

has done it?" and upon the Universities, upon Oxford in particular, should public attention, at this time, be concentrated. If spiritual despotism is to be checked; if corruption in doctrine is to be purged; if England is not to be parcelled out into territories for Superstition and Infidelity, then must the Universities be scrutinized—tried, as by fire, and the deformed be transformed.

Oxford has adopted the theology of Rome, and Cambridge has followed in its wake. Let the "distinctive doctrines" of Rome be described, and it will be found that the same terms will define those of Oxford. What is the theology of Rome, stripped of its comparatively unimportant accessories? It is this:—*Salvation by means of Sacraments, made effectual by priests, who are "Successors to the Apostles," and in the place of God to the people.* This is the very essence of Romanism; and this too is the substance of Oxford teaching. Absolute regeneration at the font, by means of the priest; pardon for sin, at the altar, by means of bread and wine, transformed to divine humanity, by the magic of the priest; the fires of hell extinguished to the penitent, by the confessional; this, the essential faith of Rome, has been adopted in Oxford, and was expounded without reproof, fifteen years ago, in the earlier *Tracts for the Times* and is now vehemently affirmed, and perseveringly taught, by thousands of the clergy of the established Church, and is diffused throughout the land with incredible activity, in almost every department of literature. For years these facts were concealed, or glossed over, and there was feeble talk of "tendencies," when identities were plain to those who had eyes to see, and who were near observers of the Oxford movement.

Under these circumstances, might not Rome hope exultingly in the thought of tully subjugating England to her authority? It is true there are in my who would be Romanists outside of Rome. These have fine distinctions between the Tridentine doctrines and the popular practices and opinions of Roman Catholic countries. They enlarge too, on the undue authority usurped by the Bishop of Rome, to whom they would concede pre-eminence; they enlarge too, as might a Turk or a Jew, on the duty of remaining in the church in which they were born. More than this, they plead the duty of enforcing "Catholic doctrine," and restoring "Catholic practices," within the church. Thus even Dr. Hook, a great Anglican, told his bishop plainly, that though "the extreme of High Church doctrine and practice is Popery, he would at the same time, maintain that this was no reason why that doctrine and practice should be renounced." The same "sound" Anglican divine comforted Dr. Pusey, when censured, with the assurance, that "by his (condemned) sermon on the Eucharist, he had put to silence the ignorance of foolish (Protestant) men."

Need we wonder, then, at the hopes entertained by Rome? Let another fact or two be added to show, that the Pope has not been without temptation from Oxford and the English clergy. A Fellow of Oriel College, writing to a friend—Dr. Jelf, of Christ Church, and King's College, London, and who, ten years too late, is now amongst the London clergy who appeal to the bishop to know what is to be done—Dr. Jelf was then told by his friend, "The Age is moving towards something, and, most unhappily, the one religious communion amongst us which of late years has been in possession of this something, is the Church of Rome." In consistency with this, we were "to sigh to think we should be separate from Rome, to regard Rome as our mother, through whom we were born to Christ!" and, as did Dr. Pusey three weeks since, at the meeting of the London Church Union, we were to appeal to this unnatural and repudiating "Mother of Harlots," for forbearance and sympathy, on account of "common principles!" or, to put it into the poetical form, we were, with another Oxford professor and tract writer, Mr. Kemble, to exclaim:

"O Mother Church of Rome, why hast thy heart Beat so untruly toward thy Northern child?"

And Mr. Kemble, and Dr. Hook, and Dr. Pusey are still "of us," and in our Church, and will "die in her!" The Pope, our mother, has heard these appeals, and Cardinal Archbishop Wiseman, with his suffragans, is the answer given to yearning Anglicans and Oxford divines! "Why are you not with us, if we have the great something which you have not?" asked Montalembert, the French Ultramontanist, who is now at the feet of the Pope at Rome. "Why are you not with us?" demanded the missionary priest, Father Dominic, of Oxford men, "Why not fly to the arms of your mother?" said French and Belgian priests to Oxford professors, fellows, and tutors. One of these replied privately to the eternal demands. By an indelicacy, to which the French correspondent of the Oxford man was lent, perhaps, by religious pride and Catholic exultation, this reply transpired. Five years since, then, a letter was written from Oxford, in which the following sentences were found, Mr. Sewell, of Exeter College, who, as Whitehall preacher, signed the recent address to the Bishop of London, can name the writer of it:—

"We have a sacred duty to perform to the members of our Church. We cannot yet bring ourselves to believe that our dear England is in the same position as the heretics who boast in the names of Luther and Calvin. Of a truth, Sir, is not the Episcopal order still worth something. A sacrilegious king may, indeed, have stolen from the altars of Canterbury the sacred bones of St. Thomas; but think you he had the power to drive away the great soul, who from his throne in the skies, ever watches over the See which he has illustrated by his life and consecrated by his blood?"

The writer then admitted that the English Church was in a state of disease—there was a Protestant taint in it; but he hoped there was Catholic life; for they were humble, and "groaned at the sins committed by our ancestors in separating from the Catholic world;" and they "experienced a burning desire to be reunited to our brethren." Then we have the following description of the present, and a foreshadowing of the future: "There is at this moment, in the Anglican Church, a crowd of persons who balance between Catholicism and Protestantism; and who, nevertheless, would reject with horror the very name of Rome. The Protestant prejudices, which, for three hundred years, have infected our Church, are unhappily too deeply rooted there to be extirpated without a great deal of address. We must, then, offer in sacrifice to God this ardent desire which devours us, of seeing once more the perfect unity of the Church of Christ. We must still bear the terrible void which the isolation of our position creates in our hearts, and remain still till it pleases God to convert the hearts of our *confres*, especially of our holy fathers, the bishops. We are destined, I am persuaded, to bring back many wandering sheep to the knowledge of the truth. In fact, the progress of Catholic opinions in England, for the last seven years, is so inconceivable, that no hope should appear extravagant. Let us, then, remain quiet for some years, till, by God's blessing, the ears of Englishmen are accustomed to hear the name of Rome pronounced with reverence; at the end of this term you will soon see the fruits of our patience."

Again we ask, Is there room for wonder that the Pope, thus encouraged, should think the "conquest of England" might be effected by means of Oxford, and the clergy of the Established Church?

## Canadian Affairs.

[We cut the following capital hit from a late number of the *Globe*. Such arrogance has, too long, been suffered to pass without rebuke. The assumption of high-sounding titles, civil or ecclesiastical, is, itself, a very harmless affair; but

when the power, implied in some titles, is assumed, and when the people tacitly endorse the pretensions, it becomes quite a different matter.]

### "FIRE AT THE PALACE."

On Wednesday morning, about ten o'clock, the inmates of the Episcopal Palace, Front Street, were alarmed by symptoms of fire. It appears that the heated air apparatus for warming the building, had been permitted to become too hot, and the flooring of some of the rooms was found to be in a state of ignition. Most providentially, the fire was discovered and extinguished before any great damage had occurred. If the flames had been permitted to spread for a very few minutes longer, the Palace must, in all probability, have been consumed.—*Church.*

"When our eye caught the title of "fire at the Palace," we were filled with astonishment, that a Palace should have set itself down so quietly in the backwoods of Canada, especially as no member of the royal family had ever been known to visit Toronto. Instantly it occurred that perhaps our gracious Sovereign was about to visit us in the spring, to receive the warm expressions of attachment of her Canadian subjects, and the house intended for her Majesty's reception had, by anticipation, been styled the Palace. But these conjectures were put to flight when we read on, and found that it was only the Brick House of "John by Divine permission," Church of England Bishop of Toronto, the good old Dominic of Kettle! And so without having any branch of Royalty with us, we have a Palace!—Now there can be no objection to any man assuming any title he pleases, or inaugurating himself to live in a Palace when it is but a comfortable dwelling-house, but we do object decidedly to the public acknowledging such distinctions, which are totally opposed to the fact that there is no established sect in Canada. The residence of the Governor General has but the modest title of Government House, but it seems that to make up for this deficiency, we must have Ecclesiastical Palaces, occupied by Spiritual Princes! Numbers blindefolded and overawed by such assumptions of rank, bow down to such pretenders without considering what they do. Every day Prelacy shows a bolder front, and puts forth claims which will be yielded to only by the ignorant or superstitious.

### A Crash!—Fall of Part of the Horse Shoe Fall.

On Tuesday evening last, our citizens were startled on hearing a loud and terrific noise, resembling as near as we can describe it, the heavy booming of artillery, in quick succession, which shook the earth around us very sensibly. We did not know for a time what could be the cause of such a fearful noise; and for a few minutes were thrown into amazement, supposing that Miller's Millennium was at hand. It proved to be a part of the Horse Shoe Fall on the Canada side, which had fallen, carrying away about ten rods of the rock in length, by four in width. The canal boat, which has lodged for the last few months on the brink of the rock which has fallen, and which has excited the admiration of all who beheld it, was also carried over with the rock. It is now in the Whirlpool, two miles down the river, dancing attendance to the freaks of that great malstrom.—The crash occurred about 7 o'clock in the evening; and it is indeed providential that it fell at such an hour, and at this season of the year. Had it been in the summer when so many thousands of strangers are here, there undoubtedly would have been persons crushed to death; for it is precisely the spot where so many continually passed, and where so many have stood to contemplate the grandeur of nature, and behold the waters of the mighty Cataract above them rushing terrifically over their heads, that is now filled with the huge masses of rock which have fallen from above. The loss of this portion of the rock has not in the least diminished in appearance the view of the Falls: but