

in the evening, after having expressed the great gratification which he derived from his visit.

On the 9th of October, Monsignor Baldasari, one of the Pope's private chaplains, died at the age of 80. He wrote an important account of the trials and sufferings of Pius VI., of glorious memory, during the last three years of his pontificate.

On the 12th of October, Mgr. Santucci de Mantana, private chamberlain of his Holiness, and formerly charge d' affaires for the Holy See at the Court of Tuscany, departed this life in Rome, after a long illness in the 74th year of his age. He was a highly distinguished scholar, in profane, as well as in sacred literature.

On the 14th of the same month, the Order of Capuchins sustained a great loss in the person of Father Louis de Bagnaja, Minister General of the Order, and Preacher of the Apostolic Palace, who died in the Convent of Viterbo, after having received the last sacraments.

On the 18th of October the Pope quitted his summer residence at the Quirinal, and returned to the Palace of the Vatican.

LITERATURE.

SIGHTS AND THOUGHTS IN FOREIGN CHURCHES AND AMONG FOREIGN PEOPLE.

By F. Faber, M.A., Fellow of University College, Oxford

Continued.

The farther we travel with the author, we discover more pleasing proofs of the devotional character of his heart; and while new scenes are forever causing in him still stronger developement of Catholic feeling we cannot help recollecting with affectionate pity the position of one so sensible of the beauty and impressiveness of Catholic institutions, and yet, deprived of the graces which emphatically belong to these in the Church alone. What delusive reasonings may keep many who have, indeed, been much favoured by heaven, of late years, from pursuing the road into which they have been conducted, it is not for us to determine. In taking up the works of many, who, for want of

a better name are called Puseyites, we must remark, that not a few confess with sorrow and candour their uneasy position; they have learned to dread (a new thing in this age!) the grievous sins of heresy and schism; they acknowledge the appearances of schism under which they labour, and their sincere desire also to re-enter into communion with the great body of Catholic Christians. Yet what numberless and ever-shifting arguments are used to induce the troubled spirit to remain at ease, and above all, to put off graces which, if embraced, would cause much worldly sacrifice, or lead to an abandonment of old associations! Alas! all these specious reasonings partake of the world and the flesh, although it may be said, they are indulged honestly. The kingdom of heaven is a boon of such exceeding value, that we must not allow father or mother, wife or children, or the world's hatred or the world's laugh, to stop us from embracing the glorious gift, and the more painful the sacrifice to be made, the more we must dread delusive arguments, and the more determined we must be to sacrifice all for eternal life. But, avoiding the danger of much comment, let us proceed to extract passages from the interesting book before us:

THAT THE ENGLISH CANNOT AT FIRST PROPERLY VALUE CATHOLIC SERVICES ABROAD—AND EFFECT OF THEM AFTERWARDS.

“ Fuller gives this advice to travellers, in his buffooning style:—‘ Be well settled in thine own religion, lest, travelling out of England into Spain, thou goest out of God's blessing into the warm sun. Some are ravished at the sight of the first popish church they enter into.’ I would say the reverse of much of this. So far is one from being ‘ ravished at the sight of the first popish church’ we enter, that the service is, so far as I know, distasteful, and almost offensive. Nearly the whole of my second journey on the Continent, and that too amid the ecclesiastical magnificence of Belgium, had elapsed before I came at all reconciled to it. The danger, if danger there can really be to an intelligent or well-disciplined Anglican, is on farther acquaintance and familiarity. The attraction increases in proportion to our study of the Roman service books. Much, well nigh all, in them is so beautiful, so solemn, so reverently bold, so full of Catholic teaching, so fitted to the deepest devotional cravings of which we are capable, and has, historically, been the road and training of such eminent Saints, that we return almost with a feeling of disappointment and sense of lowering to our own formularies, forgetting that we have deserved lowering much farther, and that the Catholic richness of the Common Prayer is far above our actual condition and practice. The hold which the Breviary takes upon us is strength-