

lost their lives in the good cause! Oh justice most incorrupt! Oh truth most severe! Yes; 'quocunque delirant reges, plectuntur Achivi.' 6th. It is one of the figments with which these men impose upon their own fancy, that the church of Rome was pure until the council of Trent polluted her. Now, without averring that she was not plunged deeper into the sink of her own pollutions by that council, which would be to run to the opposite extreme from her Oxford apologists; we maintain that the most enormous of all her corruptions were incorporated into her standards centuries before the Tridentine fathers were born. We wish this would be called in question by any of the Oxford faction. 7th. The concluding sentences of the above extract are often quoted by the Oxford sect, to prove that Froude was not disposed to embrace the Church of Rome, and they are triumphantly referred to with that express purpose by Newman, in his late letter to Lady Margaret Professor of divinity. But what do these sentences declare? But simply that Froude's addresses having been rejected by the harridan of the seven hills; (she is not often so coy;) he becomes 'horrified,' jealous, vindictive, and while the fit is on him, he would revenge the slight by transferring his affections to the 'ancient Church of England,' which, with trifling exceptions, is just as superstitious, heretical, and antisciptural as the ancient Church of Rome, ay, or the modern either. He must certainly possess keener optics or a more latitudinarian taste than we can boast of, who sees any grounds of satisfaction in a revival of Popery in England under a new name.

It were a point of some interest, if we had time to ascertain the causes which have more immediately led to this open movement towards Rome. But as we have not time to do it justice, we content ourselves at present with merely stating that we conceive the two following reasons to have had no small influence in conducing to this lamentable result, viz. 1st. There are so many parts of the canons, ritual, and services of the Church of England which receive no countenance either from Scripture or pure antiquity, that clergymen of tender consciences must feel occasional qualms in continuing to conform to a system which is so evidently unscriptural, and in such a state of mind, they are the more easily tempted to cling for support and fly for relief to any means which may confidently promise to afford them: and, 2d. The ministers of the Church of England have so felt the power of those assaults made upon them by non-conformists, assaults which terminate so often in the secession of their best members, that they have been driven, in self-defence, to a closer relation to Rome as the only position in which they can maintain themselves. In proof of this last assertion, we quote the following passages: 'Why' ask the 'Tracts for the times,' No. 4. p. 5. 'Why should we talk so much of an "establishment," and so little of an "apostolical succession?" [the capitals both

here and below are their own.] Why should we not seriously endeavour to impress our people with this plain truth, that in separating themselves from our communion, they separate themselves not only from a decent, orderly, and useful society, but from THE ONLY CHURCH IN THE REALM WHICH HAS A RIGHT TO BE QUITE SURE THAT SHE HAS THE LORD'S BODY TO GIVE TO HIS PEOPLE?' More expressive still, is the following passages from the British Magazine, Vol. ix. p. 335, which, although rather long, is too important to be omitted, and too condensed to be further compressed or curtailed. 'You will say,' remarks this writer, 'how is all this to be made interesting to the people? I answer that the topics themselves' [those topics, viz. which we have copied in p. 53, such as the apostolical succession, the power of the keys, &c.,] which they are to preach, are of that warm and attractive nature which carries with it its own influence. The very notion that representatives of the apostles are now on earth, from whose communion we may obtain grace, as the first Christians did from the apostles, is surely, when admitted, [ay, when admitted, and if true,] of a most transporting and persuasive character, it will supply the desideratum which exists in our actual teaching at this day. Clergymen at present are subject to the painful experience of losing the more religious portion of their flock whom they have tutored and moulded as children, but as they come into life, fall away to the Dissenters. Why is this? They desire to be more religious than the mass of Churchmen, and the Church gives them no means; they desire to be governed by sanctions more constraining than those of mere argument, and the church keeps back those doctrines which, to the eye of faith, give a reality and substance to religion. He who is told that the Church is the treasure house of spiritual gifts, comes for a definite privilege: he who has been taught that it is merely a duty to keep united to the Church, gains nothing, and is tempted to leave it for the meeting-house, which promises him present excitement if it does nothing more.'

We are sorry that this paper, despite of every effort at selection, and condensation, has swollen to such a size, that we must omit so many which we deem valuable and interesting. This however, may be the less regretted, as it is our intention to give a series of articles on Oxford Popery, to which this paper is merely introductory. The Oxford Tracts are now too numerous and high priced to be purchased out of mere curiosity, while their contents are too momentous to be overlooked. Our readers, therefore, who may feel desirous of studying this new heresy, we trust, will thank us for our efforts, both in gratifying their wishes, and arming them against a most ominous adversary. We would here take the liberty of recommending the two following pamphlets: 'The Popery of Oxford confronted, disavowed, and repudiated, by Peter Maurice, A. M.' and 'A Key to