

England, as established by law, is out of the Catholic church. Qui ecclesiæ renitur et resistit (says St Cyprian) qui cathedram Petri, super quem fundata est ecclesia se esse confidit? Quisquis at ecclesiæ segregatus, adulteræ jungitur, a promissis ecclesiæ seperatur. Alienus est, profanus est, hostis est.' Apologising for the length of this communication, and sincerely praying, sir, in the language of the pious writer of the life of St Richard, Bishop of Chichester, 'that the prayer of the saint' (and I would add those of the blessed Virgin) may avail for all those who, in these times of perplexity, know not where to find rest for their souls, and bring them to the only haven (the Church Catholic) where peace is to be found in this wretched world. I am, sir, your obedient servant in Christ,——EDWARD G BROWNE, late curate of Bawdsey, Suffolk, St Mary's College, Osnote. Fest. Sti. Britii.'

Will you please to insert this letter as the production of (not the reverend) Edward G Browne.

In reply to certain remarks which accompanied this letter in the 'Church and State Gazette,' we have received the following :

To the Editor of the Tablet.

Sir—In venturing to request insertion for any letter in your columns in reply to the scurrilous and truly Protestant remarks of the editor of the 'Church and State Gazette,' I feel that I am perhaps expecting too much.

First—In reply to the concluding remark of Doctor Doran, the editor of the 'Church and State Gazette,' permit me to state that even if Mr J H Newman had by some mental obliquity become a naked Faquir, and taken to daily repeating a ten-hours course of prayer, seated on tenpenny nails with the points turned upwards, as naked Fiquirs' do in India, I hope I should have been prevented following his example. Could I inquire what could have induced the writer of this article to have introduced Mr N——'s name, as I do not even refer to his conversion.

Second—The editor is wrong respecting the Saint's day : I wrote on St Britrius's day and not St Didæus. Apologising for this intrusion, I am, sir, your obedient servant, EDWARD G BROWNE.

† Fest. St Machriti, 1845.

CONVERSIONS IN THE EASTERN DISTRICT.

To the Editor of the Tablet.

My dear Sir—It may be consoling and animating to you, and your readers to know that yesterday the Rev Frederick W Faber, rector of Elton, with seven of his parishioners, accompanied also by Thomas Francis Knox, Esq, B A, Trinity College, Cambridge, made public profession of the Catholic Faith in our collegiate chapel of St Felix; and this day I had the inexpressible comfort of administering the sacrament of Confirmation and the Holy Communion to the same edifying and fervent band of devout converts. May their pious example stimu-

late others to imitation! I am, dear Sir, yours truly, in Christ,

† Wm WAREING.

Northampton, November 18, 1845.

THE LATE CONVERSIONS.

To the Editor of the Tablet.

"*Jesu Xli Passio sit semper in cordibus nostris.*"

Dear Sir—I have read with interest the tender complaints of the Rev John Dalton, inserted in last Saturday's Tablet. These complaints affect me as one who ought to have given an account of the conversion of the Rev J H Newman and his associates. Still, I think the complaints are not altogether just; for, in the Tablet of the 15th ult, appeared a letter from the Rev James Jauch, giving a brief and faithful account of these conversions. To satisfy, however, the holy desire of the Rev J Dalton and others, I will give fuller details of them. I beg you will have the kindness to insert them in your next number of the Tablet. I shall speak only of the part in which I was concerned, leaving the rest to others.

The first of these conversions was that of John Dobree Dalgairns, Esq, who made his profession of the Catholic faith, and received his first communion on Michaelmas day, in this our chapel at Aston Hall. He soon after returned to Littlemore; and I was on the point of setting out for Belgium, when I received a letter from him, inviting me to pass through Oxford on my way; for he said I might perhaps find something to do there. I accordingly set out from here on the 5th of October, and reached Oxford about 10 o'clock the evening of the same day. I there found Mr Dalgairns and Mr St John, who had made his profession of faith at Prior Park on the 2d of October, awaiting my arrival. They told me that I was to receive Mr Newman into the church. This news filled me with joy, and made me soon forget the rain that had been pelting upon me for the last five hours. From Oxford we drove in a chaise to Littlemore, where we arrived about 11 o'clock. I immediately sat down near a fire to dry my clothes, when Mr Newman entered the room, and throwing himself at my feet, asked my blessing, and begged me to hear his confession, and receive him into the church. He made his confession that same night, and on the following morning the Rev Messrs Bowles and Staunton did the same: in the evening of the same day these three made the profession of faith, in the usual form, in the private oratory, one after another, with such fervour and piety that I was almost out of myself for joy. I afterwards gave them all canonical absolution, and administered to them the sacrament of baptism 'sub conditione.' On the following morning, I said Mass in their oratory, and gave communion to Messrs Newman, St John, Bowles, Staunton, and Dalgairns. After Mass, Mr Dalgairns took me to the house of — Woudinason, Esq, a gentleman of Littlemore: I heard his confession, and that of his wife, and