

Perceval's task, enjoined by his friend Dr. Hook. He has "yielded" up the cause of historical evidence; "utterly fails" to prove a Divine origin of their system; and in factually attempts an answer to the proofs that Ecclesiastical Episcopacy is a mere human arrangement. Such is the complete answer to the Essay on Apostolical Succession, by this chosen champion of Dr. Hook. The reader is left to form his own judgment upon its completeness.

THE WESLEYAN.

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Popery, scarcely half-disguised, is making vigorous efforts and steady advances in England. Mr. G. P. GOLIGHTLY, who is "a Master of Arts of eleven years standing, and for the last six years has been a constant resident in the Oxford University," has recently sent a letter to the editor of the *Standard*, making some strange and startling disclosures. It appears that the Tractarian party in Oxford is now "divided into disciples of Mr. Newman and disciples of Dr. Pusey—the latter opposed, THE FORMER NO LONGER OPPOSED TO ROME." As the *Watchman* observes, "not only do the chiefs of the party hold regular intercourse with the leader of the English Romanists, Dr. Wiseman, at Oscott; but Roman Catholic prelates, also, are actually welcomed to Oxford to receive and return the visits of their Tractarian friends and apologists." A person, "occupying a high station in the Church," has written to Mr. G. as follows:—"What a vast battery of publications the Tractarians are substituting for their withdrawn tracts—the *Times*, the *Morning Post*, the *Church Intelligencer*, the *Irish Ecclesiastical Gazette*, the *British Critic*, the *British Magazine*, the *Anglo-Catholic Library*, the *Quarterly*," &c. Mr. G. thinks he has good grounds for supposing that the Rev. T. Mozley, Rector of Cholderton, and late Fellow of Oriel College, the present editor of the *British Critic*, holds Romanist opinions; and he cites, in proof, some extracts from the *Critic*, one of which is, that "we talk of the blessings of emancipation from the Papal yoke, and use other expressions of a like bold and undutiful tenor." The public, then, will know how little importance should be attached to the above-mentioned periodical, either as soundly Protestant in general, or truly Church-of-England in particular; and they will learn the necessity of vigilance and exertion, lest masked or barefaced Popery should gain predominance. It is a painful fact that both in the United States and in Canada, an alarming and reprehensible sympathy with the Tractarians and a disposition to palliate or cloak, if not justify, their aberrations has been plainly indicated. Let every man be on his guard, both in reading and hearing, that the poison of Popery do not steal into his heart, and that, with the design of building up the interests of his own church, he do not in reality build up the interests of Papal Rome. Speaking of the Oxford Tractarians, Mr. G. justly observes, that "there is something so utterly at variance with the simplicity and uprightness of the national character [and with common honesty] in the attempt to retain Protestant preferment together with Popish opinions, that for a time, at all events, every honest Englishman must be at a loss to know how to proceed." We suppose he alludes to direct and effective efforts for the destruction of this anomaly and outrage; such efforts it is to be hoped will soon be made and the Church of England be purged of every class of semi-papists and of deter-

mined devotees of Rome. Meanwhile, the following extract from Mr. G.'s letter will serve to evince the true spirit and tendency of the Tract theology:—

"The following extract from the letter of a clergyman in Warwickshire, will be read with painful interest:—'I have a young man in my parish, who is become a Papist from the reading of the Oxford Tracts, and has given up going into our Church, as he had designed, and will probably become a Romish priest. It is a sad blow to his family. His poor mother has talked to me about him bathed in tears.'"

The Rev. W. G. WARD, one of the writers of the "Tracts for the times," has addressed a letter to the Rev. Dr. Pusey, professing to correct some of Mr. Golightly's statements, but asserting, in reality, a mere verbal difference. The *Sun* thinks it "as good a specimen of logical hair-splitting as he is acquainted with," and thinks "there is not the slightest substantial difference between the two statements." Mr. Ward himself says "that Pusey has a strong feeling against Rome, but Newman has no such feeling AT ALL."

There has been a great deal of excitement in England respecting the chair of Poetry at Oxford. The Puseyites have nominated a Mr. WILLIAMS as candidate, and the truly Protestant party a Mr. GARBETT. Lord ASHLEY, Chairman of the Committee for the support of Mr. Garbett, has addressed an admirable letter to Roundell Palmer, Esq., Secretary of the Puseyite Committee, assigning Mr. Williams's principles as the reason for the part he has taken in the controversy. Lord A. says—

"I have endeavoured to ascertain the principles of Mr. Williams, and I have found that he is the author of the tract entitled 'Reserve in Communicating Religious knowledge.'"

"There is no power on earth that shall induce me to assist in elevating the writer of that paper to the station of a public teacher. I see very little difference between a man who promulgates false doctrines and him who suppresses the true. I cannot concur in the approval of a candidate whose writings are in contravention of the inspired Apostle, and reverse his holy exultation that he had 'not shunned to declare, to his readers, the whole counsel of God.' I will not consent to give my support, however humble, towards the recognition of exoteric and esoteric doctrines in the Church of England, to obscure the perspicuity of the gospel by the philosophy of Paganism, and make the places set apart for the ministrations of the preacher, whose duties must mainly be among the poor, the wayfaring, and the simple, as mystic and incomprehensible as the grove of Eleusis."

The Bishop of Gloucester has pronounced a censure on Mr. Williams's tract, referred to by Lord Ashley; and several other dignitaries of the Establishment have condemned the principles of the Tractists.

The *Standard* has made the following "manly exposure of the dastardly means employed by the Tractarians to lay hold of the press of the country:—"

"We have said above, that we have reason to dislike and suspect Dr. Pusey's party—we alluded to these reasons, in justice to the party, as a warning that we may be prejudiced. In justice to ourselves, we will now say what these reasons are. For years we have been persecuted with letters, blaming our neutrality on the Tract controversy, and angrily renouncing against the opposition which we have given to the doctrines of the Tracts, as often as we have been compelled to notice them: ALL THESE LETTERS, WHETHER FAWNING OR INSOLENT, HAVE, WITHOUT A SINGLE EXCEPTION, APPEALED TO OUR PECUNIARY INTERESTS; bribes have not been directly offered, BUT BRIBES HAVE BEEN NOT LESS PLAINLY INTIMATED; THREATS, TOO, HAVE BEEN HELD OUT NO LESS LIBERALLY; and, in one word, we will say, that in a long and pretty extensive experience of the relations between the Press and the Public, we have NEVER SEEN SUCH AFFECTING, AGGRAVATING TO

THE EFFORTS THAT HAVE BEEN MADE TO CORRUPT THE *Standard* TO THE VIEWS OF THIS PARTICULAR PARTY. We cannot think well of a party resorting to such means. We cannot help resenting the insult of the hope of corrupting us, and, therefore, perhaps we are prejudiced."

The *Watchman* justly observes—
"The Augean stable of Puseyite apostasy and hypocrisy ought to be swept in time of its corrupt instruction. A blow ought to be struck at the abused chairs of learning, no matter who are the possessors of them, providing they vitiate by their instructions the principles guaranteed to the nation as those essential to a Protestant University."

"No facilities whatever ought to be given to Puseyite clergymen to spread the leaven of their fatal heresy; as, for example, by allowing them the use of the pulpits of evangelical clergymen, in the advocacy of special charities. Neither ought prominence to be given to them in public meetings, on account of their talents or general reputation. To do honour to those, whose principles dishonour the gospel, is treason to its divine Author. We condemn the late government for having truckled to O'Connell. But to fawn upon the betrayers of our Protestantism is not a whit less unprincipled; and the criminality is greater in proportion as the interests of religion outweigh in importance those of a political secularity."

"That the *Times* should have lent itself to this party is a fact deeply to be lamented, on account of the facilities which that journal affords to the Puseyites to corrupt the simplicity and integrity of the popular faith."

The following statement, lately published, may throw some light on the rise of the Oxford theology, alias semi-popery:

"The mother of Dr. Pusey was Lady Lucy Pusey, formerly Lady Lucy Cave. When Dr. Pusey was a child, the family of the Puseys held the greatest intimacy with the Throckmortons, the head of which house was then Sir John Throckmorton, a Roman Catholic Baronet, in whose family the Rev. Joseph Berrington, a Roman Catholic priest, of very mild and insinuating manners, was sedulous in making converts, and in his chapel there was scarcely standing room. Some trace the birth of a schism, which bids fair to disturb the peace of Protestantism, to these circumstances."

But, while the errors and absurdities of Messrs. Pusey and Newman and their adherents have gained great and alarming prevalence, it is gratifying to know that not one Bishop of the established church has avowed them. Several of the bishops have pronounced their condemnatory judgment on the "Tracts for the Times;" and we hope that measures will soon be taken to "banish and drive away," as the ordination vow requires, "all erroneous and strange doctrines contrary to God's word." Professor Keble's Curate, the Rev. Mr. Young, one of the Tractarians, has a second time been refused Priest's orders by the Bishop of Winchester, on the ground of Puseyism. The *Cheltenham Chronicle* says it has reason to believe that the most decisive steps are about to be taken by the Bench of Bishops, which will result in ridding the church of every clergyman who is tainted with Puseyite sentiments, and that the laity of that town have come forward with a determination to strengthen the hands of the "Heads of the Church," and for that purpose have got up an address to the Archbishop of Canterbury, calling upon him to take measures for stopping the growing evil. We hope this statement will prove to be well-founded, and that Popery, under the name and sanction of our Protestant establishment, will not be permitted to poison the very fountains of literary and religious influence. Truth is great and must ultimately prevail.

Recent numbers of the *London Watchman* bring us gratifying intelligence of increased and successful exertions to augment

the funds of the Wesleyan-Methodist Missionary Society, and thereby enlarge the means of cultivating and extending the Mission-field. At Stoke Newington, it was found by the deputation that, "in almost every instance, the recommendations of the General Committee had been anticipated by the zeal and energy of the acting officers and Committee;" and, at the meeting, "several increased annual subscriptions to a handsome amount were promised." At a meeting in the *Third London Circuit*, the call for increased contributions "was most promptly and cheerfully responded to; and the remaining time [after the addresses] was almost entirely occupied with the voluntary announcements, by the friends of the society, to increase, and in many instances to double their subscriptions. In the *Fourth London Circuit*, a similar appeal "was heartily responded to;" additional donations were given, and arrangements made for obtaining new subscribers. "The best feeling pervaded the meeting; and it is expected that the plans agreed upon will, ere long, prove the means of increasing the entire annual income of the Peckham branch society full fifty per cent." At a special meeting in *Barnstable*, "every heart seemed to respond to the call for further help, to maintain our noble Missionary Institution on its present extended scale. Prior to this meeting considerable exertions had been made to augment the contributions of the circuit; and the collections at the anniversary services had been raised to above £43, about one half above their usual amount. At this special meeting, about 30 names were added to the list of annual subscribers of one pound or upwards; and otherwise a powerful and hallowed impulse was given to the best feelings of those who are engaged in providing the means to support the work of God in foreign lands." Respecting the *Cambridge circuit*, a writer in the *Watchman* says—
"To our great surprise and delight—though the weather was exceedingly wet and boisterous, and many of our warmest advocates were prevented from attending the meeting—additional subscriptions to the amount of fifty-one pounds were promised; and from the spirit already kindled, we are of firm hope that the final results will greatly surpass our most sanguine expectations." The *Devonport district* has been visited with very good effect: "the friends at *Salash* were so much alive to the importance of the subject as, in many instances, to double and in some to treble their annual subscriptions; and others who had not subscribed have now done so." At *Launceston*, "a friend who doubled his subscription last year has engaged to double it again this year. Another friend who has increased his own subscription has also engaged to give annually one guinea in memory of a beloved wife—a hallowed memento to the dead." At *Devonport*, the speakers were "generously and nobly responded to, by the doubling of subscriptions, the giving and promising of donations, and by many offering themselves as collectors. Two friends, in the habit of giving a guinea each, annually, have now decided to give ten." At *St. Ives*, "additional subscriptions to the amount of nearly forty pounds per annum were promised, and a more complete organization and efficient working of the society's operations are expected to result from the visit of the deputation—Rev. Dr. Alder and the Rev. P. Mc-Owan." At *Tuckingmill*, in Cornwall, "the amount of additional subscription promised was £22." At *Chelton*, "the urgent calls for increased liberality were promptly