

stitution, formularies and liturgy of the Church of England, upon which, by dexterous management and some Jesuitism, they may rear the fabric of Popery. The *British Critic* thus proceeds: 'The prayer-book recognises in its rubric a state of excommunication,' [and therefore the authority of the priesthood to 'retain sins'] 'in its prayers, absolution,' [and consequently the authority to 'remit sins'] 'the bishop's power of ordination; and last and greatest, the mystical virtue of the sacraments,' [which reduces salvation to an *opus operatum*, and exalts the clergy to be mediators and saviours of sinners.] 'These doctrines have lain like seeds in our ritual unexpanded and undwelt upon, till we have too generally forgotten that they are living truths. Surely those scattered words have yet their destinies to fulfil, and when the church will but give them breath, will awaken as they have done in worse times, energies, and talents, and holiness that the rulers of earth little think of.'—*British Critic*, Jan. 1838, p. 221. We believe there are some who think that our own church has acted upon weak-minded scruples and superstitious terrors, in casting away many ornamental, if not useful ritual observances and modes of worship, merely because they had been desecrated by Popery. Let such persons reflect upon the present aspect of things in the Church of England, and they will see ample cause to reconsider and reject their sentiments, and own, as on an impartial survey they must, that our reformers, in acting as they did, were guided by a counsel which seems, speaking even rationally, to have been supernatural—directly from God, the fountain of all wisdom and truth.

"Let any man read thro' these extracts we have given, and we ask him, can he any longer question that his party is engaged in an actual conspiracy to undermine Protestantism, and lead back at least the Church of England into conformity with the Church of Rome, which is acknowledged already by the Oxford divines to be a 'sister church?' If there be one of our readers proof against the passages already given, let him attend to those we now proceed to quote; and if we spend more time upon this point than some may deem necessary, our apology is, that we are determined to make even scepticism itself admit the truth of our averments. 'In spite of opposition,' says the *British Magazine*, 'they,' viz. these *soi distant* Reformers, 'must persevere in insisting on the episcopal system—the apostolical succession—the ministerial commission—the power of the keys—the duty and desirableness of church discipline—the sacredness of church rites and ordinances. They must persevere for many years preaching and teaching, before they proceed to act upon their principles, introducing terms and names, &c.'—*British Magazine*, Vol. IX. p. 365. That is, being expressed in plain terms, they must act the part of hypocrites, or rather, and it is the only term in the English language which can fully express the idea—they must act

the part of Jesuits. Like a sapper they meant to work underground until they have planted their mine under the bulwarks of Protestantism, and then, watching their opportunity, they apply the match, blow up our institutions, and leave us defenceless to the enemies of God and godliness. Like their prototype, they laboriously, and in the dark, sow the tares which in due time are to spring up and choke the truth. Does any one doubt this? Do we appear to any one to speak without sufficient evidence? If so, let such an one attend to the following proof that this party is engaged in a conspiracy, that they have counted the cost, estimated the difficulties, compared therewith their means, and have found that there is hope of success.—The following assertions we make on the authority of 'The Life and Remains of R. H. Froude,' in which the conspirators, in their confidential correspondence, state the means which are employed for the furtherance of that object which they are labouring to accomplish. *First*, They intend to edit Magazines, and purpose veiling their heresies under a form of words which shall be sufficiently expressive, without however startling old prejudices.—See Vol. I. pp. 254, 255. *Secondly*, They mean to agitate, and itinerate, and employ every means which are likely to indoctrinate the lower orders with their creed, pp. 322, 323.—*Thirdly*, They mean to educate poor scholars whom they may proselytize, and aid others over whom they may exercise authority. They have already commenced to carry out this part of the plan, and Dr. Pusey has hired for this purpose a large house in the neighbourhood of his college, which is already occupied by its destined inmates. *Fourthly*, they purpose to employ a new vocabulary, in order to avoid alarming old associations and recollections, while they are all the while infusing their poison, pp. 329, 331. *Fifthly*, They intend by personal intercourse, letters, &c., to disseminate their views, pp. 332, 333. *Sixthly*, Whenever one of their proselytes obtains a parish, he is gradually to change its ritual into conformity with that of Rome; he is to teach from the pulpit, and otherwise pastorally, the dogmas of Oxford, &c. &c., pp. 271, 371. *Seventhly*, they are to write for the public in every form in which publications can be made available, but especially biography, p. 381. In order to show the dishonesty, chicanery, knavery, in one word—but that word all-sufficient—the Jesuitism with which these men of lofty apostolical pretensions are to act, in violation of honesty, godliness, simplicity, and truth, we may give one short extract: 'It has often occurred to me,' says Mr. Froude, 'that something attractive and poisonous,' [how true and descriptive, although used in mere wantonness,] 'could be made out of a history of missions; the matter should be that in primitive times the missionaries were bishops, and that their object was to educate a native clergy; then a little ingenuity,' [ingenuity? yes, knavery and lies,] 'might be applied to detect in