

Laud, with his unfortunate sovereign, Charles Stuart, and his equally unfortunate minister, Strafford, were Papists in disguise, and many, we know, found rest at that period in the Ark of Jesus. But to what could this grace have been attributed?—The same also at the commencement of the Wesleyan sect. It was a current *on dit*, before John Wesley went to America, and was converted to some new doctrine, that he was leading his people into the arms of Rome; indeed, an Anglican (*soi-disant*) prelate (Lavington) published a huge 8vo. volume to prove the similarity between Methodism and the Church! In our own days also, what manifold approaches did "Puseyism" once make to the Church! You will observe, Mr. Editor, that I say "did make," for from its fresh developement, referred to by you lately, we may say with justice, and, at the same time, with fear, that they are diverging from their principles, and falling, the one section into Quietism, or rather a species of Fatalism, the other into the full swing of Neoligan principles. Indeed, the "Oxford tactics" of the present day seem to demand deep consideration on the part of the "Puseyites," lest by blindly following their leaders they should take a single step, the retracing of which will cost them many a painful hour, and many a watchful night. They acknowledge, if I am to judge from private letters received from those who are still enamoured with the mockery of Catholicism—who still love to play at Mass, Confession, and other holy things—that their souls are in want of an indefinable something which they cannot find in Anglicanism; in a word, that they are ill at ease in their new position. With regard to another sect, how rapid is their growth in Catholicity! how near do they approach, I speak of Irvingism. Surely, we may expect a yet richer harvest from this body of devoted men. Yet they are not perfectly at home; they feel an internal conviction that their labours to restore the Faith are vain, and that they must at last submit to the teaching of the Church that they must acknowledge the power of the representative of St. Peter. Now, Mr. Editor, do not these facts, taken on the whole, prove that our Holy Mother is the Church of God, and that the mighty work now going on in our own dear land is the work of that Spirit, "qui, ubi vult, spirat"?—May not the various sects which are daily springing up since the Reformation, be regarded as so many attempts to restore the unity of the Church, but frustrated by the pride of our heart? What, then, can we do to overcome this melancholy state of affairs? There is only one path open before us, and that is prayer. I'm a layman, many of your readers are Priests of the most High; to them, with due and submissive deference, would I appeal, and by them, for the love of God, to recommend daily prayers for the conversion of England. I feel convinced that Protestantism will be extinct in England

and that the Church will once again triumph in that land formerly the *Insula Sanctorum*. Perhaps our lukewarmness, our indifference is the cause of that happy, aye, joyful day being deferred. Let us bear in mind the message to the angel of the church of Laodicea: *Scio opera tua; quia neque frigidus es, neque calidus; utinam frigidus esses aut calidus! sed quia tepidus es, et nec frigidus nec calidus, incipiam te evomere ex ore meo,*"\* and apply these awful words to ourselves. As Catholics, we are acquainted with the power of the mother of God; we know that she is the "Queen of Mercy," the advocate of sinners, and that salvation is obtainable by her prayers. Let us remember that the divine Mary is our Mother—an affectionate and fond parent, and that she never denies those anything who have recourse to her. Let us then, with an Italian penitent, say, "Mi volsi a voi, come alla Stella, del Mattino; v'impegnai a salvarmi, e voi mi salvaste," and such shall be our experience. We shall be saved; and not only we, but England also. Let us remember the words of another Italian (Orsini).—Oh, would to God that we had the devotion of generous, pious Italy in our hearts, and recollect that the Virgin is now hovering over our island home, *anxious to take up her residence among us, but only waiting to be asked*. And shall we, dear Sir, allow this Divine guest, she, who is none other than the Mother of God, to continue sitting over our island, and not beg of her to descend to take up her abode. Shall we, I say, forget the wonders which she once performed at her shrine at Walsingham and Worcester? Oh no! Let us, then, show that we are not ungrateful, by daily and unceasingly exclaiming "Mater admirabilis, ora pro Anglia," or, to use the motto of the house, of which I am an unworthy member, say, "Nostra Patrona singularis, ora pro Anglia."—I am, dear Sir, yours, faithfully,

I. K. B.

\* "I know thy works; that thou art neither cold nor hot. I would that thou wert cold or hot. But because thou art lukewarm, and neither cold nor hot, I will begin to spue thee out of my mouth."

#### UNITED STATES.

We are glad to have it in our power to inform our readers that the Rev. Father Timon has accepted the Bishopric of Buffalo. As we had heard nothing in regard to the matter since the news of his appointment arrived, we had begun to fear that he might feel himself obliged to refuse it, on account of the important charge he occupied at present.—We know that the fact of the acceptance will be pleasant news to all, and to none more than to those whose chief pastor he will be in future. He will probably be consecrated in St. Patrick's Cathedral on the 3rd Sunday of October.