

ciples and their distortion or misapplication, exaggerating and misstating facts, and all with the view of alienating the mind of the Church from the whole system of those who reverence antiquity.

I allude more particularly to a publication which professes to compare together "Ancient Christianity and the doctrine of the Oxford Tracts;" in which, with great natural ability and power of language, and extensive though hasty reading, there appears much misapprehension, much carelessness, and a degree of unfairness, caused by strong prejudices, which the writer himself, if he could see it in its true light, would certainly recoil from.

The impression produced by this writer has no doubt been great, especially from the circumstance that he has some points in common with several parties. He won the attention of high churchmen by the very able and forcible manner in which he pointed out the untenability of the position adopted by the modern and popular opponents of Popery, and the absurdity of looking on the Church as if it had been newly created at the Reformation. He has carried away many of those who, being high churchmen, do not, nevertheless, think proper to identify themselves with the writers of the Oxford Tracts, by pointing out (truly, as they think,) the *tendency* of views and feelings entertained by some of that party. And he has taken with him the whole body of low churchmen, and of those who were coming over unwillingly to high-church principles, by supplying