M. V a cap seq + O Doctor com præc, Fer, & S Barbaræ VM. A
4 b Sab Petri Chrysologi CPD dup com AB Fer & S in L & M, Cr. in V com Dom 2, & S Sabbæ Abb. A
5 C Dom 2 Adv sem, com S in L & M 3 Or B Mariæ. V seq com Dom. U
6 d 2 Nicolai CP dup com Fer in L & M. V a cap seq + O Doctor com præc & Fer. A
7 e 3 Ambrosii CPD dup, com Fer in L & M Cr. V seq com præc & Fer. * & per Oct. A
8 f 4 Concept BMV dup 2 cl cum Octava, com Fer in L & M, Cr. Præf Te in Conceptione, & per Oct. in V com seq & Fer. FDA
7.40 9 g 5 Birini CP dup + (5 huj) 11 2 & 3 n de coi 1 loco, com Oct & Fer in L & M, Cr. in V adde com S Melchiadis MP. A
10 a 6 De 3 die inf Oct sem, com Fer & S in L & M, Cr. V a cap seq com Oct & Fer. A
11 b Sab Damasi CP sem, com Oct & Fer in AB L & M, Cr. V a cap Dom 3, com præc ana Dum esset, & Oct. A
12 C Dom 3 Adv sem, com Oct in L & M sine præc 3 Or. V seq com Dom & Oct. U
13 d 2 Lucie VM dup, com Oct & Fer ubique, Cr. R
14 e 3 De 7 die inf Oct sem, com Fer in L & M, 3 Or Spir S, Cr. V dup ut in 1 Festi, com Fer. A
15 f 4 QT Octava Concept dup, 11 1 n Ego sapientia (ut ante 16 Dec) 9 l ult Ev & com Fer in L & M (ex M pr pro QT) Cr. in V com seq & Fer, Or Dom præc. A
16 g 5 Eusebii MP sem Resp 8 Dne prævenisti, com Fer in L & M, 3 Or B Mariæ. in V com Fer. R
5.33 17 a 6 QT De FERIA, ad L & Horanæ Constantes, Or & M pr. V Fer, ad Magn O sapientia, ritu dup, Or Dom præc. U
18 b Sab QT De eo, ad L & Horanæ Rorate (loco 4 Expectetur) Or & M pr, post Krie U

- Oremus *flect* gen. in V psal Sab, a cap
Dom 4 ad Magn O *Adonai*.
- 19 C Dom 4 *Adv* sem, ana ad Magn O *radix*. U
20 d 2 Vigilia (de qua nil in Offic.) De Feria, U
ad L & Hor anæ *Ecce veniet*. M de Vig,
com Fer, 3 Or B Mariæ. V seq com Fer
O *clavis*.
- 21 e 3 Thomæ Ap, dup 2 cl, com Fer in L FDR
(ana *Nolite timere*) & M Cr, Præf App. in
V com Fer O *Oriens*.
- 22 f 4 De Feria, ad L & Hor anæ *Prophetæ*, ✠ U
ad Magn O *Rex*.
- 23 g 5 De Feria, ad L & Hor anæ *De Sion*, ad U
Bened *Ecce completa*, ad Magn O *Emmanuel*.
- 9, 40 24 a 6 Vigilia Nat Dni. *Invit hymn* pr, psal ex ✠ U
Fer 6, v n & oia deinceps pr: ad L dup, in
M (sine *Gloria*) unica Or. V seq. * usque
ad Epiph. Post *Alma Redempt*. v & Or 2.
The Indulgence begins.
- 25 b Sab NATIVIT DNI dup 1 cl cum Octava, A
Cr Præf & Coic pr, & per Oct, in 1 M dic
noctem sacratiss, & deinceps *diem* (non terg
Calix, nisi ante Offert 1 M, & in fine 3, sed
purif digit in aliquo vase mundo, & con-
fuetæ Orr dicuntur,) in 2 M com S Anasta-
fiæ, & in fine 3 leg Ev Epiph. in V com seq.
- 26 C Dom (*vacat*) Stephani Protom dup 2 cl R
cum Octava, com Nat in L & M. in V anæ
& psalmi ut heri (& dic quotidie usque ad
Circumcis exclus) com seq & Nat.
- 27 d 2 Joannis Ap & Evang dup 2 cl cum Oc- FD A
tava, com Nat & Steph in L & M Cr. in
V com seq, Nat, & Steph.
- 28 e 3 SS Innocent MM dup 2 cl cum Octava, FD U
omitt *Te Deum*, & *Gloria*, dic Tract loco
Allel, com trium Octav in L & M Cr. in
V a cap seq, com præc, & Nat *tant*.
- 29 f 4 Thomæ Cantuar MP dup 1 cl cum Octa- FD R
va, com Nat *tant* in L & M Cr. in V com
Dom *infra Oct*, & Nat *tant*.
- 30 g 5 De Dom inf Oct Nat sem, com Nat, A
Thomæ, Stephani, Joan, & Innoc in L & M
Cr. V dup a cap seq, com Dom, & 5 Octavar.
- D 31 a 6 Silvestri CP dup, comm ut heri in L & AB A
5:3 M Cr. V seq (anæ & psalmi pr) sine com.



THE VEN. & R^T R^P

CHARLES WALMESLEY,

Lord Bishop of Rama,

Vicar Apostolic of the Western District.

O.S.B. D.D. of Sorbon. F.R.S.

of London & Berlin,

Ob. Nov. 25th 1797. Æt. 75.

The 40th of his Episcopacy,

During which he resided at Bath.

(* 1)

BISHOP WALMESLEY.

THE venerable Prelate, whose portrait we present to the public in this year's Directory, derived his descent from an ancient and respectable family in Lancashire. Born with great natural talents, which had been carefully cultivated from his infancy by an excellent education, and blessed moreover with a heart formed for piety and virtue, he dedicated himself at an early period of life to the study and practice of religion. His virtue and learning soon became conspicuous, not only in the science of sacred literature, but also in those of the mathematics and astronomy. He exhibited a remarkable proof of his knowledge of astronomy, by his elaborate and accurate publications in the years 1745-6-7, &c. recorded in the Philosophical Transactions, and by his assistance in the introduction of the New Style, anno 1752. His knowledge of sacred and theological literature raised him to the degree of Doctor of Divinity in the University of Paris; and his celebrity in the science of the mathematics, to the honour of Fellowship in the Royal Societies of London and Berlin; and moreover, though yet a young man, he was elevated to the Episcopal dignity. This sacred character he supported for upwards of 40 years, during which period he never relaxed in his assiduity to feed his flock with the bread of life and understanding, or to preserve the depositum of faith and discipline committed to his care sound and pure. With a mind thus enriched with an abundant store of knowledge, he ventured, in some degree, to elucidate the darkest of the sacred prophecies; nor was he deterred from the undertaking, either by their obscurity, or the unsuccessful attempts of others who had preceded him in the same design: con-

* C

vinced that the contracting their systems within the narrow compass of a few of the first ages of the Church was the principal obstacle to their success, he takes a more enlarged and extensive view of the subject, and carries on the divine œconomy respecting the Church, from her foundation, through every succeeding æra of time, to her final triumphant state in heaven, under the anonymous signature of *Pastorini*. This work soon found its way on the continent. A French translation of it was published in 1778 by a Benedictin Monk of the congregation of St. Maur; shortly after it was translated into Latin by a religious of the same order at Paris; and into German by l'Abbe Goldhagen, 1785, and lately into Italian. The learned Abbe Feller, author of the Philosophical Catechism, speaks of it in the following terms. "The work of Signior Pastorini is the only good comment which England has produced upon the Apocalypse. The nation has obligations to the author, for having contributed to cause the extravagant notions of James Ist and the celebrated Newton, respecting this divine book, to be forgotten. It is a learned and edifying performance. The theological and ecclesiastical matter wherewith it is interspersed, shed valuable lights on the most mysterious parts of the sacred writings. The wonderful prophecies which it contains, being established upon authentic, striking, and public facts, inspire the christian soul with hope and fortitude, and afford a solemn testimony to the power and veracity of God. What remains as yet undisclosed, manifests itself already in a sensible manner; and the times in which we live furnish a faithful and lively picture."

He closed a well spent life by a happy exit at Bath, on the 25th of November 1797, in the 75th year of his age. His virtues, and zealous exertions in the cause of religion, will be long remembered by the R. Catholics of the United Kingdom.

Plenary



Indulgences,

Granted to the Faithful, throughout this Kingdom.

- I. ON Christmas-day, and the twelve days following, to the day of Epiphany, inclusively.
- II. In the first week in Lent, beginning with the first Sunday, and ending with the second Sunday, inclusively.
- III. At Easter, i. e. from Palm-Sunday to Low-Sunday, inclusively.
- IV. From Whitsunday to the end of the octave of Corpus Christi.
- V. On the feast of St. Peter and St. Paul, and during the octave.
- VI. From the Sunday preceding the festival of the Assumption of the blessed Virgin Mary to the twenty-second day of August, inclusively. But if the festival of the Assumption falls on a Sunday, the Indulgence begins on that day.
- VII. On the Sunday preceding the festival of St. Michael to the Sunday following, inclusively. But if the festival of St. Michael falls on a Sunday, the Indulgence begins on that day.
- VIII. From the Sunday preceding the festival of All-Saints to the eighth day of November, inclusively. But if the festival of All-Saints falls on a Sunday, the Indulgence begins on that day.

Conditions of the I, III, VI, and VII, are,

1. To confess their sins with a sincere repentance to a priest approved by the Bishop.
2. Devoutly and worthily to receive the holy communion.
3. To visit some chapel or oratory, where Mass is celebrated, and there offer up their prayers for the peace and welfare of God's Church.
4. That they be in a disposition, if their circumstances will allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechisms or sermons; or to visit and comfort the sick, and such as are near their end, if they have the opportunity.

Note. It is not required, for the gaining these Indulgences, that these works of mercy, corporal or spiritual, or the assisting at catechisms or sermons, be done on the same day

with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when opportunity shall offer.

Conditions of II, IV, and VIII, are,

1. To confess their sins with a sincere repentance to a priest approved by the Bishop.
2. Devoutly and worthily to receive the holy communion.
3. If their condition will allow it, to give some alms to the poor, either on the eve, or on the day of their communion.
4. On the day of their communion to offer up some prayers to God, for the whole state of the Catholic Church throughout the world; for the bringing all straying souls to the fold of Christ; for the general peace of Christendom, and for the blessing of God upon this nation.
5. To the indulgences formerly granted, his Holiness Pope Clement XIV. was pleased to add a new one in favour of all the faithful living in the English missions, who being truly penitent, and having confessed their sins, shall worthily receive the holy communion on the feast of St. Peter and St. Paul, June 29, or on any day within the octave, and shall for some space of time pray to God with a sincere heart, for the conversion of infidels and heretics, and for the free propagation of the holy faith.

London, October 23, 1789.

IN DISTRICTU OCCIDENTALI.

Sequentes orationes pro fructibus terræ dicantur quotidie ab omnibus sacerdotibus in nostro districtu singulis annis, a die 25 Maii usque ad finem Septembris.

Oratio.—Effunde, quæsumus Domine Deus noster, benedictionem tuam super populum tuum, ut, et dante te benignitatem, terra nostra det fructus suos; & his collectis, ad laudem et honorem sancti tui nominis utamur. Per Dominum nostrum.

Secreta.—Vota populi tui, Domine, propitius respice: ut per hæc dona, quæ tibi ex fructibus terræ offerimus, fructuum nobis ubertatem salubriter largiaris. Per Dominum nostrum.

Postcommunio.—Largire fidelibus tuis, omnipotens Deus, congruam terræ fructuum ubertatem: quibus temporaliter

enutriti, ad æterna bona capeffenda spiritualibus incrementis proficiant. Per Dominum.

The seasons of late years having often been unfavourable to the prosperity of the fruits of the earth, we exhort all people to join their prayers with those we have ordered for that purpose.

Bath, Jan. 26, 1796.

✠ CAROLUS RAMATEN, V. A.

Dilectis in Christo fratribus, Presbyteris Gallis in Districtu Occidentali degentibus, notum facimus, facultates omnes quibus, nunc legitime utuntur per præsentis prorogari ad finem anni proximi venturi.

Datum Londini, Die 21

Septembris, 1801.

✠ G. G. TELMESSEN, V. A.

CHAPELS.

*Those marked thus * are supported by Subscription.*

* VIRGINIA STREET, Ratcliff Highway.—A discourse after the Gospel in the eleven o'clock Mass, and evening prayers on Sundays.

* WHITE STREET, Moor Fields.—A discourse after the Gospel in the eleven o'clock Mass, and evening prayers on Sundays.

* SARDINIAN CHAPEL, Duke Street, Lincoln's Inn Fields, is now supported by subscription, but the body of the chapel is left free for non-subscribers.—After the Gospel in the High Mass on Sundays, a discourse in English; Vespers at three in the afternoon; and at six in the evening, a discourse in English; besides which, there is a society of the office of the faithful departed. An address for supporting this chapel is to be had at the house, in Lincoln's Inn Fields. Complin, with a discourse, on Fridays in Lent.

* ST. PATRICK'S CHAPEL, Sutton Street, Soho Square.—On Sundays, an English discourse at High Mass; and after Vespers, which begin at half past three in the afternoon, a catechistical discourse.—The festival of St. Patrick, apostle of Ireland, and patron of this chapel, is observed on the 17th of March with all solemnity as a double of the first class: High Mass at eleven in the morning, with a discourse proper for the occasion immediately after the Gospel. Complin and a discourse on Tuesdays in Lent.

* THE BAVARIAN CHAPEL, Warwick Street, Golden Square.—A discourse at High Mass, and after Vespers; Complin and a discourse on Thursdays in Lent.

PORTUGUESE CHAPEL, South Street, South Audley Street, Grosvenor Square.—On Sundays a discourse at High Mass; Vespers at three o'clock; Complin with a discourse on Wednesdays in Lent at five in the afternoon.

SPANISH PLACE CHAPEL, Manchester Square.—A discourse at High Mass on Sunday mornings; Vespers at four in the afternoon; Complin on Fridays in Lent at five o'clock, with a discourse.

* **ST. GEORGE'S CHAPEL**, London Road, St. George's Fields.—At the eight o'clock Mass on Sundays a discourse, also at High Mass; and after Vespers, which begin at half past three in the afternoon, the catechism explained.—The poverty of this part of the London District scarce affords a scanty maintenance for two, though it justly requires three times that number of clergy. There are four prisons, two large hospitals, and several workhouses to be attended, and more than four thousand, chiefly poor, who look to their pastors not only for spiritual but pecuniary assistance; besides which, a large debt on the building and annual rent are to be paid; a piece of ground also remains unlet, on which some dependence towards the payment of the rent had been placed. This place in a particular manner claims public attention, and benevolent assistance. There are also schools for boys and girls, of indigent catholic parents, kept separate; for which there is a feast annually in May, and a subscription collected.

* **HAM LANE**, Stratford, Essex.

* **BROMPTON and CHATHAM BARRACKS**, Kent.—The ground has been granted and a chapel is erected (but unfinished, though the sacred mysteries are celebrated in it) for the poor catholic soldiers and sailors, who risque their lives and spill their blood in defence of their country. The government commiserated this useful class of men and granted the ground, but their own necessities will not permit them to spare from their small pay what would even finish the chapel: therefore, whilst their fidelity, loyalty, and readiness to expose their persons for their king and country to every danger, secures you a peaceable repose at home under the best of kings, it is on you, Catholics at large, they call to assist them to finish their chapel, to build their pastor a house, that he may be near to them, and afford some share of that support which his ardor and charity has undertaken for such a numerous and worthy set of men.—Subscriptions, under the patronage of the R. R. Dr. Douglass, are received at Messrs. Wright and Co.'s, Covent Garden; and by the Rev. Mr. Plunket, as above.

* **CHAPEL at MARGATE**.—The want of a place of worship at Margate has long been felt as a very serious inconvenience by Catholics, who have been accustomed, from various motives, to resort to that pleasant and salubrious spot; and many have expressed a wish for an establishment there of this description. With a view therefore of remedying so great an inconvenience, and complying with so pious and laudable a wish, the Rev. William Beauchamp has consented, with the approbation of the Vicar Apostolic of the London District, to fix his residence in that town, and to open a chapel for the accommodation of persons of his own religious communion. As the establishment in question must necessarily depend upon the benevolent exertions of the Public, he has that confidence in the liberality of the Catholic Nobility, Gentry, and Public at large, that he is willing to rely on

their voluntary contributions to render his undertaking successful.—Subscriptions and donations will be thankfully received by him; also by Messrs. Wright and Co. Bankers; and the Printers hercof.

* **SALISBURY**, Chapel House, Brown Street.—Two Masses every Sunday and Holiday; one at ten, another from All Saints to Easter at half past eight; from Easter to All Saints at eight o'clock.

* **BRIGHTON**, the Rev. Mr. Barnes.

* **SALISBURY LANE**, Rotherhithe.

* **CLARK'S BUILDINGS**, Greenwich, Kent.

BORNHEM HOUSE ACADEMY, Carshalton, near Croydon, Surry.

* **VINEYARD**, Richmond, Surry.

SHREWSBURY PLACE, Isleworth, Middlesex.

WOBURN LOWER LODGE, Chertsey, Surry.

Near the **HOPE**, Frogmore Lane, Windsor.

ST. PETER'S STREET, Winchester, Hants.

MIDDLE STREET, Gosport, Hants.

At **COWES and NEWPORT** in the Isle of Wight.

No. 5, KING STREET, Hammer Smith.

BROOK GREEN HOUSE, Hammer Smith.

FRENCH CHAPELS.

* **DUDLEY COURT**, Crown Street, Soho Square.

* **TOTTENHAM PLACE**, Tottenham Court Road, for aged and infirm Clergy.

* **CONWAY STREET**, Fitzroy Square.

* **FRENCH WARD**, Middlesex Hospital.

No. 6, GARDEN GATE, Corner of Brill Place, Skinner's Street, Somers Town.

* **PROSPECT PLACE**, St. George's Fields.

* **LITTLE GEORGE STREET**, between George Street and King Street, Portman Square.

In most of the above chapels High Mass, Vespers, &c. every Sunday and Festival; with discourses after the Gospel. Conferences on particular days in the French language.

§ The Ladies and Gentlemen who preside over the Schools advertised in the Directory, are respectfully requested to send to the Publishers thereof whatever they would have inserted, or altered, in their advertisements in future, on or before the first day of September.

Education for young Gentlemen.

The Gentlemen and Ladies who conduct the Education of Youth, must be applied to for a vacancy before the children are sent, or their friends may be disappointed when they arrive.

ST. EDMUND'S COLLEGE,

Old-Hall-Green, near Puckeridge, Hertfordshire.—The Rev. WILLIAM POYNTER, President.—Agent for the College, the Rev. THOMAS LAW, No. 4, South-Audley-Street, Grosvenor-Square.—The plan of education and terms may be had by applying to the president. Parents who wish to place their children at this college, are requested to give previous notice to the president, who will inform them if they can be received.

Crook-Hall College, in the county of *Durham*.—The Rev. THOMAS EYRE President.—The plan of education, and terms, as usual. Parcels, &c. to be addressed to the care of Mr. Crawford, Grocer, Moseley-Street, Newcastle, Northumberland.

The *Catholic College at Oscot*, near Birmingham, under the direction of the Rev. Dr. Bew and Mr. Potts.—Children are admitted at any age under fourteen, provided they are able to read. They are taught writing, arithmetic, and elocution; the English, French, Latin, and Greek languages; geography, history, rhetoric, and philosophy in all its branches. The pension is *Thirty Pounds per annum*, half of which is to be paid in advance every six months. No entrance money is required, but every student must bring with him two pair of sheets, a silver fork and spoon, which he will be at liberty to take away on his leaving school. A more detailed account of the plan of education adopted in this place, may be seen in the printed prospectus, which may be had from William Cruise, Esq. Lincoln's-Inn, London; or from the Rev. Dr. Bew, at Oscot, near Birmingham, Warwickshire.

Stonyhurst College, near Blackburn, Lancashire.—The Rev. Mr. STONE, President.—1. The annual pension of this establishment is Forty Guineas; but for children under twelve years of age, only thirty-seven Guineas will be required. Those scholars who continue their education through the higher classes of rhetoric and philosophy, shall, on account of extraordinary expenses, and some particular indulgences allowed them, pay Forty-five Guinea *per annum*. The pension is to be paid *half yearly in advance*. A deduction of eight guineas *per annum* will be allowed to those parents, who, living in the vicinity, may choose to charge themselves with the detail of cloathing their children. The college will furnish washing; but will not keep *particular accounts* of cloathing. The use of silk is not permitted.—2. In lieu of bed-linen, table-service, school-books, and other articles usually required on entering establishments of this kind, each scholar shall pay Two Guineas Entrance-Money.—3. The Sunday or Holiday dress is uniform, and consists of a plain coat of superfine blue cloth, with yellow buttons, red cloth or kerseymer waistcoat. Every scholar shall bring with him this uniform dress, besides a suit for daily wear, six shirts, six handkerchiefs, six pair of stockings, and three pair of shoes. Any deficiency in the above will be charged to the parents.—4. On the above terms the scholars are furnished with clothes, linen, washing, lodging, board, fire, candle, table, school-books, pens, ink, paper, amusements, implements for play, and school-rewards, so that nothing will remain to the charge of the parents, but *medical attendance and medicines, postage, and such extra lessons of drawing, dancing, music, &c.* which they may choose to order for their children.—5. The scholars are taught Latin, Greek, and all the branches of classical education, sacred and profane history, geography, arithmetic; and when sufficiently advanced, algebra and geometry, with all the other parts of the mathematics, in the respective classes. Particular care is taken that they learn to read well, and write a good hand; and that they speak and write French with accuracy. Four times a year the scholars are called to a public examination of what they have been taught. Those who have made extraordinary progress are honoured and rewarded. The idle, for punishment, are confined in the vacation to certain extraordinary hours of study during play time, in order to repair what

they have neglected to learn in school; and therefore, if they are found defective in the last and most important examination of the year, before the long vacation, parents will be requested not to call them home at that time.—6. The age of admission is from eight to fourteen. When children are too young, or not sufficiently advanced to begin a regular course of classical education, they are placed in an elementary class, attended by particular masters, who teach them to spell, read, and write.—7. If the children sent to this college have been before at any other house of education, an attestation of their morals and docility is required.—8. The greatest care is taken to instruct the children in the duties of Religion and Morality; and they are constantly under the eye of one or more of the directors, who see that those duties are practised, and that the rules of civility are not violated.—9. Cleanliness and exercise, and every thing which contributes to health, are attended to with particular care.—10. All the pensioners dine and sup with their masters, and have the same table which they have. No distinctions are allowed in diet and cloathing.—11. As long experience has convinced the directors, that a profusion of pocket-money is very prejudicial, not only to good order, but even to study and application; they therefore request, that parents will not be forward in indulging their children in more than a guinea at most *per annum*, for this purpose; and this must indispensably be placed in the hands of one of their masters for their occasional little wants.—12. No allowance is made for absence during the vacation, which begins on the Fifteenth of August, and ends on the Fifteenth of September. To these terms the parents are desired to be particularly attentive, in case they choose to call their children home, as the absence of a few weeks at the opening of the school, is seldom repaired without very great difficulty. Absence from school at no other time will be permitted. It is indeed the most serious and earnest desire of the directors, that the children should never be called home during the course of their education, as they have found by experience, that such avocations have often proved prejudicial, not only to study and application, but even to content and happiness.—13. When children are removed from the college, whatever new linen or clothes are furnished to them on that occasion, will be charged to the parents.—The college is a large building, capable of lodg-

ing an hundred and fifty persons conveniently. The garden and court adjoining, where the young gentlemen play, are very airy and spacious. The situation is very pleasant and healthy. It will contribute much to the advantage of the children, if parents, on sending them, will inform the directors how long they propose to leave them at the college, and for what employment in life they are designed. The regular course of education is properly classical; but such as are designed for the commercial line, have a lesson of arithmetic and book-keeping, under a particular master appointed for that purpose.

Sedgely Park Academy, near Wolverhampton, Staffordshire.

—The Rev. Mr. SOUTHWORTH, President.—The children to bring with them two suits of clothes, six pair of stockings, three pair of shoes, two hats, six pocket-handkerchiefs, a knife, fork, spoon, and two combs. Each of these articles, if not new, must be serviceable; otherwise the deficiency, whether in number or quality, will be charged to account. All their clothes, when they quit the school, as well as their journey, must be at the parent's expence, excepting such articles as may remain of what they brought with them. The pension is One Guinea entrance, and Twenty Pounds a year. The half year's pension must always be paid in advance; and January the first, and July the first, are the periods appointed for the payment; the overplus will be returned, if they leave the school before the time be expired. If they learn Latin, Half a Guinea entrance is required. No allowance will be made for absence in the vacation, or any other time. On these terms every thing necessary will be allowed, as board, clothes, washing, lodging, school-books, &c. even medicines in the ordinary slight indispositions of the children; also a penny a week pocket-money. Each boy will have a bed to himself, and clean linen twice a week.—Postage of letters, dancing, drawing, French, or any extraordinary expence, will be charged to the parents. They shall be duly instructed in the principles of the christian religion, reading, writing, arithmetic, book-keeping, grammar, geography, &c. also Latin and Greek, if desired; and *particular* care will be taken to watch over their moral conduct, and instil into their minds early sentiments of piety. Endeavours will be used to make them

understand what they read, and to give them a true taste for what may afterwards prove an useful and instructive amusement. Proper attention will also be paid to their behaviour. None are to be allowed any money, but at the direction of the chief master, and their friends are requested not to convey them any without his knowledge. The age for education at this school is from about six to fourteen. Should any parents wish to supply their children with clothes, &c. they shall be admitted at One Guinea entrance, and Sixteen Guineas a year for board, schooling, washing, and lodging.—Agent for the school in London, the Rev. Dr. RIGBY, Sardinian house, Lincoln's-Inn-Fields.

Tudhoe Academy, near Durham.—The Rev. Mr. STORY, President.—Terms: Board, washing, reading, writing, arithmetic, English, French, Latin, and Greek languages, are taught, and lessons are given on geography and history for Twenty-two Pounds *per ann.* to be paid half yearly. The first quarter is to be advanced on admission. Two Guineas entrance, six hand towels, knife, fork, and silver spoon. Dancing Half a Guinea entrance, and Half a Guinea a quarter. Recreation is allowed on Tuesday and Thursday afternoon. On these days the students walk out, attended by the instructors, and proper care is taken that no injury is received from rain or intense cold. Parents who wish to place their children under the care of the President of this school, may depend upon due attention being paid to their morals, behaviour, and moral improvement. Age for education, from eight to fourteen.

The ROMAN CATHOLIC COLLEGE, at *Vernon-Hall, near Liverpool*, under the direction of the Rev. RICHARD MARSH and Assistants.—1. Instruction. Reading and writing, the English, French, Latin and Greek languages; elocution, arithmetic, book-keeping, algebra and the mathematics; geography and the use of the globes; and the mathematics; philosophy; a daily lecture on natural and experimental philosophy; a daily lecture on morality from the New Testament; a weekly lecture on history, either sacred or profane.—2. Age. Young gentlemen are admitted from the age of seven to the age of fourteen years.—3. Months of Study and Vacation. The annual course of study begins on the First of August, and ends on the Twenty-second of June following. The vacation from studies begins on the Twenty-third of June, and

ends on the Twenty-first of July. A few days vacation are allowed after Christmas.—4. Terms. One Guinea entrance; Thirty Guineas for instruction, board, lodging, and washing, during study; that is from the First of August to the Twenty-second of June following. This sum of Thirty Guineas to be paid in advance, as follows: Fifteen Guineas at the beginning of August, and Fifteen Guineas at the beginning of January. The young gentlemen may remain at college during the vacation, if it be the desire of their parents. They will be allowed a proper, but not a total relaxation from study: their board for that time will be Two Guineas and a Half, to be added to the following payment of August. If the young gentleman enter the college in any other month than August or January, he will pay One Guinea entrance, and Three Guineas per month (the month of his entrance included) until the regular payments of August and January take place. If the young gentleman leave the college in any of the intermediate months, no part of the half-year's payment will be returned.—5. Extraordinary Expenses. Books, paper, postage of letters, clothes, and mending of clothes, medical attendance and medicines, pocket-money and all casual expenses; as also dancing, drawing, music, and every other branch of education, not mentioned in the first article, will be charged to the respective parents of the young gentlemen; a particular account of the several articles will be sent to them at the end of each half year.—6. Clothes and Furniture. Two complete suits of clothes, eight shirts, six pair of stockings, three pair of shoes, six pocket handkerchiefs, two hats, two combs, and a silver spoon marked with the initial letters of the young gentleman's name to whom it belongs, or with the crest of his family arms.—Mr. Marsh being desirous that the young gentlemen may learn the French language in its purity, not only by the rules of grammar, but also by a habit of speaking it, has taken for his assistant in this branch of education, the Rev. J. B. A. Gérardot, Rector of Blêmes, in the neighbourhood of Paris.—Dancing per quarter, One Guinea; drawing per quarter, One Guinea; music for twelve lessons, One Guinea; entrance for each, Half a Guinea. Masters of well-known abilities are employed.

Altonburnal, near Shrewsbury, Salop, under the direction of the Rev. J. SHARROCK, lately of St. Gregory's,

Douay.—Sir Edward Smith, with his usual benevolence, having afforded the members of St. Gregory, after their expulsion from their college at Douay, an asylum at *Aston-burnal*, they admit a few scholars, from the age of ten to fourteen, who are instructed in such branches of religious, classical, and other useful sciences, as are usually taught in the most approved Catholic Schools. The annual pension is Twenty-five Pounds; in which sum cloathing, and other articles commonly called extraordinaries, are not included.

Baddeley-Green Academy, in a pleasant and healthy situation on the high road from *Warwick* to *Birmingham*.—The Rev. Mr. PILLING, President.—Terms. Board, lodging, washing, and education, Eighteen Guineas per year. One Guinea entrance; or Twenty-six Guineas, and every thing found. Education will comprise writing, arithmetic, use of the globes, the English, Latin, and Greek languages, or French for such as learn neither Greek nor Latin. Music One Guinea entrance, and Half a Guinea per quarter. French taught by a native of France; One Guinea entrance, and Half a Guinea per quarter. The mathematics, viz. algebra, geometry, trigonometry, astronomy, &c. One Guinea entrance, and One Guinea per quarter. Strict attention will be paid to cleanliness in dress, to salubrity and sufficiency of food, and above all, to the morals and religious improvement of the young gentlemen. Parlour boarders Thirty Guineas per year, and Two Guineas entrance. Further particulars may be had of the Rev. Mr. COLLINGRIDGE, No 37, Duke-Street, Grosvenor-Square; the Rev. Mr. JULIAEN, Lincoln's-Inn-Fields; and the Rev. Mr. NUTT, Birmingham.—A coach daily from the Saracen's Head, Snow-Hill, at five o'clock in the afternoon, which passes the Academy, and takes the children under 14 years at half price. Particular attention to their safety.

Bornhem-House Academy, at *Carshalton*, near *Croydon*, *Surry*, by the Rev. JOHN WOODS, from the English college at Bornhem, in Flanders.—Young gentlemen are admitted from seven to twelve years of age.—Instructions. A daily lecture on the principles of religion, with an exhortation to virtue. The history and morality of the Old and New Testaments. Writing, arithmetic, algebra, book-keeping, and the mathematics; to which branches

particular attention will be paid. The English and French languages grammatically. Elocution, geography, the use of the globes, and history. Latin and Greek, if required. At the end of each month there will be an examination, and precedence assigned according to merit; and before the midsummer vacation a public one, in which the improvements of the year will be exhibited, with a distribution of honorary premiums. During the hours of recreation a master will constantly attend, whose sole employment will be to prevent irregularities, and promote harmony and good breeding. Terms. Thirty-two Guineas *per annum*, to be paid half-yearly in advance, for board, lodging, and washing. Clothes, books, physician, medicines, postage, pocket-money, music, drawing, and dancing, will be considered as extra charges. No entrance money is required, nor any extraordinary charge for such as pass the vacation at school; and it is earnestly wished that all the young gentlemen may be allowed so to do.—Due attention will be paid to cleanliness, and whatever may be conducive to health. The vacations are from the 24th of June till the end of July; and from the 21st of December till the 7th of January.

Kennington-House, near *Vauxhall*, *Surry*, under the direction of Messrs. BROGLIE and ROZAVEN.—1. The age of admission to this school is from seven to fourteen years. From those young gentlemen who have been previously in any other public place of education, a testimonial will be required of their former good conduct and docility.—2. Religion and morality, as the foundation and main support of society itself, will be attended to by the directors of this house as their first and most important object. No exertions will be spared to implant in the youthful breast the love of virtue and the horror of vice. Their pupils will be always under the eye of a vigilant master, whose attention will be invariably directed to inculcate and enforce the performance of their duty to God and man, by a strict discharge of the offices of religion, and an exact observance of good manners and civility. 3. The plan of education comprises the Latin and Greek languages, with every appendage of classical literature. History both sacred and profane, geography, arithmetic, and at a more advanced period algebra, geometry, with every other branch of the mathematics,

and philosophy in its several departments. Particular care will be taken to make the young gentlemen speak and write with grammatical purity, and an able master will be charged with the care of their advancement in penmanship. They will be instructed both in the French and English languages, and at stated hours will be obliged to converse in each, at which time the use of any other than the appointed language will be prohibited. The Hebrew and other oriental languages, particularly from its great utility the Persian, as well as the Italian, German and Spanish, will be taught in the house, nor will any extra charge be made for them beyond that of the necessary books. The European languages will, as far as this is practicable, be taught by natives of each nation.—There will be several public examinations in the year. Those who have distinguished themselves by their diligence and improvement will be rewarded, and the negligent will be punished. The punishment most usual in this house is confinement to study during the hours of recreation, in order to recover the time which has been lost.—4. The house is pleasantly situated, and the air salubrious. Cleanliness, exercise, and whatever can contribute to the preservation of health, will be found, it is presumed, perfectly to the satisfaction of parents.—5. The diet will be plentiful and wholesome, without any distinction between masters and scholars. 6. The terms for board, education, washing, and clothing, are Fifty Guineas *per annum*. On these terms pupils will be furnished with apparel, books, pens, paper, and every necessary except medicines, postage of letters, and lessons of music, dancing, drawing, &c. and books in those foreign languages which do not enter into the general course of education, as already observed in the 3d article. The pension to be paid six months in advance. 7. The dress for Sundays and Holidays is uniform, consisting of a blue coat of superfine cloth with gilt buttons, and white waistcoat of cotton for summer and kerseymere for winter. Each scholar must bring with him this uniform at his arrival, besides a complete suit for common days; also 6 shirts, 6 pocket-handkerchiefs, 6 pair of stockings, 3 pair of shoes, and 2 hats. Any deficiency in these articles will be supplied, and charged to the parents.—8. The vacation commences on the 23d of June, and lasts till the 1st day of August. No deduction will be made for absence

during that period, but the parents are at liberty to leave their children in the house. Indeed it is the earnest wish of the directors that they would do so, as these temporary absences are always in some degree injurious to the future prosecution of their studies. The amusements in which they spend this time of relaxation too often occasion a disrelish and even an aversion to serious employment, so that on resuming their course of study, they look in vain for that alacrity and satisfaction which they before enjoyed. This reflection it is hoped will have its due weight with those parents who prefer the real happiness of their children to their own gratification.—9. The parents are requested to give at least three months previous notice of their intention to withdraw their children from school. Earlier information would enable the directors to employ them in the branches of learning more immediately connected with their future employments.

Mr. TATLOCK, *Scholes, near Prescot, Lancashire*, admits pupils from six to fourteen years of age, at Twenty-four Guineas *per annum* for board and education; entrance One Guinea. A further charge made for those who are admitted after this age. Washing, One Guinea *per ann.*—The course of instruction includes reading, writing, grammar, arithmetic, book-keeping, algebra, mathematics, the Latin and Greek languages, history, geography, &c.—An annual charge of Three Guineas for French or Spanish, and of Four Guineas for drawing or dancing. Entrance Half a Guinea. Vacation at Midsummer and Christmas. The additional board of the young gentlemen who remain at school during these times is Two Guineas and a Half. Great attention given during the whole of their education to promote the knowledge and practice of their moral and religious duties.

Mr. MORINI, *Albion-House, Hammer-smith.*

IN SCOTLAND

There are two Catholic Colleges, one under the immediate care of the indefatigable K. R. Dr. GEORGE HAY, for the Lowlands, at Aquherties, Aberdeenshire; the other

under the R. R. Dr. CHISHOLM, for the Highlands. Donations, as they are still requisite to so large an undertaking, will be received with gratitude by the above Gentlemen, or by the Printers of this Directory.

Education for young Ladies.

The Barr, at York, on the usual terms.

The ENGLISH BENEDICTINES at *HammerSmith*, late of *Dunkirk*, being at present more settled in their habitation than when they first gave out their terms for the Education of young ladies, have now made the following arrangements: for board, washing, lodging, bed linen, and table service, Thirty Guineas a year.—Their education will comprise the English and French languages, the elements of history and geography, plain and ornamental works. No entrance money will be required; but one quarter's pension to be always paid in advance.—The best masters will attend as required, to be paid apart.

The LADIES of the *Ancient English Community of Brussels*, being now, by the providence of God, established in *Bishop-House, St. Peter's-Street, Winchester*, in a retired and healthy part of the city, having opened a school for the reception of Catholic young Ladies.—Terms. For board, washing, lodging, mending, and education; which will comprise the principles and practice of the holy Catholic Religion; the English and French languages; reading with propriety; the elements of history and geography, with the use of the globes; arithmetic and writing, plain work, embroidery and other fine works. Twenty-six Guineas *per ann.* paid half yearly in advance. No vacation will be kept, nor will any additional charge be made on that account. The other branches of ornamental education will be taught within the house, by masters of well-known abilities.—Each young lady to bring two pair of sheets, six towels, knife, fork, and spoon.

The LADIES from *Princenhoff, Bruges*, at the *Abbey-House, Winchester, Hants.* Terms as usual.

Newball, near *Chelmsford, Essex.* The LADIES from *Liege* have opened their school, in a healthy situation,

where airy and commodious apartments are neatly fitted up for the immediate reception of young ladies. Conditions, and all particulars, may be had by applying to Mrs. CLOUGH, as above.

The LADIES of the Order of *St. Austin*, formerly of *Louvain*, late of *Amesbury*, now at *Spetisbury-House*, near *Blandford, Dorset*, educate a select number of young ladies.—They will be taught the principles and practice of their religion, the English language, reading, writing, arithmetic, French by a native of France, history, geography, plain and fine needle work. The pension, Thirty Guineas *per ann.* to be paid half-yearly; one quarter in advance. The best masters for music, dancing, &c. will attend. The uniform, white muslin for Sundays; blue Stormont for every day.

Woolton-School.—The BENEDICTINE DAMES from *Cambray* continue to admit into their school at *Woolton*, near *Liverpool*, young ladies from the age of five to thirteen years. Their terms are; for board, lodging, and education, which will comprise all kinds of useful and ornamental works; reading, writing, and arithmetic; English and French grammar, geography and the use of the globes, Twenty-two Guineas a year; ten to be paid half-yearly in advance. Dancing one Guinea per quarter; music One Guinea per quarter. Entrance Two Guineas; with a silver spoon, knife, fork, and six towels. Washing, Two Guineas a year. No young lady can be admitted for less than a year. Religion being the first object of education, the principles, history, and morality of the Catholic Religion will be regularly explained three times a week, and particular attention paid to the practice. Dress to be on Sunday white, on other days an uniform of dark cotton. Drawing One Guinea a quarter; dancing Fifteen Shillings; Half a Guinea entrance to each. Music One Guinea for twelve lessons, entrance One Guinea. *Woolton* is six miles from *Liverpool* and *Prescot*, in a dry, healthy, and delightful situation. Letters and parcels to be addressed at Mrs. WELCH's, Church-Street, *Liverpool*.

BENEDICTINE DAMES, from *Ghent*, in *Chapel-Street, Preston, Lancashire.*—Terms as usual.

The BERNARDINE DAMES, from *Abbey-Duprez, Douay*, at *Cuming's-Place, Pentonville*, near *Islington*, board and educate young ladies on the same plan they were in such esteem for at Douay; also they admit young ladies whose parents may choose them only to attend the day-school.

The LADIES of the Order of ST. FRANCIS DE SALES, at *Solefan-House, South-Row, Queen's Elms*, near *Fulham-Road, Little Chelsea*.—Terms of admission Thirty Guineas *per annum*, and Two Guineas entrance, washing included.—Each young lady must be provided with one pair of sheets, six towels, knife, fork, and spoon. They will be taught the principles and practice of their Religion; the English, French, and Italian languages; history, geography; useful and ornamental needle-work; also writing, arithmetic, and drawing, without any additional charge. Dancing and music One Guinea per quarter. Entrance ditto.

The POOR CLARES, from *Dunkirk*, at *Church-Hill*, near *Worcester*.

The POOR CLARES, from *Graveline*, at *Gosfield*, near *Halstead, Essex*.

The POOR CLARES, from *Rouen*, *Hagerston Castle*, near *Belford, Northumberland*.

The POOR CLARES, from *Aire*, at *Britwell-House*, near *Warrington, Oxfordshire*.

BENEDICTINE DAMES, from *Paris*, at *Marnhall*, near *West Saur, Shaftsbury, Dorsetshire*.

The AUSTIN DAMES, from *Carm-Street, Bruges*, at *Hengrave Hall*, near *Bury St. Edmund's, Suffolk*.

The DOMINICANESSES, from *Brussels*, at *Harpury Court*, near *Gloucester*.

The BENEDECTINE DAMES of *Montargis*, at *Rodney Hall*, near *Brandon, Norfolk*.—Pension Thirty-five Guineas *per ann.* for board, lodging, and the use of school-books, pens and paper, French, English, Italian, writing, arithmetic, geography, the use of the globes, history in general; embroidery, artificial flowers and needle-work, are considered in the above pension. Vocal and instrumental music and drawing are paid for a part; as also washing,

tea and sugar, wine, and medical assistance. For further particulars apply to the Rev. Mr. STRICKLAND, No. 25, Edgeware-Road, or to Madame de MIREPOIX, *Bodney, Brandon, Norfolk*. N. B. A coach every day from Charing-cross, and from the Green Dragon, Bishopgate-street.

The TERESIANS, from *Antwerp*, at *Lenhern*, near *St. Columb's, Cornwall*.

The TERESIANS, from *Hoogstraet*, at *Canford-House*, near *Winborne, Dorsetshire*.

The TERESIANS, from *Lier, Auckland*, *St. Helen's*, near *Durham*.

Mrs. BAILEY, *Brook Green House, Hammermith*.—Terms of admission, Twenty Guineas *per annum*, One Guinea entrance; a silver spoon, knife, fork, and half a dozen huckaback hand towels, which are to be left to the school at going away; or Two Guineas entrance. The young ladies are taught, under proper mistresses, English, writing, accoutments and needle-work. French, drawing, dancing, &c. are paid for apart. Great attention is paid to morals, health, and a due regard to neatness. Pensions paid half yearly, Midsummer and Christmas, which are the times of vacancy. Ladies remaining at the school to pay one Guinea additional. Parlour boarders Twenty-six Guineas a year. Four Guineas entrance. No admission to ladies on Sundays.

North-End, Hammermith.—Mrs. BARKER begs leave to return many thanks to her friends, who have for so many years honoured her school (late LINSEY and BARKER) with their patronage; assures them and the public that nothing shall be wanting on her part to merit a continuation of their kind partiality. The young ladies intrusted to her care receive a virtuous, useful, and genteel education. The school, consisting of a reasonable limited number, is less liable to many inconveniences, as Mrs. Barker, assisted by sedate capable teachers, superintends herself every department with the strictest attention. French, writing, drawing, music, dancing, geography, use of the globes, &c. have always been taught in her school by some of the ablest masters. In this and every thing else, no alteration is to take place but for the better if possible.—Terms vary according to circumstances; but in general Twenty Guineas *per annum*. Two Guineas entrance.

Mrs. SENN, *Gough-Street, Suffolk Street, Birmingham*, instructs young ladies in reading, English grammar, and needle-work in its greatest variety, for Fourteen Guineas a year, washing included. One quarter to be paid in advance; payment half yearly afterwards.—Each lady to bring one pair of sheets, two towels, knife, fork, and spoon.—Vacation Midsummer and Christmas, one month each.—Approved masters attend the school.

Mrs. WYATT's Boarding-School, *Annandale-House, Turnham-Green*. Young ladies are boarded, and carefully instructed in French and English grammatically, with writing, and all kinds of fashionable work, for Twenty-five Guineas *per annum*, and One Guinea entrance. Dancing, music, drawing, and geography, are taught by approved masters, and paid separately. Each lady brings a silver table-spoon, knife and fork, and six towels, which are to be left when they quit the school. Their morals and manners are strictly attended to, and every endeavour exerted to give them an useful as well as a genteel education.

At *Park Hall* Boarding-School, near *Bromsgrove, Worcester-shire*, young ladies are educated on the following terms, by Miss ARDEN, with reading, English grammar, useful and ornamental needle-works, Fourteen Guineas *per annum*, washing included. Entrance Half a Guinea. Writing, music, and dancing, by approved masters.

ALTAR PIECES, the Property of a Religious Community,
to be sold.

	F.	In.	F.	In.
A Regina Angelorum bruising the Head of the Serpent,	6	0	by 4	9
Resurrection, with a circular Head,	7	7	— 4	6
Ascension,	7	6	— 4	7
Crucifixion,	9	0	— 7	0
Ditto,	8	8	— 6	0
Angels adoring Christ in the Eucharist, with a Space cut for the Tabernacle, 8 feet wide, 6 feet high.				

Miss HEALDE, *Linny-Court, Queen-Street, Bloomsbury*, instructs Ladies on the Piano Forte, Harpsichord, and Thorough-Bass.

Abridged Recital of the State of Religion in China, Cochin-China, and Tonquin, in the Years 1799 and 1800.

(Continued from last Year's Directory.)

MISSION OF SUTCHEN,
A PROVINCE OF CHINA.

THE revolt excited in the province of Sutchien in 1798, by the sect of *Pelienkiao*, still continues. At the end of 1799, it was imagined that the rebels were so much weakened, that they could make no further progress; but at the beginning of 1800, they suddenly arose again, and penetrated into parts where they had not hitherto appeared. This revolt became a great obstacle to the missionaries in the exercise of their holy functions, on account of their being thereby exposed to the danger of being apprehended or plundered by the rebels, as well as by the soldiers who went in search of them in all parts.

Many Christian settlements could not be administered for more than two years on this account, as the Christians as well as the Pagans were frequently obliged to abandon their habitations, to escape the fury of the rebels. M. the Bishop of Caradre, whose health had been but in an indifferent state for three or four years, hoped to enjoy a little repose after administering, with much labour, to the Christian settlements under his protection; but perceiving the Christians in danger from an irruption of the rebels, he sacrificed his own personal safety for the salvation of his flock, administering to them the sacraments, to inspire them with Christian fortitude; but in the month of June he became so ill, that his life was considered in danger.

In July the apprehension of leaving his see destitute of a bishop, induced him to consecrate M. Dufresne, who had been elected Bishop of Torbraca and his coadjutor. He was so feeble at the beginning, that he apprehended he would be unable to finish the ceremony; but God supported him, and he became stronger at the end thereof than he

had been at the beginning. The Christians had every thing to fear on the part of the rebels, yet, sooner than join with them, they chose rather to expose themselves to death, as victims to their fury. Although some Pagans had denounced them as suspected, yet from the government they experienced no ill-treatment, as they could not be reproached with any crime except an attachment to their religion. Some new Christian families had formed the custom of reciting their prayers in common and aloud; their Pagan neighbours pressed them not to make themselves so public, and on their refusal denounced them to the governor. To pacify the accusers, he promised to issue an edict to forbid the Christian religion, which he never published. Some months after, their accusers having again presented themselves before him, he sharply rebuked them, observing, "That the profession of Christianity was no crime."

The province of Kouei-t-cheou, which is also intrusted to the care of French missionaries, contained only about six or seven hundred Christians. Religion had began to be established in Kouei-yang, its capital, about four or five years. Here a persecution began from the following circumstance: a Catechist of Sutchén, named *Laurent Hou*, who was sent to fortify the Neophytes and exhort the Pagans, had been put in prison, but was afterwards liberated and remanded back to his province. Two or three months after his arrival at his home, he returned to *Kouei-yang*, and brought with him a Christian widow, aged 63, to instruct persons of her own sex. Two years had elapsed, when, in the month of May 1800, he was again involved in a fresh persecution which broke out on the following occasion. A Pagan of rank and fortune, became the sworn enemy of the Christians, because his elder brother had embraced their religion: speaking with the deputy governor of the province concerning the Peliénkian rebels, who were said to have introduced themselves into a market in the neighbourhood of the city, and even into the city itself, availed himself of this circumstance to represent the Christians as sectaries whom he suspected to be partisans of the rebels, mentioning their names, and the houses wherein they held their assemblies, &c. This governor, anxious for an opportunity of displaying his zeal for the safety and welfare of the Emperor, by his exertions against the rebels, took the resolution of acting vigorously against the persons de-

nounced; and as the principal governor was absent, he found little or no difficulty in bringing over the civil and military mandarins into a coincidence with his designs, and accordingly forty-eight of them, at the head of 3000 soldiers, on the night of the 6th of May, broke into the house purchased by the Neophytes, under the name of the Catechist *Hou*, to hold their assemblies. A rumour being spread, that the rebels had entered it, threw the whole city into the greatest consternation, when, upon searching the house, they could only discover three persons, with some books and other articles appertaining to religion. The men they fettered, and carried off their effects; from thence they proceeded to two other families, chaining in all twelve persons, among whom was the old school-mistress.

These confessors were conducted to the Pretorium and examined, where they were declared not to be rebels, but simply Christians. The mandarins were confounded and mortified at having made so great a bustle to no purpose, and expected no other recompense but a reprimand from the chief governor. But that it should not be said that they acted against the innocent, five of the Neophytes were confined in the prison for great criminals, and the rest, (the widow excepted, who was put under the custody of a Pagan woman) into that wherein those were cast who were not condemned to death or exile. On their refusing to apostatize and trample on a crucifix, as the price of their liberty, they were buffeted, beaten with sticks, and otherwise cruelly tormented. The Catechist *Laurent*, being considered as their preacher and chief, was treated with the most rigour. All suffered with constancy, nay, with joy. The deputy governor, who supported the proceeding in opposition to the advice of the other mandarins, thinking himself obliged in honour to treat the Christians as criminals, being resolved within himself on their destruction, to that end drew up a verbal process, in which he inserted whatever he thought would serve his purpose. Sentencing *Laurent Hou* to be strangled, six to perpetual slavery beyond the empire, and the rest to banishment in their provinces for three years. The widow *Lo*, on account of her age, was sent home to her own country. The Emperor confirmed the sentence. The governor and other mandarins sought no longer after the Christians; but to pre-

vent the people from embracing their religion, posted, on the gates of the city, the ancient edict of former Emperors against the Christian religion, and gave orders to certain persons to denounce the Christians in their neighbourhood, under pain of being punished if any were found who had not been denounced. Shortly after the governor had received the confirmation of his iniquitous sentence, he was accused, by the commander in chief, of having sent him only raw and undisciplined foldiers to oppose the rebels; in consequence of which he was degraded and conducted in chains to Pekin: and as he had made up a verbal process, according to his own caprice, without any signatures to the depositions, the confessors appealed to his successor, and obtained their liberty. During the last administration, *i. e.* from the month of September 1799, to July 1800, there had been 1386 adults baptized, 1790 catechumens, 4568 infidel children received the grace of baptism at the article of death; 3233 already enjoyed eternal happiness. The harvest is abundant, but the labourers are few. One priest died in the course of this year, and it is impossible to say when he will be replaced, unless God inspires some French ecclesiastic with the desire of consecrating himself to so holy a work.

THE KINGDOM OF COCHIN-CHINA.

In the summer of 1799, the King of Cochin-China recovered and took possession of the city and port of Quinhon; but a violent tempest having dispersed his fleet, prevented him from deriving from this victory all the advantages he expected. Having however repaired his marine, there is every reason to hope that he will repulse his enemy and recover his kingdom; the more so, as the usurping parties are divided amongst themselves. The kingdom and the mission have to deplore the loss of that invaluable man, George Pigneaux, born at Guise in the diocese of Laon, Bishop of Adran, and Vicar Apostolic in Cochin-China. This prelate never abandoned the lawful sovereign. In his greatest reverses of fortune he rendered this prince such important services, that he looked on him as a father, and obtained such an ascendancy over his mind, as to correct the violence of his temper and love of wine; and so implicit a confidence did he place in him, that in

1785, he intrusted his only son and presumptive heir to the throne to his care, who accompanied him to France to implore succour of the king. Though so highly honoured by the sovereign, and all the court of Cochin-China, and so much beloved by the people, this prelate did not meet death with the less joy. "You see me," said he to the missionaries who assisted him, "you see me arrived at the end of this tumultuous career, which, notwithstanding my repugnance to it, I ran so long. Behold my labours are about to end, and the reward of them to begin. I willingly quit this world in which I was thought to be happy, esteemed by the people, respected by the great, and beloved by the king; but I regret not all these honours, which are nothing but vanity and affliction of spirit; death will procure me that peace and repose which is the only object of my desires: I await it with impatience. If I could be still useful on earth, I would not refuse my labour; I submit to all the crosses which I have always found in the midst of grandeur; but if it be the will of God to call me to himself, I shall attain the height of my wishes. Although I fear his terrible judgments, I have the greatest confidence in his mercies."

This prelate was so impressed with the idea of the celestial Jerusalem, which was represented to his imagination in such lively colours, that he seemed already to be in possession of it. In the midst of the keenest sufferings, he did not permit a groan, a sigh, or even a word to escape, that could sadden those who approached him. He thought and disposed of every thing with an admirable presence of mind, preserving perfectly his senses and recollection till within the last five or six days of his life. After having received all the rites of the Church with the most perfect sentiments of piety and the love of God, he asked for a crucifix, and with that lively faith which animated all his actions, gave vent to his ecstatic devotion in the following terms: "Precious cross! thou who hast been my inheritance throughout life, and art now my consolation and my hope, permit me to embrace thee for the last time: thou hast been outraged in Europe; the French have insulted thee, and cast thee out of their temples; since therefore they have no longer any respect for thee, come to Cochin-China. I would make thee known to these people, more ignorant than wicked, and plant thee in this king-

dom, even on the throne of its king: but, alas! my sins have made me unworthy of being instrumental in so great a work. Plant it therefore, O my Saviour! and erect thy temples on the ruins of those of the devil. Reign over the Cochin-Chinese; thou didst appoint me to announce thy gospel to them; on the day I quit them to meet thee, I restore them to thee. I ask pardon for all the faults I have committed during the thirty-three years thou hast committed them to my care, and beg thou wouldst grant me the grace of dying in thy love." At length, after a lingering illness of three months, during which his invincible patience, angelic fervour, and heroic fortitude at the prospect of death, were the objects of admiration and edification to every one. He expired, in the odour of sanctity, on the 9th of October, 1799.

When the king was made acquainted with his death, he sent a stately bier with pieces of damask and other silk for his entombment; on the next day he was placed in a large armed boat, and conveyed to the episcopal palace which the king had ordered to be built at Saison, the royal city, whither he arrived on the 16th. The body was placed in a stately hall, magnificently ornamented, and thither the Christians, from all parts of the province, flocked in crowds, to pour forth tears of love and gratitude over the remains of their amiable and much-beloved pastor, for the repose of whose soul prayers were offered twice a day for the space of two months, during which time a guard was stationed by the prince, to prevent the Christians from being interrupted by the Pagans in the celebration of the divine office. The king desired that every thing should be done which the Christian religion would permit, and that nothing should be neglected that could contribute to pomp and magnificence. The order in which the Office of the Dead was daily celebrated, was as follows. In the evening, after supper time, the missionaries in copes, and the scholars of the two colleges in albs, went in procession to the church, where an immense concourse of the faithful were assembled; the French officers and Christian mandarins assisted in full dress, where they sung a Nocturn and Lauds, and from thence proceeded, with a solemn pace, at the mournful sound of instrumental music, to the great hall wherein the coffin was placed, where, after they had sung the anthem, *Libera me Domine*, they returned back in

the same order to the church. The silence and darkness of the night, the image of death, and light of the torches, contributed to make these funeral ceremonies still more majestic, and the Pagans, who judge of religion only by the exterior, were greatly struck by them. The next day the same concourse returned in the same order to the episcopal palace, where, before the *Libera*, a short funeral oration was delivered, which drew tears from the audience. The ceremony being ended, the young prince invited the mandarins, who had attended by the king's orders, to a great feast, in conformity to the custom of the country.

The interment took place on the 16th of December, at which the altar and the throne combined to render to the deceased prelate the honours due to the rank he held in the church and the kingdom. The king having charged his son with the direction of the procession, they set out at about two in the morning. The coffin was inclosed in a superb damask cover, on a frame surrounded by twenty-five lighted tapers, placed on two steps, about twenty feet long, supported by eighty chosen men, whilst a superb canopy, embroidered with gold, covered the whole. A magnificent cross of curious workmanship was borne, followed by six niches, which were not less deserving of admiration, on account of the ingenuity in the design than for the curious manner in which their sculpture was executed. Each of them was placed on a table carried by four men. In the *first* was written four letters in gold, which signified TO THE SOVEREIGN LORD OF HEAVEN. The *second* inclosed an image of *St. Paul*. The *third*, that of *St. Peter*. The *fourth*, that of the *Angel Guardian*. The *fifth*, that of the *Blessed Virgin*. Then followed a damask standard of about fifteen feet long, on which were embroidered, in letters of gold, the titles which the Kings of France and Cochin-China had conferred on the deceased, together with those which belonged to him in the quality of Bishop of Adran; and in the *sixth* niche were inclosed his *crozier* and *mitre*. Immediately before the coffin a great number of Christian children, whose heads were adorned with crowns, were borne on a litter carrying lighted tapers in their hands. The most respectable catechists of each of the churches accompanied the litter and niches.

The whole of the king's guard, amounting to upwards of twelve thousand men, exclusive of those which belonged

to the young prince, assisted under arms, arranged in two lines, with the cannon of each company at their head. One hundred and twenty elephants, with their escort and corners marched on both sides with drums and trumpets, accompanied by various instruments of Cochinchinese military music. Rockets, and above two hundred artificial fire-works of different forms, besides a prodigious number of torches, illuminated this mournful procession, which was followed by not less than forty thousand persons, Pagans and Christians.

The king, attended by all the mandarins of the different corps, and what must appear extraordinary, even his mother, his sister, the queen, his children, and his concubines, nay, all the ladies of the court, thought that to testify their regret for the loss of so extraordinary a man, they might set aside the ordinary laws of etiquette to accompany him to the grave.

The deceased had, whilst living, chosen for the place of his interment a very agreeable garden, cultivated by his own hands, to which he was accustomed to invite his royal eleeve, with the missionaries, to afford them a decent and innocent recreation. This spot, which had so often been the scene of delight, now inspired nothing but grief.

The coffin being placed on the edge of the grave, the king ordered the people to fall back, to facilitate the recital of the burial service with its accustomed ceremonies; and when M. Liot had thrown a small quantity of earth into the grave, as a signal for its being filled, the king approached and threw in some also. Here the Christians advanced in crowds with loud lamentations, when the mandarins commanding silence, ordered them to retire, that they might not disturb the king; but his majesty desired that they might not be checked.

When the religious ceremonies were concluded, without any mixture of superstition, the missionaries retired, and the king, after a funeral oration had been read, with a majestic and solemn air, grief painted on his countenance, advanced to offer sacrifice after the manner of the Cochinese, and pay his last farewell to the prelate; in the doing of which the tears flowed from his eyes in such abundance, that a great mandarin, who was never seen to shed a tear, exclaimed, "Although we were unmoved at so affecting a scene, yet who can refrain from tears at seeing the king weep!"

The young prince, who from his infancy had experienced from the bishop the tenderness and solicitude of a father, performed the same ceremony. The funeral oration which he caused to be read in his name, drew tears from every eye.

The day of his interment was a day of mourning throughout all Cochinchina. Christians as well as Pagans, of all ranks, rich and poor, all wept for him, who had been the benefactor of all, without distinction of religion or station.

The ceremony being ended, the king ordered a sumptuous repast to be served beneath tents to the mandarins, the troops, and to all who were attached to the procession, and then retired with the queen to his chamber, to give vent to his grief. A mandarin suggested to him the propriety of ordering a play to be performed to return thanks to the genius of the kingdom for his late successes. "Is this a time," replied he, "to speak of plays, sports, and pleasures, when we have so many deaths to weep for." "If they are not granted," said the mandarin, "the disaffected will excite seditions and tumults." "As it is I," replied the king, "that forbid them, I will take the consequences on myself." And as a further mark of his affection and respect for the deceased prelate, he caused the five flags which are always borne by his side when he goes to war, to be placed at the side of the coffin on the day of interment; a circumstance which excited the astonishment of every one. He also caused a superb tomb to be placed on a platform fifty-four feet square and twenty-seven in height, which is intended hereafter to be converted into a stately house built with Chinese tiles, with a brick wall about breast high, ornamented with various decorations to surround it. Ten or fifteen men under the orders of a Cochinese, who had accompanied the deceased to France, were charged with the care of the tomb.

The king left M. Liot in possession of the bishop's house, with a guard composed of more than one hundred men, exclusive of a great number of Cambodian slaves; and to give the family of the prelate a testimony of the unbounded regard he bore to his memory, he caused a brief to be embroidered on damask and sent to France, by the first opportunity, containing, besides his panegyric, his titles as acknowledged in Cochinchina.

In 1798, the son of the Usurper excited a violent persecution, not only in the part of which he still retains possession, but also in the interior of Tonquin; but at present he is too much occupied in preserving what remains to him in Cochinchina, to waste any part of his time in hunting after Missioners, or tormenting Christians. He has moreover a commander at the head of his troops, who is more the enemy of those who solicited this edict against the christian religion, than of those who profess it. This mandarin, who is the maternal uncle of the young Tyrant, and the greatest warrior in those parts, perceiving one day near the court a number of men beneath the *canga**, said, "Where have they seized on so many thieves at a time?" It was answered, that they were not thieves, but Christians, whose religion the king had forbidden under pain of death. "How," replied he, "condemned for being Christians! Can their religion be any crime against the government? do they not pay the taxes as well as others? do they not assist at the public works? do they not bear arms? do they not go to battle? do they not follow our standard from north to south? What more more can be required of them? Why should we concern ourselves about their religion; provided they prove good and faithful subjects? It is we, the disciples of *Phat* and *Confucius*, and especially we mandarins, who know no other law than our own wills, nor rule of life but our own concupiscence, that seize without scruple the gardens and fields of the poor; that violate without shame the wives of others, and carry off their daughters by force; whereas the Christians confine themselves to one wife, without daring to approach the wives or daughters of others: in a word, they are an upright and simple people, who do no injury to any one."

"When I was very young," continued he, "there was a libertine with whom I was acquainted who became a notorious thief. His family left no means untried to reclaim him from his wicked course of life. He had often been severely whipped, imprisoned, and even threatened with death by the heads of the village, to no purpose, for nothing could intimidate him. At length, after an absence of many years, I met him by accident, and was astonished beyond

* For a description of this instrument of torture, see the last year's Directory.

measure at the alteration I perceived in him, being now neither a libertine, a gambler, nor a thief. I asked him the reason of so surprising a change. To which he replied, that he had married a christian woman, who, by her exhortations and example, had converted him to her religion: that he no longer dared to persevere in his wicked course of life, because it was forbidden by that religion. Behold," added the mandarin, "what the magistrates could not effect by the force of their authority, a wife has accomplished by the influence of her religion. Ought a religion, therefore, which has the power of putting a stop to such disorders; ought a religion which can convert a thief into into an honest man, ought such a religion be proscribed or condemned! I defy," concluded he, "your's or mine to do as much."

This discourse mortified the other mandarins, who treated him as the blind man mentioned in the gospel was treated by the Pharisees, telling him that he had been bewitched by the enchantments of Christianity, and meditated his ruin by propagating a report that he held a correspondence with the Bishop of Adran.

The conquests obtained by the lawful King of Cochinchina facilitated the administering of the sacraments to the poor Neophytes who had been for many years deprived of all spiritual assistance; but the number of missioners has been so much diminished by death in these parts for these 15 years past, that those who still remain are not sufficient for the supply of the pressing want, but must necessarily sink beneath their fatigues, unless some zealous priests come forward to partake in their labours.

KINGDOM OF TONQUIN.

The violent persecution which broke out in this kingdom towards the month of August 1798, began to relax in the month of June 1799. A Tonquinese priest, who had been arrested last year in the month of April, was set at liberty on the 7th of July following, by paying a fine of 300 piastres. This priest had suffered horrible tortures in prison, from an enormous *canga* which he was condemned to bear, and by the blows which he had received. Being almost always ill during his imprisonment, he was nearly rendered unserviceable to the mission. Anamite, another priest, who by a kind of miracle had escaped the persecution in the month

of April, died in July of a cholera morbus. In the month of August an acolyte and three scholars were arrested, but on paying a fine they were set at liberty. A woman beholding several persons suffer for the faith, said to the persecutors: "You have done well; but you will not destroy our holy religion, for we are here ten christian families, and when you have exterminated us, there will yet remain one to guard the precious depository of faith." This firmness of the woman disconcerted the persecutors, who accordingly left the Christians in quiet.

The province of *Bo-chink*, where M. Guerard resides, is governed by a mandarin, so remarkable for his zeal against the Christians, as to be continually devising schemes to entrap them. In the beginning of the year he sent soldiers throughout the province, to oblige the Christians to plant before the doors of their houses a bamboo with the standard of the idol. Such as refused to comply with this order were so cruelly beaten, or otherwise so severely treated by the soldiers, without any distinction of age, sex, or condition, as scarcely to have any signs of life remaining. To avoid these cruelties a great number of Christians unhappily yielded: but what is most remarkable, those who had obeyed at the first proclamation of the order, as well as such as offered the soldiers money to exempt them from the obligation of complying, were equally maltreated. These fatalities were however more actuated by an avidity for money, than a zeal for the worship of their idol. The author of this persecution was shortly after robbed of a considerable sum of money by one of his Pagan servants. Notwithstanding the vigilance of this magistrate, M. Guerard contrived means to enter this province by night to administer the Christians, many thousands of whom reside in boats on the water.

The persecution however did not rage so much in the province of *Zunam*, where the court of the kings of Tonquin had been formerly kept, as the governor thereof is favourable to the Christians. Here M. Le Roy strove to establish a chair of theology, in a shed which has for its rampart a few huts inhabited by poor Christians. The Missioners could only visit a part of their charge, and that at night with the greatest precaution. But M. Le Pavec, whose station is in a mountainous province, visits his flock with less difficulty. In this year of persecution he admi-

nistered as great a number as he had before during a year of perfect tranquillity. These Christians, more firm and zealous than the rest, were emulous among themselves who should contribute most to facilitate his labours. He remained part of the year 1799 in a village, where the Neophytes brought with them the sick to receive the sacraments. It was a pitiable, and at the same time an edifying scene, to behold old men and women, after a fatiguing journey of two or three days, burst into tears of joy at having found their Spiritual Father. The sick, strengthened by the sacraments, sighed after death, through fear of being deprived of these succours in their last moments if their lives were further prolonged.

The Father was extremely edified by the exemplary patience of the Christian at whose house he found an hospitable reception. In the midst of the sharpest pains of a severe illness, which lasted for upwards of six months, this poor man was frequently heard to exclaim, "Still more, still more, O my God, blot out my sins; it is better to do penance for them in this world, than to suffer eternally for them unavailably in hell." Many others of the sick in like manner besought God to prolong their sickness, that they might the more effectually satisfy his divine justice.

As the College was broke up, and the students dispersed, they endeavour to supply the want of one as much as possible by the establishment of small colleges, where they teach the Latin. That, over which M. Le Pavec presides, is composed of 25 scholars; to the support of which, each according to his means, the Christians were emulous to contribute.

The young Tyrant, who proceeded with so much rage against the Christians, and attributed his success against his Cousin-german to his zeal in persecuting them, and who had endeavoured to recover the part which his father had occupied, lost the citadel of Quinhon in the year 1799, and was shortly after blocked up in his palace by two of his own generals, who obliged him to surrender all his authority into their hands, and submit himself to their tuition: these two generals are friendly towards the Christians. The deputy mandarin, who beheaded the martyr *John Dai*, died shortly after of a cholera morbus: the great mandarin who had given the signal for striking off the head of that venerable servant of God, has since died in a deplorable manner: and the mandarin who held the Christians in prison

is at the point of death. These remarkable events produced such serious reflections amongst the persecutors, that one of the brothers of the Tyrant, it is said, proposed to offer sacrifices to the remains of M. John Dar. Such is the blindness of these poor infidels! A Pagan more wise than the rest, after having heard a short exposition of the christian religion, exclaimed: "What is it that can induce the King to persecute so good a religion! What religion would they have observed, if it be not allowable to follow this?" A lettered Pagan, who was acquainted with the doctrine and practice of Christianity, said, "If the Christians and their Priests did not pray for the kingdom, the Lord of heaven and earth would not suffer it to subsist; so many are its crimes and injustices."—God grant these men his grace to follow the light which he has manifested to them.

This Missioner confined himself to his retreat in the month of April 1800, never travelling but at night, on account of the spies who were spread on all sides. He ran no risque from some particular Pagans, by whom he was beloved. When he is in any village he has a guard of Christians, who watch to prevent his being surprised by his enemies: on that account he was able to celebrate the Easter of 1800 with solemnity, attended by a great congregation of Neophytes. He has with him a Tonquinese priest, three students, five catechists, and some young scholars. M. Le Pavée has the consolation to see two religious houses subsist in peace, which he had established in the preceding years with the charity of the Neophytes: this is a sort of special privilege, for every other house of the kind had been destroyed. God furnished him also with another subject of joy, in the happy dispositions of one of the most distinguished men of letters in the country: if this man is faithful to grace, there is every reason to hope that all his village will follow his example. Already one of his sons, aged 18, who is extremely well informed, and his daughter who is 10 years old, have refused to participate in the superstitions, and entreated to be taught the prayers of the Christians. Their father experiences great happiness in them.

The same Missioner mentions other instances of firmness which are very striking. A village Pagan being desirous of forcing the Christians that were in his quarter to renounce Christianity, in obedience to the orders of the king, a young woman replied to him with courage, "that the

king had the power in his hands; he might abuse it by forbidding the worship of the Lord of heaven and earth, from whom he held his life, his power, and all which he possessed; but with all his edicts he would not make them renounce the Creator of heaven and earth, and his Son Jesus Christ, who had suffered an ignominious death to deliver us from the slavery of the devil. Know, that we have nothing dearer to us than our souls; if the village will not permit us to practise our religion, we will abandon our property to seek elsewhere a place where we may observe it."—Some mandarins were troublesome to a good woman whilst she was reciting her prayers with her children: "I believe," said she to them, "that you mandarins and the king have got rid of your senses; for if you had any, how could you proscribe a religion which ordains the adoration of the only true God, Creator of heaven and earth, who commands honour to parents, respect and obedience to kings, princes, mandarins, and to every other superior; which makes it a duty to love our neighbours as ourselves, to pray for our enemies, to return them good for evil; how dare you demand of us to abandon so holy a religion for idols of wood, stone, or bronze, who have eyes and see not, mouths and speak not, ears and hear not, &c.? accursed be him who dares to abandon the true and only God for such idols." The astonished mandarins ceased to trouble this good woman and her children.—A good Christian, whom they wanted to force to contribute to the superstitions, often repeated before all the village: "You may fall upon me with sticks, swords, and rods; but you will never succeed in forcing any contribution from me towards the sacrifices to your deaf and dumb gods." Her courage disarmed the whole village.—The head of a christian village said to a mandarin who wanted to force the Neophytes to apostatize: "If you think that we fear death, you deceive yourself, there being nothing we desire so much as to shed our blood for our Lord Jesus Christ, who shed his for us, and also for you."—The persecution furnished other examples of this kind; but these suffice to shew that God has his elect every where, that his arm is not shortened, and that he grants strength and courage to the weak, who receive the faith in the simplicity of their hearts, and who serve him in spirit and in truth.



OBITUARY, 1802.

CLERGY.

1800.
Nov. 29. Rev. John Greenway.
Dec. 4. Rev. Henry Potts.
1801.
Jan. 31. Rev. Simon Lucas.
Mar. 6. Rev. Thomas Horrabin.
Apr. 11. Rev. William Flynn.
28. Rev. Bernard Wright.
-
1801.
Feb. 14. Rev. Joa. Williams, Little Malvern.
May 19. Rev. Ja. Beeton, Canford.
Rev. Joa. Talbot, Rixton.
-

1800.
Oct. 18. Rev. Gregory Gregfon, O. S. B. Age 67, at
Weston Underwood, Bucks.
1801.
Jan. 12. Rev. John Pilling, O. S. F. Age 66, Religious
49, at Osmotherly.
July 10. Rev. Vincent Weardon, O. S. B.
26. Benjamin Maillit, O. S. D. Lay Brother.
Age 51, at Carshalton.
Aug. 31. Rev. Tho. Slater, O. S. B.
Sept. 6. Rev. Bernard Young, O. S. B.



RELIGIOUS WOMEN.

1800.
Feb. 27. Mary Zaveria Blundell, Liverpool.
June 12. Rev. Mother Bernardine Teresa, of St. Joseph,
Foundress of the new Convent of Carmelites
in Maryland, Age 67, Religious 45,—for-
merly of Hoogstraet.
July 14. Sister Mary Florentine, of St. Joseph, Age 36,
Religious 14.
Oct. 27. Sister F. Sales Weld, 3 O. of S. F. Age 27,
Religious 8, at Abbey-House, Winton.
Nov. 26. Sister Elizabeth Mary Ann Bruce, Age 81,
Hengrave, Suffolk.
1801.
Jan. 16. Dom Urfula Scoles, O. S. P. Benedicti Brux-
ellis, Aetat. 43, Prof. 18, Wintonia.
June 16. M. Lucy Berkeley, O. S. B. Age 78. Religious
60, at Hammermith, late of Dunkirk.
Oct. 30. Dame C. Norris de St. Mectilde, O. S. B.
aged 29, Religious 1, at Bodney hall.

The Public are respectfully informed, that the *Death Bills* are printed by *Keating and Co.* and by them distributed at the Chapels in London, the Sacristans fees paid, and the names of the deceased inserted in the ensuing Obituary, for 10s. 6d. only, excepting when a larger number than usual is required.—Dirge Invitations printed and distributed.

LAY PERSONS.

1796. Ignatius Forrefta, Villa Franca, near Nice.
1797. Oct. 14. Alicia Greenage, Age 75.
1798. Oct. 20. Mr. Joseph Green, Age 19.
1799. Dec. 27. Peter Parry, Esq. Twyfog, Denbighshire.
1800.
Mar. 30. Elizabeth Harborne, Age 38.
May 3. Mrs. Letitia Napier, Age 64, at Tintern-Hall,
Somerset.
29. Miss Mary Townshend, Bath.
June 19. Mr. John Andrews.
July 6. Mr. W. Humphreys, Age 27.
Oct. 20. Walter Wakeman, Esq. Little Malvern, Wor-
cestershire.



1800.

- Oct. 22. Mrs. Mary Cuerden, South Street, Age 84.
 24. Capt. Patrick Murray, lost on his Passage from Jamaica.
 Andrew Murray, Esq. at St. Domingo.
 27. Mrs. Lucy Sheward, Purcell-Hall, Worcester-shire.
 30. Miss Mary Hippisley, Shepton Mallet, Somerset.
 Nov. 8. Mr. Charles Danell, Age 80.
 18. Mrs. Margaret Gorton, Age 85. Bethnal Green.
 29. Mrs. Jane King, Age 80.
 John Lynch French, Esq. of Nottingham Place, at St. Kitt's.
 Dec. 2. Lady Mary Stuart, at Hampstead.
 7. Miss Elizabeth Thorne, Age 24.
 10. Mrs. Elizabeth Windfor Heneage, at Newport, Isle of Wight.
 23. Mr. Claude Pontet, of Pall Mall, Age 73.
 24. Thomas Gorman, Esq. Age 65.

1801.

- Jan. 8. Mrs. Ann Creagh, Age 72, South Audley Street.
 13. Mr. James Carr, Age 54, St. James's Street.
 15. Mrs. Martha Hedley, Stonegate, York.
 16. Peter Dillon, Esq. of Mount Dillon, Ireland, Age 63.
 20. Mr. Joseph Heger, Age 61.
 Miss Elizabeth Gregory, Age 18, Rotherhithe.
 Feb. 2. Mrs. Frances Duany, Age 73, West Cowes, Isle of Wight.
 4. Mrs. Elizabeth Grainger, Hart Street, Bloomsb.
 11. Mr. William Menzies, Age 41, Buckland.
 16. Mr. John Thompson, Age 48, Sherborn, Yorksh.
 17. Mr. John Reeve, Age 24.
 18. Miss Elizabeth Wheeler, Age 30.
 19. Mrs. Juliana Bryan.
 Mar. 16. Mrs. Elizabeth Victor, Age 85.
 17. Mrs. Isabella de Nelle, Age 72.
 26. Miss Teresa Murphv, Age 25.
 29. Mr. George Atkinson, Age 61, New Compton Street.
 31. Mr. William Warrington.
 Apr. 4. Mrs. Mary Cox, Highgate.
 7. Vincent Eyre, Esq. of Sheffield.
 8. Mr. James Brewer, Age 57.



1801.

- May 11. R. Colegrave, Esq. Age 54.
 12. William Higgins, Esq. Air Street, Piccadilly.
 17. Mrs. Ann Townley Standish, of Standish, Lancashire, Age 51.
 19. Miss Louisa Mary Wright, Age 14.
 20. Mrs. Collingridge, Somerton, Oxon.
 26. Alexander Duxbury, Age 64.
 June 9. James Wheble, Esq. Age 74, Kensington.
 10. Lady Lawson of Broughall, North Riding of Yorkshire, after receiving all the Rites of the Church.
 13. Mrs. Lucy Pugh, Hengrave, Suffolk.
 17. Humphry John Trafford, Esq. Trafford House, Lancashire, Age 25.
 20. Richard Huddleston, Esq. Age 59.
 22. Mr. William Morris.
 July 2. Rt. Hon. Robert Edward Lord Petre, Age 60, at his House in Park Lane.
 13. Lady Winifred Maxwell Constable, at Terregles.
 21. Miss Ann Langley, Workshop.
 Aug. 5. Mrs. Woodacre, at Walton-le-Dale, Age 65.
 30. Mr. Hale Miller, Age 71, Swallow Street.
 Sept. 16. Mrs. Dorothy Basset, Hants.
 18. Mr. James Taylor.
 20. Mrs. Ann Fairbrother, Standish, Lancashire, Age 83.
 22. Mrs. Stanley, Age 85.
 Oct. 2. Mr. Charles Green, Age 20.
 3. Peter Delmedico, Esq. Age 61.
 13. Mrs. Ann Kiernan, Duke Street, Lincoln's Inn Fields, Age 70.
 24. Mr. Charles Douglass, Age 41, at Ealing.
 25. Miss Gillow, of Lancaster.

Liste de Messieurs les Ecclesiastiques François décédés à Londres depuis le Mois de 7bre. 1800, jusqu'au 25 Octobre. 1801.

M. M. Mgr. Augustin Louis René le Mintier, Evêque de Treguier.
 Jacque François la Montagne, Prêtre, Bayeux.
 Charles Simon de Touffreville, Curé de Bacilly, Avranches.
 Jean Jacque Gautier, Prêtre, Rennes.



M. M. Louis Carron, Curé de Bosville, Rouen.
 Jean François Greboulval, Curé de Floccques, Rouen.
 Julien Brenet, Prêtre, Bayeux.
 Gabriel Guerin, Vic. de Mutrecy, Bayeux.
 François Ely, Vic. de St. Douilly, Bayeux.
 Paul Picault, Prêtre, St. Malo.
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