

PUSEYISM IN OXFORD - A GREAT STEP.

[From the London Morning Chronicle.]

The sensation created here last week by Dr. Pusey's sermon at Christ Church Cathedral, in which the Reverend Professor avowed his faith in consubstantiation and the doctrine of the mass, has been increased to-day by the announcement that a copy of the discourse has been demanded by the University authorities, with a view to examination and probable censure. It is stated that Dr. Pusey has, however, requested two days before complying with the request, and it is conjectured that he intends to plead the circumstance of the sermon having been preached in his own Cathedral at Christ Church, of which, as professor of Hebrew, he is a canon, as a reason for exemption from the cognizance of the academical authorities.

I send a copy of the *Oxford Chronicle*, which contains a fair analysis of the sermon, reading *con* for *trans*-substantiation.

M. A. OXON.

May 22.

Dr Pusey's public profession of Roman Catholic doctrine.

On Sunday last Dr. Pusey preached to a large congregation at Christ Church, and publicly, and without reserve, professed and taught the great fundamental doctrine of the Roman Catholic Church, namely, *Transubstantiation*. The text was that which describes the institution of the Lord's Supper by our Lord—*Matthew xxvi., v. 26., 27., 28.*; compared with *John vi., 54.* Dr. Pusey took these texts in the literal sense in which the gross-minded Jews and uneducated disciples took them, and for which they were rebuked by our Lord in the first part of his sermon. Dr. Pusey adopted the precise line of argument employed by Dr. Wiseman in his volume published in the year 1835, and which consisted of lectures delivered at the English college at Rome.—Following Dr. Wiseman, Dr. Pusey maintained, that on consecrating the elements of bread and wine, a change took place, but the *mode* of which, it was presumptuous to inquire, but which we were to regard as a wonderful mystery, that it should be bread and wine, and yet the *very* body and blood of Christ. In support of these statements, Dr. Pusey quoted the language of the Council of Trent, session xiii. c. 3 and 4. It may be remarked here, that Dr. Taiton, the able and learned Dean of Westminster, in his work on the Eucharist, has ably criticised the principles of interpretation adopted by Dr. Wiseman, but of these criticisms Dr. Pusey took not the least notice.

The second part of his sermon was on the *Communication of the remission of sins*; and here the reader will perceive comes the awful and practical part of the subject. *Transubstantiation* is not a barren, inoperative speculation, but constitutes a system of divinity, and determines the whole character of the revelation of God's will to man;—and Dr. Pusey went necessarily the whole length of the argument, and laboured to show, that the remission of sins referred not only to the atonement on the cross, by the one offering of the

body of Christ, but also to the celebration of the Lord's Supper. Here again he quoted the "Ancient Church" as authority. This doctrine is also maintained in Tract 90, as we noticed at the time; this Tract asserting—"that there is nothing in the 31 Articles against the mass in itself, or against its being an offering for the remission of sin, when considered as a continuation of Christ's sacrifice."—P. 63, first edition.

Consistently with these views, Dr. Pusey, in practically applying his subject, spoke of the Lord's Supper as the means of continuing and maintaining the spiritual life imparted in baptism; and urged to more frequent communion, both on the part of "the *Holy*" and of *Sinners*; the former, that they may enjoy an antipast of heaven; the latter, that they might peradventure obtain the remission of sins.

OXFORD, May 25.

Dr Pusey yesterday complied with the demand of the Vice Chancellor, by delivering up his sermon in defence of the mass to that functionary. A Board has been appointed to examine the propositions contained in it, consisting of the following members:—

The Vice Chancellor,

The Margaret Professor of Divinity.

The Regius Professor of Pastoral theology.

The Rev Dr Jelf, Canon of Christ's Church.

The Rev the Provost of the Oriel College.

The Rev the Warden of Wadham College.

We find the following statement in the *London Times* of May 25.

"We learn from unquestionable authority, that the Oxford investigation has terminated in a complete vindication of Dr. Pusey, who has produced out of St Cyprian the *ipsissima verba* of the passage which Dr Fauset has accused of heresy."

On the other hand we take the subjoined from the Oxford Gazette of June 3rd, which appears to settle the matter.

"It is just announced that the Vice-Chancellor has communicated to Dr Pusey his suspension from preaching before the University for two years. The members of the Board were greatly embarrassed by the magnitude of the subject with which they had to deal. Doctrinally, the Board was divided, and each member made a separate report to the Vice Chancellor, upon whom the responsibility of a final decision was thrown."

Dr Pusey has addressed a protest to the Vice Chancellor, of which the following is a copy:

PROTEST—"Mr Vice Chancellor—You will be assured that the following Protest, which I feel it my duty to the Church to deliver, is written with entire respect for your office, and without any imputation upon yourself individually.

"I have stated to you, on different occasions, as opportunity offered, that I was at a loss to conceive what in my Sermon could be construed into discordance with the Formularies of our Church: I have requested you to adopt that alternative in the Statutes, which allows the accused a hearing; I have again and again

requested that definite propositions, which were thought to be at variance with our Formularies, should, according to the alternative in the statute, be proposed to me; I have declared repeatedly my entire assent *ex animo* to all the doctrinal statements of our Church on this subject, and have, as far as I had opportunity, declared my sincere and entire consent to them individually; I have ground to think, that, as no propositions out of my sermon have been exhibited to me as at variance with the doctrines of our Church, so neither can they, but that I have been condemned either on a mistaken construction of my Words, founded upon the doctrinal opinion of my judges, or on grounds distinct from the formularies of our Church.

"Under these circumstances, since the statute manifestly contemplates certain grave and definite instances of contrariety or discordance from the formularies of our Church, I feel it my duty to protest against the late sentence against me as unstatutable as well as unjust.

"I remain, Mr. Vice-Chancellor, your humble servant. "E. B. Pusey."

Ch. Ch., June 2, 1843.

This is certainly (*says the N. Y. Freeman's Journal*) bringing matters to a point; and we shall be disappointed if something decided and important does not grow out of it. Dr. Pusey is now in the attitude of one suffering persecution for conscience's sake; the sympathies of a large and powerful party will be with him; and Puseyism will receive redoubled energies and a fresh impulse. The issue which both divisions have so long sought shy of, has at length been forced by circumstances, and the line is at last drawn wide and deep between the two sects of the Anglican Church.—This is, in our view, one of the most important occurrences in the religious world within our days.

From the Catholic Expositor.

A CATHOLIC STORY.

A Divine Providence had opened the way for the welcome reception of Christianity at the Sandwich Islands before the bearers of the Cross had reached their shores.—The various islands—before ruled by different chiefs who waged with each other cruel and incessant war—had at last been brought under one sceptre by the Napoleon of the group, Kamehameka the First. The superstitious and absurd restrictions of the *tabu* had become so oppressive even to the chiefs that it was by common consent abolished. The influence of the native priesthood, with their cannibal and idolatrous rites, was so interwoven with the *tabu* that the complete fall of the one, gave a vital shock to the other. Then came a strange pestilence which with resistless and invisible hand cut down an immense number of the Islanders. The young and old, the feeble and healthy sunk alike and in a moment before the breath of the destroyer. Men arose in the morning cheerful and vigorous and were dead at noon. The friends who came in apparent health to commit them to the earth, often lay down in mortal sickness by the unfinished grave never to rise again. The

sick were left untended, and the dead unburied. In vain they called upon their false gods, and offered the blood of their fellow men in the sacrifice, the terrified priests owned their weakness and impotency, and in more than one instance helped with their own hands to tear down their idols and temples. By the light and reason of awful experience had they learned to *unbelieve* idolatry, and were self-prepared to receive with joy and gratitude the pure and soul-reviving truth. The evils of the *tabu*, the miseries of war, man-stealing, cannibalism, and pestilence had taught them to estimate the wisdom and beauty of mercy and love, and the first herald of Christ the Redeemer was received with joyful gratitude.

In 1819, King Kamehameka I, his brother Boki, and his prime minister received baptism at their own solicitation on board the French corvette, *Urania*, according to the rites of the Catholic Church; the French commander acting as sponsor. *So the first Christian sovereign of the Sandwich Islands was a Catholic and had a French sponsor.* This should be mentioned as giving some clue to the envious bitterness with which a portion of the Protestant missionaries battled Catholicism.

In the fall of the year 1823, the King and his consort (Kamohamalo) embarked on board the British whaleship, *L'Aigle*, Captain Stribuck, with the intention of proceeding to England; their suite consisted of Governor Boki and his lady, Mr. Reves, French secretary, and several native attendants. The Royal family were safely landed in England, some time in May 1824, and soon after reached London, where they received every honor, attention, and hospitality from the nobility of that nation.

Her Majesty the lamented Queen, very soon after her arrival in England, contracted an illness which baffled the skill of the most experienced physicians, and terminated her existence, after a few days confinement. During the illness of his consort, the King himself became indisposed, and though attended by the most eminent physicians, rapidly sunk under debility, and soon breathed his last, in a land of strangers.

In his last hours, whilst his senses were still unshaken, he appointed Governor Boki the representative of his nation in England, after his decease, & the guardian in conjunction with Kalaimaku, of his young brother, (Kamakaouli) the next legal successor to the throne of Hawaii.

Boki returned to his native islands with the remains of the king and queen, in H. M. frigate *Blonde*, Captain Lord Byron. Mr. Reves, the confidential secretary and beloved friend of the deceased prince, was urgently requested by him during his last illness to proceed to France and induce missionaries to carry to Hawaii the blessings of civilization and Christianity.

Before Boki left England, he again pressed Mr. Reves to go to France and engage missionaries to come out to the Sandwich Islands, reminding him of the wants of his people, and promising friendship, protection, and assistance.

On the 17th of November, 1826, the