

**HIGH MASS AT ST. ANNE'S CATHOLIC
CHURCH, BUXTON,**

ON SUNDAY JULY 21ST AT ELEVEN O'CLOCK. The SERMON
will be preached by the Right Rev. R.B. ROSKELL. D.D., Lord Bishop of
Nottingham.

Silver will be thankfully received at the door, in aid of
the building fund.

**OPENING OF SAINT ANN'S CATHOLIC
CHURCH, BUXTON.**

(from our special reporter)

Several centuries have now passed since Buxton contained a church in which the rites of the Catholic Church were performed. Prior to the Reformation, its waters, no less celebrated than now, and when a more supernatural power was accorded to the cleansing stream, there stood a chapel, dedicated to Saint Ann, the patron saint of the Holy Well, which performed so many cures, and containing relics of crutches, &c., left by those who had returned "leaping for joy" for the great blessing which had been bestowed upon them.

Another church, dedicated to the same saint, has now been erected, the first stone which was laid on the feast of St. Ann, July 26th 1860, by the bishop of Nottingham. Miss Genevieve Grimshaw, daughter of Samuel Grimshaw Esq. of Errwood Hall, taking her part in the ceremony. It is situate on the rise of a hill in Higher Buxton, and is built of stone in the gothic style of architecture. At present it

forms simply a nave, lighted with lancet windows, with triple lights at east and west. There will ultimately be a tower and spire. The design is by Henry Currey, Esq., of London, architect to the Duke of Devonshire, and reflects great credit upon his taste and skill. It will contain about 400 persons. The Catholic residents and visitors of Buxton are indebted to the munificence of Mr Grimshawe for this pretty church, aided also by other Catholic families. But it should also be mentioned that the Rev. Edward McGreevey met with great encouragement from Protestant gentlemen, who contributed kindly and liberally towards its erection.

Thursday last, the festival of Our Lady of Mount Carmel, was the day of opening the church, and at eleven o'clock, there was a large assembly of bishops and priests, and a numerous body of visitors in attendance. Amongst the former were the Lord Bishop of Nottingham, the Lord Bishop of Northampton, the Right Rev. Monsignore Manning, D.D. (formerly archdeacon in the Church of England), the Very Rev. Dr Northcote, president of St Mary's College, Oscott (formerly of the Oxford University), the Very Rev. Canon Mulligan, of the Cathedral, Nottingham; the Very Rev. Canon Fauvel, the Very Rev. Canon Frith, of Stockport; the Very Rev. Provost Hall D.D. of Macclesfield; the Very Rev. Dr. Roach, V.G. of Galway; the Reverend Edward McGreevey, the incumbent of St. Ann's, Buxton; Rev. J. Quinn, of Errwood Hall; the Rev. J. O'Reilly, of Glossop; the Rev. C. Monaghan, of New Mills; the Rev. Peter Lehay, of Stockport; the Rev. R. Gillow, rural dean, Fernihough; the Rev. Thomas Wrennall, of Manchester; the Rev. William Bradshaw, of Liverpool; the Rev. William Dillon, of

Douay College; the Rev. Thomas Fox, Levenshulme; the Rev. Father Burke, O.S.V., Sheffield, the Rev. M. Spratt, P.P. of Waterford; and the Rev. E. Buquet, of Stalybridge.

High Mass, (*Coram Episcopo*) was sung by the Very Rev. Canon Frith, the Rev. Father Burke officiating as deacon, and the Rev. Thomas Wrennall, as sub-deacon; the Rev. J. O'Reilly being master of the ceremonies.

Mrs. Grimshawe presided at the harmonium, and the choir, under her direction, sang very creditably Webb's Mass in A. At the conclusion of the gospel, the Right Rev. Dr. Manning ascended the altar steps, and took his text from the 3rd. of Genesis, the 15th verse, "I will put enmities between thee and the woman, and thy seed and her seed, and she shall crush thy head, and thou shalt lie in wait for her heel." The discourse, of which we give the substance, was listened to with great attention by an audience composed mostly of Protestants.

On such a day as this, the festival of Our Lady of Mount Carmel, it would be impossible to speak of any other theme than of the glories of the Mother of God. It is one of the most beautiful of traditions, which tells us that from the day that the prophet Elias was taken up in fire into heaven, the sons of the prophet continued in expectation of the mystery of the Redeemer, upon the heights of Mount Carmel, and that on the day of Pentecost, assembled in Jerusalem, with the faithful from all lands, they received the light of the incarnation, and of the glory of the Mother of God. From that hour Carmel became a fountain of love and veneration to the Mother of Jesus. But we are reminded of other truths to-day. The opening of this church, one more added to the multitude which are

rising day by day, attracts our thoughts to the sovereignty and power of the church of God, and to the words of Jesus when, in the coast of Decapolis, he invested Peter with the prerogatives of a perpetual sovereignty, to endure to the consummation of the world. The act of to-day is an act of the supernatural commission, and we can hardly turn our thoughts away from it. The prophecy in paradise unites both these supernatural truths together - the glories of the Mother of God and the sovereignty of his church on earth - and these days have seen a signal and manifest fulfilment of these predictions.

supernatural actions: the one an extension of the church beyond all other times; the other, the rising of the world against the Holy See, in a conflict of unexampled enmity. And if we seek for the cause of these two facts, we shall find it in this, that the age in which we live will be known hereafter as the age of the Immaculate Conception; and the pontificate of Pius IX. will be inscribed in the annals of the Church as the pontificate of the Immaculate Conception. Now, the most careless observer of these days cannot fail to see that the conflicts against the Holy See have become more and more intense in the last six or seven years. In the years preceding, they were local and feeble, confined to a revolutionary movement in parts of Italy. Now they are nearly universal, and Protestant countries, excited by the anti-Catholic enmity of centuries, have entered into the warfare. This to us is no marvel. The Sovereign Pontiff, by the definition of the singular prerogative of the Mother of God, attracted to himself as surely as the iron draws the lightning, all the manifold enmities of the world. First, there is the enmity against him, as the Vicar of the Incarnate Son of God. The world for four thousand years felt after God in vain. He was insensible, invisible, impalpable, intangible, because he was not yet incarnate. The world rose against Him, and disfigured his image and His character. When He became man, He placed Himself within the reach of men, and men laid hold of Him, bound Him, buffeted Him, and nailed Him to the Cross. What wonder then, if the world rises against His Vicar, and strives to lay hands on him who prolongs His presence, bears His prerogatives and puts the world on trial “the odour of life unto life, and of death unto

death.” But there is also an enmity against His church, which falls chiefly upon its visible head. The church, by its four notes of supernatural grace, and by its sovereignty of divine power, troubles the world. It is conscious that a greater than itself has come upon it; and all the princes and rulers, statesmen and legislators, its proud, ambitious and sensual men, resent and turn upon him who wields its royalties and claims their submission. There is also another enmity still more deep- the animosity and hatred of the world against the pure and inflexible laws of Christianity. Where-soever the church penetrates and its searching purity falls upon the souls of men, there is an instant rising in enmity against it. We see this in heathen races. Their apostles and evangelists were, therefore, martyrs. We see it still more intensely and with greater subtilty in nations which are separated from the church by heresy and schism. They are conscious of the power from which they sprung, and, like rebellious children turn with greater animosity against their father. The execution and vindication of the Christian law of faith and of morals, is in the Sovereign Pontiff, and upon him is concentrated all the enmity of all those who violate and profane it. To this is added another enmity,- the hatred of order, authority and rule, both sacred and civil. All the ambitions, restless and covetous in Christian Europe - all who labour for the overthrow of Christendom - the revolutionary and the anti-Christian of all nations,- see by an intuition and feel by an instinct, that the great barrier to their triumph is the person of the Vicar of Jesus Christ, bearing in his Sovereign Pontificate the two-fold office - sacerdotal and royal - of the Incarnate Son of God. There is too a further and

special enmity pointed against Pius the ixth. The enmity spoken of in Paradise, the enmity between the serpent and the woman, the proper and undying enmity between Satan and the Mother of God. It has been given to Pius the IX not only to define, but also to suffer for the Immaculate Conception, and it is the supernatural fact of that definition which has excited, intensified and concentrated all these manifold enmities of the world and Satan against his person : a glorious crown to his Pontificate , and a sure pledge of final and absolute victory. The original prophecy has a further fulfilment - wonderful in its precision - "Thou shalt *lie in wait* for her heel". The last twelve years have exhibited to the world a serpentine cunning - a sinuosity of procedure, a stealth, a craft, a fraud, a dissimulation, a falsehood and a hypocrisy in diplomacy, in protestations, in promises, in conspiracy and bloodshed such as even the world has never till now used or imagined against the Vicar of Jesus Christ. "Thou shalt lie in wait", is the portrait of Sardinia, crouching at the foot of its mountains, watching "for her heel" for the earthly possessions and the temporal powers of the Church of God. And precise, too, shall be the accomplishment of what remains - "she shall *crush* thy head". No longer a wound in "the heel", where the Church of God rests in momentary contact with the earth, but "thy *head*" the seat of enmity the source of malignity, the fountain of the evil life itself. She shall *crush*, visibly, with an overthrow which all men will see; utterly, with a desolation after which the powers of evil will rise, or even writhe no more. How this shall be, we know not, nor where, nor when; but even now already we may see some of the harbingers of its coming. Even, now,

the nations of the Catholic world have risen again in these last days, in three great acclamations of love, veneration and submission to the Vicar of Jesus Christ. Never was the whole Episcopate united in such filial devotion to its chief, the foundation of its spiritual sovereignty. Never were the faithful more united to their pastors, and through them to the person of the Sovereign Pontiff. Never has the unity and the infallibility of the church throughout the world, and throughout the Holy See, been so unanimously manifested as in these conflicts against the temporal sovereignty; and never were these conflicts so intense as in this age of the Immaculate Conception, and emphatically, in these last years, since the infallible voice of the Vicar of Christ defined it from the tomb of the apostles. Now, already, we see two singular reactions in the world. The one an acknowledged confusion amongst heretical and schismatical communions; the other, a terror, a repentance and a return among the revolutions of the world. Men have found out the falsehood of pretended reformation; the inconsequence of fragmentary Christianities, and are ashamed of the religion they have made, "the work of men's hands." They are unable to still or evade the consciousness that the world needs a Divine Teacher, and that he who speaks to them by the voice of the Catholic and Roman church is He. They have found too that the nations, monarchies and empires which have revolted from the unity of the Church of God have lost their centre and their stability, and that the scourge of perpetual revolutions is driving them home, barefoot, to their Father's house. Not only theologians, but statesmen - not only Catholics but Protestants, are constrained once more

to bear witness that the temporal power of the Sovereign Pontiff created by Christian Europe, and that no other can sustain or restore it. In this the head of falsehood is already wounded. But the last destruction is deeper, deadlier and more divine. It will come in its appointed time, and in the ways and wisdom of God. Into these we cannot enter; and faith made no signs. God's word is sure. It is but a little while and the flood of evil shall be overpast. Deep and high as its waters stand,

they will soon subside and the ancient landmarks and the peaceful paths will be seen once more in their sunlight and their beauty. It is a hard and evil conflict to contend with the Son of God. Though He waits long, He will keep his word, and the enmities of the long and wide-world conflict will be crushed under the foot of his Immaculate Mother , the instrument of His own power and glory, the Daughter of the Eternal Father, and the Spouse of the Holy Ghost.

The Mass then proceeded, at the end of which a large party drove to Errwood Hall, to celebrate the event of the day, and to enjoy the hospitality of Mr. and Mrs. Grimshawe. A number of the clergy also dined with Rev. E. McGreevey, in Buxton.

The total receipts from the Opening Service, we are told, are above £100.