

appear to be multiplying in all quarters. Our readers will have noticed the correspondence between the Bishop of London and Sir W. Baynes, on the part of the seat-holders in St. Paul's Chapel, Marylebone, in reference to the proposed rubrical innovations. The Right Rev. Prelate seems likely to have plenty of business on his hands. The parochial authorities of St. Leonard, Shoreditch, have transmitted to his Lordship certain Resolutions relating to some massive silver candlesticks and an alms-basin, presented through the Curate, with a view to their being applied to Church uses; which donation the parish authorities wish to decline, the majority of the parishioners being opposed to the exhibition of altar decorations in the parish church. The Bishop's laconic and guarded reply is very characteristic. Mr. Wix, the curate, is the gentleman who insisted upon lighting the candles at the altar, which the Churchwardens persisted in blowing out! The saying in the parish is, that the church is completely *Puseyized*, with candles on the altar and *Wix* in the pulpit. When such fooleries are practised in the Metropolis, it is easy to imagine the antics which are being played by the young 'Rubricians' in the country parishes.—*Patriot*.

THE ARCHBISHOP OF CANTERBURY has just appointed his chaplain, Mr. Harrison, of Christ Church, who is an avowed disciple of Pusey, to a "Six Preachership," and also Mr. Penny, another follower of that school. His Grace also refused to listen to a very numerous signed remonstrance from Walmer, which complained of Mr. Wilberforce's (Henry) proceedings in that place; such as his giving 2s per week to those poor who came to confess to him; his always carrying a crucifix with him when visiting the sick; having an altar, with candles burning upon it, erected in his own house, which he said he had a right to have as his family altar. The Archbishop's answer was, "The matter was too frivolous to enquire into." These things I think show which way the Primate's opinions lean, in spite of the fulsome eulogiums on his piety and humility. [We give the above in full reliance upon the good faith of the writer, but cannot help thinking, that there must be some mistake respecting the payment said to be made to the poor who go to confess. The "Six Preacherships" were instituted against Popery!]
—*Oxford Chronicle*.

WHAT DO THE PUSEYITES TEACH?

It is now only about ten years since the Oxford Tract writers commenced their schismatic proceedings. What have they done? What have they not done! Have they not introduced wax candles to be burnt at noon day, the cross or the crucifix, painted windows, garlands of flowers, vestments black and white, pulpit hangings and altar cloths, postures and attitudes, approximating to the Church of Rome? What have they taught? What have they not taught? Doctrines

the most absurd.—*Apostolical Succession*. "Why should we not seriously endeavour to impress our people with this plain truth, that, by separating themselves from our communion, they separate themselves from the only Church in this realm which has a right to be quite sure she has the Lord's body to give to his people."—*Tracts*, vol. i. No. 4, p. 5. Should the minister be himself untaught and deficient, "by acting faith on the head of the ministry they are instructed and nourished, though, in the main, the given lesson be *falsehood*, and the proffered sustenance little better than *poison*."—*Melville*. *Baptismal Regeneration*. "There are but two periods of absolute cleansing, baptism and the day of judgment."—*Dr. Pusey*. "I will rather suggest the vastness of the power claimed by the Church, a power which places it almost on a level with God himself, the power of forgiving sins by wiping them out in baptism, of transferring souls from Hell to Heaven."—*Sevell's Christian Morals*, p. 244. *The Insufficiency of the Scriptures* and the necessity of tradition; a doctrine in direct contradiction to the 5th Article. "Holy Scripture containeth all things necessary to salvation." *Reserve* in the exhibition of the doctrine of the Atonement. "Its explicit and prominent exhibition is evidently quite opposed to what we consider the teaching of the Scriptures."—*Tract 80*. *Transubstantiation*. "There is no one passage in the New Testament which alludes to the Eucharist at all, which is otherwise than most naturally consistent, to say the least, with the idea of its mysterious and miraculous character. —Is the wonder wrought at the marriage of Canaan a miracle, and the change which the holy elements undergo, as consecrated by the priest, and received by the faithful, no miracle?"—*British Critic*. *Harret of the Reformation*. "Really, I hate the Reformers and the Reformation more and more."—*Froude*. *The unprotestantizing of the National Church*. "We must recede more and more from the principles, if any such there be, of the English Reformation."—*British Critic*, No. 59; p. 45. *The observance of Saint's Days*. "Days and places, specially dedicated to the saints, are means to us of communion with them. They not only remind us of them, and lead us to contemplate their lives, but they give us a special interest in the prayers which those blessed spirits offer up, day and night, before the throne."—*British Critic*, Oct., 1842. *Prayers for the dead*. "The practice," says Mr. Newman, "is Catholic, and apparently Apostolical." In *Tract No. 85*, it is affirmed that, if the Fathers apparently contradict one another so do the Scriptures: if many of their statements are unintelligible and revolting to reason, there are many in the Scriptures which are equally so—thus placing the authority of the Scriptures on a level with that of the Fathers! In a recent number of the *British Critic*, 63, p. 75, 76, it is asserted that there is as much reason for rejecting the most essential doctrines of Christianity, nay, Christianity itself, as for rejecting their "Church principles." Who can wonder that the members of the Papal Church regard these Protestants as rapidly approximating to a formal union with them? "It seems," says Dr. Wiseman, "impossible to read the works of the Oxford divines, and especially to follow them chronologically, without discovering a daily approach towards our holy Church, both in doctrine and affectionate feeling. To suppose them